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THE
BRITISH CRITIC,

FOR

JANUARY, FEBRUARY, MARCH, APRIL,
MAY, JUNE.

M DCCC XII.

Suum igitur quisque noscat ingenium, acremque se et bonorum
et vitiorum suorum Judicem præbeat. CICERO.



VOLUME XXXIX.

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P R E F A C E.

DURING that paroxysm of BIBLOMANIA which was lately so prevalent in London, it was not, we believe, often asked, what is the use or intrinsic value of such a book, how far is it capable of affording instruction or delight:—but when was it printed? by whom? how many copies of it are known? If only one, two, or three, the value immediately rose beyond all bounds; and the book brought such a price, as the living author would scarcely have asked for all his library, or all his works. Before his book is printed, every author can tell of one work at least of which *only one perfect copy* exists, yet we do not hear that many of them have had such offers for their hidden treasures. Our business, however, is not strictly with either of these classes. We treat not of scarce books, but of those which, in the estimation of their authors, are rather too plentiful: and our preface is allotted to the recapitulation of works which, in our opinion never ought to be scarce; being calculated rather to benefit society by their circulation, than to be hoarded up in choice cabinets, as the wonder of collectors.

DIVINITY.

It is somewhat extraordinary, that a Lecture which is annual should be constantly supplied with preachers so able, as those who have in general been appointed to that of Canon DAMPTON. To the calumniators of Oxford we would boldly oppose this fact, as a proof beyond all cavil, that the most important study, that of Theology, is there successfully pursued. The list we gave in page 52 of this volume, of thirty Lecturers, who have performed that duty since the commencement of the institution, affords a testimony to this assertion which cannot be repelled; and the thirty first Lecturer, *Mr. Falconer*, gives fresh value to it. The arguments adduced by him, in contradiction to the sophistries of *Evanston*, are such as fixed our attention for a considerable time *, and will stand we doubt not, as a permanent bulwark to Gospel truth. *Dr. Eveleigh*, whose name ranks high in the honourable list above-mentioned †, has now renewed and strengthened his claims upon the public, by a set of discourses ‡ equal at least to the former, and no less acute than practical. The sermons of *Mr. Davies*, of Bishopston, on *Church Union* ||, harmonize admirably with other efforts which have lately been made, to throw light upon that important subject. We shall mention, under the head of Law, a work of no less merit by a layman. By these repeated efforts, we trust it will be soon understood, as formerly it was, that a church is not an arbitrary thing, which any set of individuals may constitute; but a society founded on divine authority, and endued with powers which man can neither assume nor abrogate. *Mr. Dixon's* very learned and acute discussions, on

* See No. I. p. 52. and II. p. 145.

† No. III. p. 302.

+ See A. D. 1792.

|| No. IV. 325.

the 68th and 110th *Psalms*, well deserve the attention of all who are versed in Hebrew learning, and biblical criticism.

If sermons are not a profitable species of publication, it may be doubted whether we ought rather to admire the public spirit, or lament the error, of a large part of the authors who supply them. We notice, in our prefaces, only those which appear to be the best; yet these are always numerous, and in the present instance we have, what is unusual, no other works in Divinity to mention. *Mr. Jesse's* *, *Mr. Warner's* †, and the second volume of *Mr. Cooper's* practical discourses ‡, still remain upon our present list: and of these, (as their authors are not new to the public,) it may suffice to say, in this place, that they are equal, if not superior to what they have produced before. Of *Dr. Valpy*, whose discourses § have in part appeared before, and in part are now first given, we have spoken in a mixed manner. Of his Divinity, with which we are here more particularly concerned, always well; of his opinions on some other subjects, with so much dissent, as to take up the argument against them. Let the public judge between us. We are anxious only for truth and justice. The volume produced by the venerable *Bishop of Durham* § consists entirely of sermons, charges, and tracts which have before been given to the public. To see them thus collected must be the wish of all who know their value; to give permanence to such productions, and to render them easily accessible, is to do a real service to the public.

Smaller publications in theology we have usually classed together. We begin at present with the *two discourses* of *Mr. D'Oyly* ¶ published officially, in

* No. III. p. 314. † No. V. p. 535. ‡ No. III. p. 315.
 § No. V. p. 504. and VI. p. 609. ¶ No. I. p. 91.
 ¶ No. V. p. 453.

the honourable situation of Christian advocate, at Cambridge. The subjects are important, the discussion of them well-timed, and so able as fully to justify the appointment which the author holds. The first is on a particular providence, a doctrine much abused by enthusiasts; and the second against Unitarianism, the prevailing fashion of those who would, without its aid have been Deists. *Dr. Gray's Sermon* *, on the atrocious assassination of Mr. Perceval, breathes at once the spirit of patriotism and of piety: while the justice which it does to the exalted character of the minister, increases our abhorrence of that political frenzy which could any where, even for a moment, exult in such a crime. The friends of National Education will of course rejoice to see *the Dean of Worcester* enlisted in the number of its public advocates, and will read the discourse, preached by him at his visitations †, with admiration of the soundness of his arguments and the liberality of his views. Other good sermons and tracts we have noticed in our progress through this volume; but the above, without disparaging the others, deserve to be particularly brought to recollection.

HISTORY.

Among the most curious documents illustrative of History are the letters of remarkable personages; and those of *Tippoo Sultan*, translated by *General Kirkpatrick* ‡, are as strongly characteristic of the writer as any which have ever appeared. They would testify their own genuineness, even if the channel through which they came were less respectable. But we must turn from the transactions of the East to those of regions nearer home. *The Reform-*

* No. VI. p. 646. + As *Archdeacon of Berks.* No. VI. p. 647.

‡ No. I. p. 60. continued from Vol. 38. p. 556.

ation of Religion in Scotland had never found an historian so accurate or so impartial as it deserved, till *Dr. Cook*, of Laurence-kirk took up the task *. That he has executed it to our satisfaction, and to his own credit, is testified by the articles which we have published on the subject. If we did not always adopt his opinions, we no where found occasion to censure the historian. *Mr. Bigland* takes us to Spain †, and in a well digested narrative gives us the result of its most authentic histories. As the theatre of British glory may it employ the pens of future historians! The history of our own country we see for the second time undertaken by a foreigner; the model is French, borrowed from the celebrated abridgement of *Henault*; to which, if *M. Bertrand de Moleville* ‡, had more closely adhered, his work would have been still more valuable. It is, however, a creditable performance, and we hope will gain the author emolument as well as praise. From the history of England, we descend to the history of a single Festival §, which, however, *Mr. Lysons* has contrived to render interesting, by his mode of treating it. He has connected it with the history of the provision for the parochial clergy, of which it points out the deficiencies, in a striking manner.

TOPOGRAPHY and ANTIQUITIES.

The close of an extensive and valuable work is an epocha in bibliographical annals, and to this point we have now brought the copious and very curious history of *Leicestershire*, the work of *Mr. John Nichols* §. Its beginnings were coincident with our seventh volume, and its conclusion with our thirty-

* No. II. p. 213. and V. 459. † No. III. p. 312.

‡ No. VI. p. 592. § *The Meeting of the Choirs of Gloucester, Worcester, and Hereford.* See No. VI. p. 574. § No. VI. p. 618.

ninth; a long and laborious progress. But our wishes for its success are already superfluous. It ranks, even now, not only among the best, but even the scarcest works on British Topography. In the mean time, the same indefatigable exertion has given new life to the *Worthies of Fuller* *, and has enriched those useful volumes by many judicious additions. In pursuing the progress of the † *Asiatic Researches* we have again had occasion to notice the frauds of the Brahmins, in copying the events of the history of Christ. From these forged records, we turn with pleasure to the other contents of the volume; and rejoice to see the work continued with spirit and ability. Of *Dr. Hales's* elaborate system of *Chronology* ‡, we have yet examined only the beginning. But from this we augur well of the rest, and expect to find our labour fully compensated by the perusal. Compared with these researches into the beginnings of time, literary antiquities seem perfectly modern. Yet they have their use as well as their attraction; both of which will doubtless be acknowledged by those who shall examine *Mr. Beloe's* work upon the subject ||.

TRAVELS, and GEOGRAPHY.

It belongs to the North Americans, certainly, to explore the Western parts of their own continent, and difficult as the research is, they have not been unsuccessful in it. *Major Pike* is the latest of their travellers, and was sent officially to explore §. His work has been republished here, and contains much novel information. Into the regions of Greece, a

* No. III. p. 283. † No. I. p. 1. and No. III. p. 261.

‡ No. VI. p. 549. || *Anecdotes of Literature and scarce books.*
Vol. 5 No. III. p. 251. The 6th is now completed at the
press, and is to be the last. § No. II. p. 118.

never-failing source of gratification to classical readers, we are again conducted by *Mr. Gell* *. To future travellers the information contained in this *Itinerary* will be of material service. A very different Archipelago from that of Greece is described by *Mr. Landt*, the remote islands of *Feroe* or *Ferro* †, subject to Denmark, and lying between Iceland and the Shetland Isles. A residence of several years enabled the author to make more exact observations than had hitherto been made, and, as correct accounts are always valuable, his book undoubtedly deserved to be translated, humble as the subject of his narrative may be esteemed. Even the little island of *Heligoland* (or *Helgoland*, as there printed) has at length found a describer ‡, and the account is so far curious, as it differs from any thing which can be seen in other places; or perhaps even there, since the change of its political connections.

Of the Spanish colonies in the West Indies, and on the neighbouring continent, a satisfactory account is given by *Mr. Walter* §, who was there in an official capacity. The work is of a kind which must be acceptable, though the addition which it makes to our previous knowledge may not be very extensive. The Geography of the ancient World has never had a more profound investigator than the celebrated *D'Anville*, and that his abridged system should now for the first time make its appearance in our language §, is not a little extraordinary. It is however to be welcomed as an useful book.

POLITICS.

The able work of *Captain Pasley* ¶, is perhaps more strictly military than political, yet to adopt

* No. III. p. 235. † No. II. p. 169. ‡ No. VI. p. 653.
 § No. II. p. 199. § Ibid. ¶ No. V. p. 482. and VI. p. 598.

or reject it, wholly or in parts must be the office of the profound politician. Astonished at the boldness of many of its views, we have endeavoured to give at least a candid account of it; the rest we leave to those who are more able or more authorized to decide upon it. The speech of *Mr. Wellesley Pole*, on the subject of *Ireland* *, developes, in our opinion, some remarkable political manoeuvres. We mention it therefore again, for the further consideration of our readers. So barren, in the present volume, has been our political harvest.

LAW.

Though ecclesiastical law has not often been within our contemplation, when we have entered upon this article of our preface, we purposely open it at present with a work intended to develop the foundations of that law. This is *Mr. Barwick's Treatise on Church government* †, than which a better digested or better argued tract has not often appeared. We place it here, to render it the more conspicuous; as we would not omit any effort in our power to make it the object of attention. On its circulation more may depend than the superficial observer would suspect. We turn, however, to the more general walks of law.

Here then, our first homage is due to the able work of *Mr. Cruise on Dignities and Titles of Honour* ‡. The subject is curious in itself, and is treated by him with successful investigation and clear arrangement. Extremely useful, as works of legal study or practical reference, are three which we noticed together: *Mr. Ballantyne on the Statute of Limita-*

* No. IV. p. 421. † No. III. p. 288.

‡ No. II. p. 153.

tions *, *Mr. Disney*, on acts relative to *Elections* †, and *Mr. Lawes*, on pleading in *Assumpsit* ‡. The practitioner who may be led to these by our commendation of them will we think feel grateful for the intimation. More elaborate and extensive is the work on *Wills and Codicils* produced by *Mr. Roberts* §. a subject of importance to all who have or who expect property; yet how imperfectly understood, even in the profession may be testified by the wills of many practical lawyers. On the bill intended to regulate the keeping of *Parish Registers* *Mr. Partridge of Boston* has twice published ¶; we trust that, by these and other efforts, the law will at length be made at once beneficial to the public, and not injurious to individuals. That such was the intention of the framers of it, from the first, we see no cause to doubt.

PHILOSOPHY and ARTS.

The tale of a petrified city has often amused the lovers of wonder, but the philosopher actually leads us into a petrified world. In three volumes quarto, which might easily have been extended to twice the number, *Mr. Parkinson* ¶ has given us first the vegetable, and since the animal remains of a former state of this globe, as they are found in a fossil state. It is not easy to imagine a more curious work, and the plates by which it is illustrated are of the most elegant and accurate execution.

But there are some to whom the arts invented by man are more attractive than the wonders of nature. They had rather have the history of the art which represents the fossils, than that of the specimens themselves; and the truth is that the mind may be beneficially em-

* No. I. p. 86. † Ib. p. 87. ‡ Ib. p. 88.

§ No. IV. p. 409. § No. I. p. 90. and No. III. p. 311.

¶ No. V. p. 437. and VI. p. 580.

ployed in both speculations. To the latter class, therefore, we shall recommend *Mr. Opie's* excellent, though unfinished, *Lectures on Painting* *; with the very interesting accounts of the man, given by his widow and his friends. Nor will the tract of *Mr. Landseer*, short as it is, on the proper mode of encouraging the art of *Engraving* †, be found unworthy of notice. In the long disputed question of the origin of the style of architecture usually called *Gothic*, recourse must be had to two works, the arguments of which the judicious reader will balance for himself. These are the posthumous work of *Mr. Whittington*, published by Lord Aberdeen, now president of the Society of Antiquaries: and the smaller but elegant work of *Dr. Milner*: the former treating on the Architecture of *France*, the latter on that of *England*, at the same period. They were described by us together ‡. The collection of *Essays*, named *the Artist*, being the work chiefly of real artists ||, will be highly acceptable to the enlightened critic and connoisseur: and proves an attention to the theory of art which must have beneficial effects. The edition of the works of *Hogarth*, as collected and described by *Mr. Nichol's* §, cannot fail to be welcomed by the public. The popularity of that original and truly moral artist is not likely to decline.

MEDICINE.

The works in this class at present to be mentioned, though not large, are valuable, and some of the best are in the department of the Surgeon. Such is clearly the important volume of *Mr. Home* on the diseases of the *Prostate Gland* ¶, a work, in some respects, of discovery, and in all of sound infor-

* No. V. p. 514.

† No. II. p. 160.

‡ No. I. p. 70.

+ No. VI. p. 650.

|| No. IV. p. 365.

¶ No. II. p. 112.

mation. The tract of *Mr. Trye* on the operation for the Stone *, and that of *Dr. Hutchinson* on the *Popliteal Aneurism* †, are well entitled to attention from practitioners. *Dr. Alley's* judicious volume on *Hydrargyria* ‡, a peculiar disease arising from the use of Mercury, throws much light upon a subject hitherto but little investigated. *Dr. Lempriere* details the virtues of a fine Chalybeate lately discovered in a place where every other natural aid to health had always existed in perfection, namely, in the *Isle of Wight* §. The valetudinary visitant, exhausted either by business or dissipation, will doubtless take advantage of this discovery.

POETRY.

We are here in a fertile region, and the harvest is very pleasing. The most popular of the late productions is *Cbilde Harold*, the unfinished poem of *Lord Byron* §. Nor shall we deny that it deserves its popularity; though the absurdity of founding a description of modern persons, places, and manners, on a kind of ancient tale, is so glaring as to be almost unaccountable. The ingenuity of the poet who at all surmounts this difficulty must be extraordinary, and *Lord Byron* does in fact surmount it, in a great degree, by an irresistible flow of elegant verse, animated description, and original sentiment. We should be glad if we could say as much for *Mr. Southey*, whose wild rhapsody, *Kehama* ¶, if too ingenious to be wholly omitted, is certainly too absurd to be praised. It is exactly the profusion of a spendthrift, who wastes his wealth, merely for the gratification of his vanity, in things which can neither benefit himself nor others. The remains of *Blacket* ** and *Worgan* †† excite a melancholy pleasure; though

* No. V. p. 518. † No. V. p. 529. ‡ No. III. p. 313.
 § No. VI. p. 639. ¶ No. V. p. 473. ¶ No. III. p. 272.
 ** No. II. p. 185. †† No. III. p. 305.

beyond all doubt, an early death, with pious resignation, ought in reason to be thought much happier than a life which was to depend for support upon the breath of public favour, and the penurious profits of authorship. The number of minor poets, who deserve some praise, though they cannot be highly extolled, is too great for enumeration. They must be sought in the first section of our Monthly Catalogues, where they will with ease be found. Several indeed are anonymous; as the Poem on *the Wye* *, the collection called *Metrical Effusions* †, and others; and when the authors come forward with their names they shall meet with more attention. Mr. *Ferningham*, as an established bard, may expect some mention of his *Farewel* ‡; and in truth they must have little feeling, who regret not the final departure even of a mere acquaintance. We return therefore Farewel, for his farewel! and wish him all the same to which he can aspire. The reader will find some ingenious poetry, particularly Latin poetry, in the third volume of Mr. *Skinner's posthumous Works* §. We did not mention the former volumes, under Divinity, because though we esteem the learning we do not receive the system of the author.

The collections of our national Poetry are now becoming numerous, but no one hitherto has united so many advantages as that which was conducted by Mr. *Chalmers* §. The important additions to the collection, the beauty of the paper and type, but above all the highly valuable biographical additions, stamp a value upon the edition which can hardly be too highly estimated. The Editor's fame as a biographical writer is daily increasing, by the publication of the completest work of that kind that has ever yet been produced ¶. A neat edition of the poetry of

* No. V. p. 523. † No. VI. p. 635. ‡ No. I. p. 77.

§ No. IV. p. 334. § No. I. p. 18. and II. p. 167.

¶ "The General Biographical Dictionary." Three volumes are now published (July) which afford a sufficient pledge for the excellence of the whole.

Burns, with some considerable additions *, is also worthy of notice. Of the engraved illustrations, the comic are the best; and some of them of uncommon merit.

NOVELS.

With the periodical manufacture of novels, destined to supply the idle listless reading of summer wanderers, we do not profess to meddle. Now and then an exempt case demands our notice. Such have we found *Miss Hawkins's* production, entitled the *Countess and Gertrude* †, which, though disfigured by some minor blemishes, contains enough of ingenuity and original thought, to set up twenty novel-spinners. Though we cannot equally commend the production of *Mrs. Opie*, entitled *Temper* ‡, we do not feel inclined to pass it by in silence. There are authors who, when they write below themselves, still surpass the multitude; and that this lady is of the number will hardly be denied. We by no means counsel *Mr. Card* to continue in this line of authorship; his former productions being of a better kind: but in his *Beauford* § there will be found sufficient merit to reward the perusal, and a fair proportion of originality.

MISCELLANIES.

To the anonymous author of the paper entitled *the Projector* §, we own ourselves indebted for much of liberal amusement. We felt continually the force of the classical question,

* No. II. p. 132.

† No. I. p. 39.

‡ No. V. p. 526.

§ No. VI. p. 571.

§ No. III. p. 294.

ridentem dicere verum
Quid vetat ?

for, with all the liveliness of the author, he never fails to instruct; and his lucubrations are always of the most beneficial tendency. In the American Essays entitled *Salmagundi* * there is more of buffoonery, and less of solidity; but it may gratify curiosity to see how the essayists of this country are imitated beyond the Atlantic. *Mr. Gilchrist's* letter to *Mr. Gifford* † is worthy of remark, from the soundness of its arguments and the liberality of its object. We trust also that its object will be attained, and that the fair fame of honest Old Ben will no longer require protection.

During the present laudable desire to improve the education of the poor, we cannot recommend our readers to a better source of information, than *Sir Thomas Bernard's* Account of the *Barrington School* ‡; a seminary established by the liberality and supported by the protection of the Bishop of Durham. The patriotic and truly christian zeal of the worthy prelate and his friend is never relaxed, and the poor will long be bound to bless their various efforts.

Our task must here terminate: and we pause with the sensation, which we have often felt, that of all the exertions of Criticism none is so gratifying, nor in fact so useful to the mind, as the bestowing of praise, where praise has been well deserved. It is useful also to the persons commended.

non parvas animo dat gloria vires,
Et facunda facit pectora laudis amor.

* No. II. p. 206. † No. V. p. 539. ‡ No. V. p. 500.

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THE
BRITISH CRITIC,

For JANUARY, 1812.

'Twixt Truth and Error there's this difference known,
Error is fruitful, Truth is only one. HERRICK.

ART. I. *Asiatic Researches: or Transactions of the Society; instituted in Bengal, for enquiring into the History and Antiquities, the Arts, Sciences, and Literature, of Asia. Volume the Ninth.* 4to. Calcutta: Printed by Thomas Hubbard, at the Hindoostanee Press. 1807.

SINCE our last Review of these important Researches into the History and Antiquities of Asia, two additional volumes have reached Europe, to which our attention would have been paid earlier, had it not been engaged by the uncommon influx of very important publications at home, both of a theological and political nature. Amid the great and eventful scenes passing around us on the wide theatre of Europe, the agitated mind of the beholder can seldom be sufficiently tranquillized, to take a calm philosophical view of what passed two thousand years ago in Asia, and the rapid progress of modern arts and science scarcely allows us time to gratify curiosity, in contemplating the slow advances to knowledge of ages long buried in oblivion.

Unfortunately too in exploring the Sanscrit mine for buried treasures of antiquity, we cannot always be certain

B

of

of the ground on which we tread; and the two volumes about to be considered will, we fear, too evidently display what extensive and daring forgeries the hand of brahmin perfidy hath committed, even when subjects the most sacred have been concerned. The suspicions of Sir W. Jones and others concerning the interpolations in the Puranas of passages from the *apocryphal gospels* will be proved to be fully confirmed; and the Christian reader will be shocked to find applied to one of their fabulous heroes, various incidents related in scripture, concerning the Saviour of the world; his coming *announced by preceding prophets*, his *being born of a Virgin*, his nominal earthly progenitor, A CARPENTER, &c. Of this child, too, it was predicted that the kingdom of a certain great monarch, then reigning, should be subverted by him, which monarch, in consequence, with the rage of another Herod, made war upon the infant, when only five years old, but was destroyed by the latter, together with all his army. The little varieties in the relation, only tend more strongly to manifest the *fraud*. We shall give the entire passage presently, with our remarks upon it at some length, as we think the examination and refutation of such a bold and baseless imposture, more important than all their romantic accounts of the seven *dweepas*, into which they divide the earth; or the mightier imaginary circles, by which they bound the heavens. Of these however, due notice must be taken as we proceed; and passing by the first two articles, which are of a mathematical nature and only locally important to the resident Indian, we enter on the second Essay of Mr. Wilford contained in his extended and curious *Disquisition on the Sacred Isles in the West*.

Essay 2. Anugangam; or the Gangetic provinces, and more particularly of Maghadha.

The reader, by reverting to our Review for April, 1810, will observe that of the seven *dweepas*, or *islands*, of which the globe consists, with the great mountain *Meru*, the abode of the Gods in the centre, the first is *Jambu dweepa*, or *India*. We inserted in that review the geographical account, from ancient authorities, of the provinces composing *Gangetic India*, the most important to Britons of any part of that vast continent. We are now to enter upon the historical account of them, as far as can be collected from the same sources, the *puranas*, aided by classical authorities. We would willingly, for the benefit of our readers, condense this immense mass of quotation, were it possible to mould it into any regular historical form: but it exceeds our powers, from its great extent and desultoriness. Mr Wilford must, therefore,
speak

Speak in his own person; and, in the first place concerning the name and limits of Maghada, where the first Indian empire was established, he observes as follows.

“ The kingdom of *Magad’ha* in *Ann-Gangam* is the province of south *Babár*, and is acknowledged to be thus called, from the *Magas*, who came from the *Dwipa* of *Sa’ca*, and settled in that country, which was called before *Cicatà*; from which, its principal river, the *Fulgo*, is called *Cacuthis* by *ARRIAN*. *Magad’ha* or *Mogadha* is called *Moktab* in the *Ayin-Acberi*. The Chinese, according to *Mr. DE GUIGNES*, call it *Mokiato*, and *Mokito*, and *KEMPFER* says, that the Japanese call the country, in which *SA’CYA* was born, *Magatta-kokf*, or country of *Magatta*. Arabian, and Persian writers, and travellers called it *Màbàd*: for one of them, according to *D’HERBELOT*, says, that the Emperors of India resided in that country. *Màbad*, *Màbed* and *Tabet* are, I conceive, derived from *Mubàd*, which, according to the learned *HYDE*, is a contraction from *Mughbàd*, or the learned among the *Mughb*, or *Magas*; and the author of the *Dabistan* calls a certain sect of *Bràhmens*, if not the whole of them, *Màbbàd*. From *Magad’ha* they made also *Maiet*, and *Muiet*. These appear generally as two different countries; but I believe, they are but one. Thus *Maiotta*, one of the *Comorro* Islands, is called by former European travellers *Maiotte*, and *Magotte*, answering to *Maied* and *Magad’ha*. The same is mentioned in the *Peutingerman Tables*, under the name of *ELYMAIDE*; which appellation, being probably obtained through the information of Arabian travellers, and merchants, seems to be derived, either from the Arabic *EL-I-MAIED*, the inhabitants of *Maied*; or from *Almaied*, in the same manner that they say *AL-TIBET*, *AL-SIN*. Former European travellers mention a country called *Mawat*, in the Eastern parts of India, and which can be no other than *Mábat*: and instead of *Modubæ* in *PLINY*, we should, probably, read *Mobedæ*, answering to the *EL-I-MAIED* of Arabian travellers. On the borders of *Elymaide*, toward the N. E. are the *Lynodi* mountains, near which were elephants in great numbers. *Magad’ha* proper is *South-Babar*: but, when its kings had conquered, according to several *Puránas*, the whole of the Gangetic Provinces, (which they considered afterwards, as their patrimonial demesnes;) *Magad’ha* became synonymous with *Ann-Gangam*, or countries lying on the banks of the *Ganges*. The Gangetic Provinces are called to this day, *Anukhenk* or *Anonkbek* in *Tibet*; and *Endcàc* by the Tartars; and they have extended this appellation to all India.” P. 32.

Of this kingdom the race of *Pali*, or *Bali*, were the first regular sovereigns, and *Paliputra*, or *Palibothra* the first capital. These, however, were not of the same family that reigned under the name of *Palibothri*, on the throne of *Mághada*, in the time of Alexander and his successors. The

family at that time on the throne, were the descendants of king MAHA-NANDA, who had assumed the ancient title of Bali, and Maha-bali; and these were, shortly after that æra, dethroned by the well-known revolution that took place under CHANDRA-GUPTA, the SANDROCOTTUS of classic writers. Concerning Maha-nanda and Sandrocottus much will occur in the succeeding article, but we must not pass, unnoticed, the corrected account at p. 48. of the Royal road, mentioned, and much misrepresented, by Pliny, from the banks of the Indus to Palibothra, because that correction is of important utility towards settling the ancient geography of India.

“ The Royal road, from the banks of the *Indus* to *Palibothra*, may be easily made out from PLINY’s account, and from the *Peutingarian* tables. According to DIONYSIUS PERIEGETES, it was called also the *Nysæan* road, because it led from *Palibothra*, to the famous city of *Nysa*. It had been traced out, with particular care; and at the end of every *Indian* itinerary measure, there was a small column erected. MEGASTHENES does not give the name of this *Indian* measure, but says that it consisted of ten stades. This, of course, could be no other than the astronomical, or *Panjábi* fofs; one of which is equal to 1.23 British miles.

“ PLINY’s account of this Royal road, is, at first sight, most extravagant; and of course, inadmissible. But on considering the whole, with due attention, we shall immediately perceive, that in the original, from which it was extracted, it consisted of two distinct accounts, or reckonings: the first was, that of the intermediate distances, between every stage; and the second, contained the aggregate sum of these distances, for every stage. PLINY, whose inaccuracy is notorious, selected out of them, only a few distances, and stages, here and there: and I have presumed to present the whole, arranged in the following manner.

From the <i>Indus</i> and <i>Peucolais</i> ,	-	Rom. Mil.	
To <i>Taxila</i> ,	- - -	60	
<i>Hydaspes</i> ,	- - -	omitted	120
<i>Acesines</i> ,	- - -	ditto	omitted
<i>Hydraotes</i> ,	- - -	ditto	ditto
<i>Hyphasis</i> ,	- - -	49	390
There ended ALEXANDER’s conquests,	-	-	-
and a new reckoning begins	-	-	-
<i>Hesidrus</i> ,	- - -	168	
<i>Jomanes</i> ,	- - -	168	omitted
Some add 5 miles,	- - -	-	-
<i>Ganges</i> ,	- - -	112	ditto
<i>Redapha</i> ,	- - -	119	325
<i>Calinipaxa</i> ,	- - -	167	500
some say,	- - -	265	
Conflux			

Conflux of the *Jomanes* with the *Ganges*, omitted 625

they generally add 13 miles, (638) - - -

Palibothra. - - - 425 omitted.

“ Here we have, first, 390 miles, from the *Indus* to the end of the conquests of ALEXANDER : and thence, 638 miles, to the conflux of the *Jumna* with the *Ganges* ; making in all 1028 miles, for the distance from the *Indus* to *Allahabad*. These distances were given in the original in stadia, which PLINY reduced into miles, at the rate of eight to one mile : and, by turning again his miles into stadia, we may easily find out the original numbers. Thus, his 1028 miles give 8224 stadia, at the rate of eight to one mile. Again, these 8224 stadia, divided by ten, give 822.4 *Cōs*, or 205.6 *Yōjānas*, equal to 1012 British miles : and MAJOR RENNELL, after a laborious and learned investigation, finds 1030 miles between the *Indus* and *Allahabad*, through *Dehli*. But the royal road, according to PLINY, from the context ; and more positively, according to the *Pentingerian* Tables, passed through *Hastinapūr* ; which gives an increase, between the *Indus*, and *Allahabad*, of ten miles nearly, making in all 1040 miles.” P. 50.

Essay 3. Of the Kings of Magadha ; their Chronology.

In this essay an attempt is made to adjust the chronology of the most ancient kings of India, the solar and lunar dynasties, we mean ; which appellation they bear, and commence with the reign of JUDISHTER, immediately after the PRALAYA, or *flood* ; or 3100 years before Christ. The following passage is important, and contains what is uncommon in these Indian chronological discussions, a tolerably regular succession of dates.

“ The beginning of the *Cali-yuga*, considered as an astronomical period, is fixed and unvariable ; 3044 years before VICRAMADITYA, or 3100 B. C. But the beginning of the same, considered either as a civil, or historical period, is by no means agreed upon.

“ In the *Viṣṇu*, *Bráhmānda*, and *Váyu Purānas*, it is declared, that from the beginning of the *Cali-yuga*, to MAHA-NANDA’S accession to the throne there were exactly 1015 years. This Emperor reigned 28 years ; his sons 12 ; in all 40 ; when CHANDRAGUPTA ascended the throne, 315 years B. C. The *Cali-yuga* then began 1370 B. C. or 1314 before VICRAMADITYA : and this is confirmed by an observation of the place of the Solstices, made in the time of PARA’SARĀ, and which, according to MR. DAVIS, happened 1391 years B. C. or nearly so. PARA’SARĀ, the father of VYASA, died a little before the beginning of the *Cali-yuga*. It is remarkable that the first observations of the *Colures*, in the west, were made 1353 years before CHRIST, about the same time nearly, according to MR. BAILLY.

“ In the same *Purānas*, it is also declared, that, from the *Dynasty* of the NANDAS, to king PULIMA’S, there would elapse

836 years. PULOMA', or LOMADI, called POULOMIEN, OULOMIEN, and OULOMIENTO, in the annals of *China*, died in the year 648, according to DE GUIGNES. This passage from the *Brahmân'da* is obscure, being in a prophetic style: the words are: 'From the birth of PARICSHITA to NANDA (I suppose his accession to the throne) there will be 1015 years; from NANDA to PULOMA' and the ANDHRAS, 836 years.' NANDA died 327 years B. C. and PULOMA' in the year 648, according to the Annals of *China*: the difference is 975 years, instead of 836.

"If we suppose, that the 836 years are to be reckoned, from the end of the *Dynasty* of NANDA, instead of the death of their primogenitor, the numbers will agree perfectly well. This *Dynasty* lasted, either 137, or 139 years, according to the *Purânás*; which, added to 836, give exactly 975, the number of years required." P. 86.

We should be induced to make several additional extracts from this essay, which is written in a less desultory manner than the preceding one, were we not anxious to devote as much space as possible to that succeeding, which contains the interpolation before alluded to, and is entitled as follows.

Essay 4. Vicramaditya and Salivahana; their respective æras, with an account of the Bala-rayas, or Balhar emperors.

The two grand civil æras of the Hindoos are distinguished by the names of the two celebrated personages above-mentioned, VICRAMADITYA and SALIVAHANA, or, as the latter word is sometimes written SALBAHAN; a circumstance which decisively marks the power and the eminence to which they were respectively exalted on Hindostan; for he who could give his name to a cycle, must himself have been of no small distinction in his day. The former æra, according to Sir W. Jones *, commenced 56 years *before* Christ; the latter, according to Mr. Wilford's own statement in the essay before us, 78 years *after* Christ, being the period of Salivahana's death. The first of these sovereigns was prince of UGEIN (Ptolemy's *Ozene*) in Malva, highly renowned as a conqueror, as well as a patron of arts and sciences, particularly astronomy, and so much in favour with Indra, the Hindoo God of the firmament, that he obtained from that deity the singular boon "that his country should never be visited by drought."

To enjoy this enviable blessing under a burning climate, during the life of a mere mortal, did not satisfy the boundless ambition of that mighty monarch; he wished to prolong his existence on earth to a far more extended period, and, by dint

* On the Indian Chronology, in *Asiat. Research.* Vol. II. p. 144. Calcutta edit.

of fasting and prayer, he obtained his desire of CALI-DEVA, or the goddess who presides over the cycles of TIME. The following passage records the fact, and at the same time introduces to us, his young and predicted destroyer SALIVAHANA.

“VICRAMA'DITYA made a desperate *tapasya*, in order to obtain power and a long life from CELI'-DEVI', and as she seemingly continued deaf to his intreaties, he was going to cut off his own head, when she appeared, and granted him undisturbed sway over all the world for 1000 years, after which a divine child, born of a virgin, and the son of the great TACSHACA, carpenter or artist, would deprive him both of his kingdom and of his life. Such are the words of the *Vicrama-Charita*: and in the *Cumáricá-c'hauda* it is said, that this would happen in the year of the *Calijuga* 3101, answering to the first of the *Christian Era*. Thus VICRAMA'DITYA reigned for 1000 years nearly, unmolested, in the enjoyment of every rational pleasure, and never troubling himself about his latter end; till, recollecting the prophecies about this wonderful child, and that the time for their being fulfilled was near at hand, he grew very uneasy, and sent people all over the world, to find him out, that he might destroy him: and having discovered the place of his abode, he advanced at the head of an immense army, but was defeated, and lost his life, by the hand of this divine child, who was then five years of age.” P. 118.

Such, in a short compass, is the history of this *wonderful child*, Salivahana, born in the first year of the Christian æra, and therefore, co-eval with its founder. There are, as usual in these Indian historical details, several *varieties* of the story which are detailed by Mr. Wilford, but this is the sum and burthen of them all. *A mighty and tyrannical monarch destroyed by a divine child, born of a virgin, according to an ancient prediction; and that monarch frustrated in every scheme to assassinate, in infamy, his predicted destroyer!* Little more occurs in this essay concerning his future life, than that, after slaying Vicramaditya, as it was predicted he should, he became a *Muni*, or holy man, and, like his great Exemplar, withdrew for a season into desert solitudes that he might give himself up to devout contemplation; whence, however, in due time he emerged to become the sovereign head of a great dynasty, that continued to flourish as kings of Western India down almost as low as the period of the irruption of Mahmud of Gazna, in the beginning of the eleventh century. The race of Salbahan, indeed, was not wholly extinct, even when Timur invaded India, in the fourteenth century, for

that conqueror found, according to Shereffeddin, his Persian biographer, at Toglocpoor, a town to the north west of Delhi, a tribe called SALWAN; (so SALBAHAN is pronounced, according to Mr. Wilford, in the western parts of India,) and these, on account of their religious tenets which were a strange mixture of *Magian and Manichæan superstition*, (by which the mystery of Salivahana's history and actions is in a great degree unfolded,) he ordered to be massacred, and their town to be burned. P. 212.

The marked resemblance subsisting between many parts of the history of the Indian God, CRISHNA, and that of our Blessed Saviour is judiciously attributed by Sir W. Jones, in one of his earliest dissertations, to the artful frauds of the Brahmins in interpolating their sacred books with extracts from the *spurious gospels*; through whatever channel they might have reached that distant country. In fact those channels were numerous, and as the subject is of considerable importance, we shall trace them in succession, through the early centuries of the Christian æra.

It is the opinion of Fabricius, promulged in the preface to his large collection of writings of this kind, in two volumes under the title of *Codex Apocryphus Novi Testamenti* *, and of the learned Mosheim †, that even *before* the close of the *first century* many of these treatises composed by well-disposed, but weak and credulous Christians, or by base calumniators of christianity, were widely dispersed through the oriental regions; and certainly sufficient time had elapsed for the arrival in India, of both the forged and genuine gospels, for their contents to be inserted in the earliest legend that could be compiled concerning the miraculous feats of Salivahana. Whether or not, through the medium of St. Thomas, whoever that saint was, or any other disciple that originally propagated the Christian doctrines in India, the Hindoos first became acquainted with the facts thus interpolated, we know that, at the precise period under consideration, there existed a free intercourse and a widely extended commerce between India and all the great capitals of Asia for the elegant fabrications of her looms, and the luxurious productions of her soil, and by this wide channel the requisite information might abundantly have been obtained. In the third century was promulgated the dreadful blasphemy of

* Fabricii Cod. Apoc. Vol. I. p. 9. edit. 1703.

† Ecclesiastical History Vol. I. p. 88. last Lond. Edit.

the Persian MANES, which blending the doctrines of the Magi with the Christian system, could not fail of making the deepest impression on the neighbouring *fire-worshippers* of India. Thither, as well as to Tartary, and the other regions of the Higher Asia, after the death of their leader, his followers exiled from Persia by the severe and just discipline of the primitive church, fled in multitudes, and soon made numerous proselytes among a people easily dazzled with a false glare, and already half infected with the Magian devotion.

If the attractive grandeur of the Manichæan superstition, added to the affected sanctity and severe penances of its votaries, could for a time delude even so great and penetrating a genius as Augustine; what must its effect have been upon less cultivated and discriminating minds? As was to be expected, therefore, no sect obtained a wider and deeper influence in the Asiatic world; nor longer maintained its delusive sway, during the early centuries after Christ, than that of Manes. By the Persian disciples of that heresiarch, Christ was considered as the *mediatorial Mithras*; by his Indian followers the Christian Messiah was venerated as the *preserver Vishnu*, in the sublime avatar of Crishna, the vanquisher of the envenomed serpent, Calli-naga; literally the *black serpent*.

If this period should still be thought too early for the introduction into India, and the consequent diffusion of the doctrines connected with Christianity, for we cannot denominate opinions wild and romantic as those just described, its genuine doctrines, the rise of the Nestorian sect in Syria, towards the beginning of the fifth century, and the wide and well-known establishment of the presbyters of that church on the coast of Malabar, will help us to dispel every difficulty that obscures this interesting subject. The peculiar tenets of the author of that heresy, concerning the mixture of the divine and human nature in the person of Christ, were so extremely favourable to the prevailing Indian doctrine of *incarnations*, from which doctrine the first conception of the AVATARS of their Gods emanated, that we cannot be surprised at their having strongly attracted the notice, and secured the belief of vast numbers of its inhabitants. The manner of their being blended together in that divine person, which according to Nestorius, was by a *confused mixture* of the two natures, whereas the orthodox doctrine inculcates only their close and intimate union with each other, without their being mixed and confounded together, was a point beyond their ability or inclination to investigate; it was sufficient for them that the divine and human powers

were

were blended in those avatars, and manifested in their more than mortal exploits.

Over how wide an extent of country, indeed, and in what amazing numbers, the disciples of Nestorius, in India, were scattered in the sixth century may be collected from the account of Cosmas Indicopleustes, who, as a merchant of Alexandria, so frequently visited India in that century. He states that in Malabar, particularly, there was an established ecclesiastical government; with a regular bishop at its head, and a train of subordinate priests and deacons to attend the other churches in that district, all subject to the Metropolitan bishop of Seleucia in Persia*. It will be remembered also, that according to Procopius, in this very century, the breed of silk-worms, and a knowledge of that valuable manufacture were, under the auspices of Justinian, first brought to Constantinople by *two Christian monks*, who are expressly said to have been *missionaries in India*, and to have travelled thence to China, where they learned the art †.

The ancient accounts of India and China by two Mahomedan travellers in the *ninth* century, published by M. Renaudot, fully confirm all the above particulars, with respect to the great extent and power of the Nestorian Church in India ‡, and during these *nine* centuries doubtless it was that the artifice of the fraudulent brahmin was at work in decorating his gods and heroes with splendours sacrilegiously stolen from the Christian altar, and in fabricating from the genuine and the spurious gospels, the fictitious history of Salivahana.

Were it necessary to the purpose of this enquiry to descend to ages later in time, and trace the wide-extended influence of the Nestorian faith through other nations of Asia, particularly in Tartary, Tibet, and those countries more immediately situated on the confines of India, authorities would not be wanting, but may abundantly be met with in the pages of the above-cited writers, Fabricius, Mosheim, and others. We shall not, however, at present migrate beyond those confines. During the sanguinary conflicts, and wide desolation of succeeding centuries, occasioned by the irruption of Arabian, Persian, and Tartar conquerors, the Nestorian Church seems to have flourished with unimpaired vigour in the remote

* See Cosmas Indicopleust. in Topograph. Christian. lib. 3. p. 78.

† Procopius, lib. 4. cap. 17.

‡ See an express Dissertation of Renaudot on the subject annexed to these ancient accounts. P. 67.

region of Malabar, and a more striking proof of it cannot be adduced than is to be found in the authentic fact, that, when the Portuguese arrived in India, they found to their astonishment no less than one hundred Christian Churches on that coast, whose repose and union, however, they basely violated on account, as they averred, of the heretical doctrines professed by them, though in fact, avarice and ambition were the real principles that incited their persecution. In spite of all their fanatic rage, combined with the terrors of the bloody Inquisition established by them at Goa, we are informed by Dr. Buchanan, that, even at this day, there still remain in Malabar, no less than fifty-five churches professing that creed, and a body of not less than fifty-thousand Christians *. From these sources, and by these channels the Indians might obtain in abundance, and at a very early period both the *genuine* and the *spurious* gospels, whose pages they rifled for the purpose of decorating the history of their fabulous gods and heroes, for certainly the humble and illiterate apostles had never read the legendary romances of the brahmins of Benares!

Mr. Wilkins, whose authority is indisputable, has informed us, in the preface to the Heetopades, that few Sanscrit books bear either the name of the real author, or the *date of the year* in which they were written †." What surer subterfuge than this can be found for the most daring impositions? And convicted as the brahmins have been, in the instance of Mr. Wilford, of direct and palpable forgery, how is it possible to give them a moment's credit for records and facts not sanctioned either by the internal evidence of the volume itself, or other indisputable testimony! We are fully justified therefore in ranking the miraculous birth and supernatural exploits of SALIVAHANA among the most atrocious of their efforts of this fraudulent kind, and we have no doubt in our own minds, that any other attempt at imposition in a similar way, on due investigation, will meet with that deserved exposure, that just scorn and indignation which must inspire every Christian breast in regard to the present.

(*To be concluded in our next.*)

* See Dr. Buchanan's Memoir, 58, 59; and our Review of it in Brit. Crit. Vol. XXVII. p. 217.

† Heetopades. p. 4.

ART. II. *The Works of the English Poets, from Chaucer to Cowper; including the Series edited, with Prefaces biographical and critical, by Dr. Samuel Johnson; and the most approved Translations. The additional Lives by Alexander Chalmers, F.S.A. Royal 8vo. 21 volumes. 25l. Johnson, and all the principal Bookfellers. 1810.*

THE experiment of an edition of the Poets in this form, was first tried at Edinburgh, and was noticed by us in 1796*, soon after its completion. That edition was conducted by Dr. Anderson of Edinburgh, and the lives were all compiled by him; but they were compiled, as has since been perceived, with great carelessness; a more complete work of scissars and paste than perhaps was ever produced before or since. As this could not appear, but from an accurate collation of his lives with others which had been published before, we must be held excused for not having made the discovery at the time. The lives in themselves are specious; it is not till they are fully traced that the mode of compilation can be detected. Anderson's work was comprised in thirteen volumes, of which the two last, as the 20th and 21st of these, contain a collection of translations. The paper and print are, in this edition, very superior.

The present work, being the property of the same association which published the London Poets, as they have been called, has the advantage of containing all Dr. Johnson's Lives, or Biographical and Critical Prefaces. The rest are supplied by Mr. A. Chalmers, an author, on whose eminent qualification for the task it is unnecessary to expatiate. The number of poets here admitted is 126; consequently, as Dr. Johnson wrote lives for 51 only, and that of Young, written by Sir Herbert Croft, is here admitted, Mr. Chalmers is answerable for 64. With respect to these he says, in his general preface,

"They are the result of more anxious and painful research than may appear to those who do not examine my authorities. In rectifying preceding accounts, many of which I found erroneous and inconsistent, either from carelessness or partiality, and in procuring original information, in which I hope it will appear that I have not been altogether unsuccessful, it was my object to ascertain those truths, in whatever they might end, which display the real character. P. ix.

* Vol. vii. p. 172.—The four first Vols. in Vol. iv. p. 41.

These, from such an author, are not merely words of course ; and the public, we have no doubt, may rest assured that more, rather than less, than is here suggested, will be found to be performed. As much unmerited obloquy has been thrown upon a late editor of Pope *, for not making his life of that author a panegyric, and for venturing to publish some facts not altogether favourable to his character, we shall proceed to cite what Mr. Chalmers next says, which is applicable to the case of both biographers.

“ I am sorry it should be necessary to add, that I have not thought it incumbent to represent every man whose works are here admitted, as a prodigy of genius or virtue. This practice, it is true, has been lately adopted in collections of biography, as well as in single lives : but I am yet to learn what advantages can be reaped, and what solid interest can be promoted, by a practice which violates the principles of truth, destroys public confidence, and defeats every valuable purpose of biography. The imaginary beauties of the biographer are at least as absurd as those of the portrait painter, while they have less excuse, and are attended with far more pernicious consequences. After the lapse of a few years, it becomes a matter of inferior importance how a man looked ; but it is always important to know how he thought and how he acted. Nor if the practice alluded to, proceeds from real feeling, or only an affectation of sympathy and veneration is it less objectionable. It is a gross error in judgment, that any man who deserves to be commemorated, can be the worse for a disclosure of his failings, unless indeed he has no virtues to counterbalance them ; and even in that rare case, the portrait, if faithfully given, is not without its use. It would be happy if a closer correspondence could be found between an author and his writings ; if genius were always dignified by virtue, and wisdom always recommended by urbanity ; but we look in vain for objects of uniform panegyric, and the fair display of the striking contrarieties we find in the human character, must be ever preferable to those unnatural sketches in which there is no discrimination, but all is purity and perfection, or in which the most degrading vices are either suppressed by fraud, or vindicated by sophistry.” P. ix.

It will appear, upon comparing these volumes with those superintended by Johnson, or indeed by looking through this edition, that Mr. Chalmers has written the following lives :—

* The Rev. W. L. Bowles.

“ Armstrong.

“ Armstrong. Beattie. F. Beaumont. Sir J. Beaumont. Blacklock. Blair. Boyse. Brome .Brooke. W. Browne. Byrom. Cambridge. Carew. Cartwright. Cawthorne. Chatterton. Chaucer. Churchill. Cooper. Corbet. Cotton, Chas. Dr. Cotton. Cowper. Crashaw. Cunningham. Daniel. Davenant. Davies. Doddsley. Donne. Drayton. Drummond. Falconer. Fawkes. G. Fletcher. Ph. Fletcher .Gascoigne. Glover. Goldsmith. Gower. Grainger. Green. Habington. Hall. Harte. Jago. Jenyns. Johnson. Jones. Jonson. Langhorne. Lloyd. Logan. Lovibond. Mason. Mickle. Moore. Scott. Shakspeare. Sherburne. Skelton. Smart. Spenser. Stirling. Suckling. Surrey. W. Thomson, Turberville. Warner. J. Warton. T. Warton. P. Whitehead. W. Whitehead. Wilkie. Wyatt.”

Accounts of many of these writers had, it is true, been supplied before by Dr. Anderson, but whoever shall compare the accounts, will see that Mr. Chalmers has, in these cases, been but little obliged to his predecessor, and has every where surpassed him in accuracy and research. When it was determined to make an edition of the Poets, something more comprehensive than that printed at Edinburgh, it was still found that selection must be made. Among the older Poets, these have been introduced :

“ The two Beaumonts. Brome. Cartwright. Corbet. Chas. Cotton. Donne. Fawkes. Gascoigne. Gower. Habington. Sherburne. Skelton. Stirling. Turberville.”

All of these have sufficient merit to justify their introduction, while they serve to connect the history of our language ; and many of them, as A. Brome, Gascoigne, Habington, &c. are so extremely scarce in the original editions, that a curious reader, of moderate fortune, may be glad of any opportunity of obtaining them. Of the following later poets, some could not be introduced before, on account of copyright ; others were, for other reasons, passed by.

“ Beattie. Brooke. Byrom. Cambridge. Cowper. Sir W. Jones .Mason. Jos. Warton.”

The whole together are twenty-three. But, on the other hand, some are omitted that found a place in Anderson's collection. These are eleven in number.

“ Dr. John Brown. Michael Bruce. Græme. Hamilton. Aaron Hill. Pattison. Penrose. Sackville. Shaw. Smollet. Richard West, the friend of Gray.”

Of these some never deserved admission, and others have written so little, that their claim is very slight. Aaron Hill must have been already rejected by Johnson, and Græme would have been rejected by any one but a zealous countryman. Some of the others might, perhaps, have found advocates, but the omission is of no great extent. Sackville's *Induction*, and his complaint of Henry Duke of Buckingham, being only parts detached from the *Mirror of Magistrates*, and unaccompanied by any other of his productions, made no very good appearance under the title of his works. That our readers may have the whole collection of lives before them at once, we shall here also recapitulate those written by Dr. Johnson, and in alphabetical order. They are these,

“ Addison. Akenfide. Blackmore. Broome. Butler. Collins. Congreve. Cowley. Denham. Dorset. Dryden. Drake. Dyer. Fenton. Garth. Gay. Gray. Halifax. Hammond. Hughes. King. Lansdowne (or Granville). Lyttelton. Mallett. Milton. Otway. Parnell. Ambr. Phillips. John Phillips. Pitt. Pomfret. Pope. Prior. Rochester. Roscommon. Rowe. Savage. Sheffield. Shenstone. Smith. Somerville. Sprat. Stepney. Swift. J. Thomson. Tickell. Waller. Walsh. Watts. Gilb. West. Yalden. And lastly Young, which was Croft's.”

It remains only to add, that to these lives by Johnson are subjoined some notes, originally given in the edition of his works, printed in 1806. To the opinion given of Johnson's lives by Mr. Chalmers we most heartily subscribe, namely, that

“ After all the objections that have been offered, they must ever be the foundation of English poetical biography. To substitute any thing in their room would be an attempt, by the ablest hazardous, and by inferior pens, ridiculous.”

Such, however, is our opinion of those added by Mr. Chalmers, that we have no doubt of their being extremely acceptable to the public in a separate collection, to accommodate those who have the 8vo. edition of Johnson's *Lives*, to which they would form an excellent supplement. Of Mr. Chalmers's care in research, we cannot, perhaps, find a better specimen than that which first presents itself, the opening of the life of Chaucer, a subject confessedly difficult, and in which the writer does not appear to have received any aid from a late ponderous romance on the subject, which is not once quoted.

“ The

“ The life of Jeffery, or Geoffrey Chaucer, is involved in much obscurity. The age which succeeded him was not favourable to those researches which could have gratified curiosity, by displaying his private history : and if his transactions as a public character were more accurately known, they could throw no light on his merit as a poet and a scholar, with which alone we are now concerned. A formal life of Chaucer, as Mr. Tyrwhitt has observed, must now be a very meagre narration, if composed only of facts ; and we may add, a very useless detail, if stuffed with the comments and conjectures by which some of his biographers have endeavoured to supply the want of them. The editor of the *Biographia Britannica* has collected a very considerable body of evidence on the subject ; but a great part of it is of a very suspicious kind, and the whole hangs together so loosely, even when rectified by Mr. Tyrwhitt's more judicious remarks, that too much caution cannot be observed in any attempt to separate matters of fact from those of conjecture.

“ Of his birth and family nothing has been decided. It has been contended on the one hand, that he was of noble origin ; on the other, that he descended from persons in trade. Even the meaning of his name in French, *chaucier*, a *shoemaker*, has been brought in evidence of a low origin ; while the mention of the name of Chaucer, in several records, from the time of William the Conqueror to that of Edward I. has been thought sufficient to prove the contrary. Leland says he was *nobili loco natus* ; but Speght, one of his early biographers, informs us that, ‘ in the opinion of some heralds, he descended not of any great house,’ which they gather from his arms. Speght, however, goes further, and makes his father a vintner, who died in 1348. and left his property to the church of St. Mary, Aldermary, where he was buried. This is confirmed by Stowe, who says, ‘ Richard Chaucer, vintner, gave to that church his tenement and *tavern*, with the appurtenance in the Royal-streete, the corner of Union-lane, and was there buried, 1348.’ But neither Stowe nor Speght afford any proof, that this Richard Chaucer was the father of our poet.

“ With respect to the place of his birth, we cannot produce a better authority than his own. In his Testament of Love he calls himself a Londoner, and speaks of the city of London as the place of his ‘ kindly engendoure.’ In spite of this evidence, however, Leland, who is more than usually incorrect in his account of Chaucer, reports him to have been born in Oxfordshire or Berkshire. The time of his birth is, by general consent, fixed in the second year of Edward III. 1328, and the foundation of this decision seems to have originally been an inscription on his tomb, signifying that he died in 1400, at the age of 72. Collier fixes his death in 1440 : but he is so generally accurate, that this may be supposed an error of the press. Phillips is more unpardonable ;

pardonable ; for, contrary to all evidence, he instances the reigns of Henry IV. V. and VI. as those in which Chaucer flourished." Vol. 1. p. 5.

From a work so very extensive, it is impossible to give proportionable specimens. Suffice it generally to say, that we conceive this edition to be worthy of the public patronage. Of the poems, indeed, little is required to be said. If they are correctly printed from the best editions, nothing more can be desired ; and whether they are or not, can only be fully ascertained by long and careful collation. We believe that all reasonable care has been exerted to have them so. Respecting the poems of Cowper, here first appearing in a collection, we have to complain that the edition is not fuller than others that have preceded it. In page 587 of the life (vol. XVIII) reference is made to the beautiful verses on the heel of a shoe, which he wrote when eighteen. But these verses nowhere appear in this edition. They will be found in Mr. Hayley's life of that poet, vol. 1. p. 21. The same deficiency is found with respect to many other excellent productions, appearing in that work *. It may be replied, that they are as yet private property, and therefore could not be here introduced. But we reply, that though private property ought not to be invaded, yet the permission to use it may be purchased, and by such a phalanx of editors, ought to have been obtained.

Of one accidental error, which we have discovered in our examination, we claim the rectification on the behalf of the purchasers, who otherwise have one very imperfect set of poems. In Bishop Corbet's Poems, vol. v. p. 567. (which were judiciously ordered to be printed from Mr. Gilchrist's edition of 1807), we have a short poem, made up of the beginning of one copy of verses, and the end of another, and thus rendered totally unintelligible. The accident has arisen from the want of the leaf paged 53 and 54, in the copy used by the compositor ; which not being observed, the press has gone on as if nothing were the matter †. Thus the

* Particularly the fine fragment on the Yardley Oak, vol. 3. p. 409. But there are materials for an 8vo vol. of additional poems in the Life.

† This is exactly the sort of blunder remarked by Mr. Chalmers as having been found in Davies's edition of W. Browne's works. See vol. vi. p. 227.

first ten verses of Corbet's lines against Doctor Price are united with the last twelve of Dr. Price's answer: leaving a deficiency of twelve verses and a note from the first copy, and of four with another note from the second, and making both nonsense. If this cannot be corrected by cancelling a few pages, the deficient parts with, proper references, should be printed on a separate leaf and given to the purchasers. The author of the lives, we understand, is not responsible for the correction of the press. The publishers, we doubt not, from a sense of justice, will be glad to be informed of this accident.

The two volumes of translations contain a selection of the best, and the whole work is certainly creditable to the London press.

It will be found, on examination, that care has been taken with respect to the editions of the old Poets, from which their works are here printed. For Gascoigne's works, Mr. C. had the opportunity of comparing the very rare edition of 1572, which is the first, being the property of Thomas Hill, Esq. The life of Gascoigne is of particular value and merit, and the reprint of the very scarce and curious poem of Whetstone*, obtained, as it appears, from Mr. Malone, is a most desirable addition. In Surrey's Poems will be found his translation of two books of Virgil, and other productions, not before published with his works.

ART. III. *A calm Inquiry into the Scripture Doctrine concerning the Person of Christ, &c.*

[Continued from p. 473.]

WE have already apprised our readers that it is not our intention to write an *answer* to this volume, but merely to exhibit such specimens of the reasoning and criticism displayed in it, as may enable them to form an estimate of its *value*, and of the *deference* due to its *author*. We pass over the fourth section therefore entirely, having, we are willing to hope, said enough in our former article to convince those, who are not determined to resist evidence, that Christ had

* In the third line of this poem, we have no doubt that the true reading is this :

“ Telles all men joy ? can no man skil of bale ? ”

some kind of existence before he was born of the Virgin Mary. In the fifth section the author considers texts—certainly not *all* the texts—which are *supposed* to ascribe to Christ attributes that infer his pre-existence and divinity. *Immutability* is one of those attributes; but the only text on that subject which he considers is Heb. i. 10—12, which we shall not here quote, for a reason which our readers will discover almost immediately.

“The words contained in these verses,” says this self-sufficient author, “are a quotation from Ps. cii. 25, and are *certainly addressed to the eternal God*. The writer of this epistle having cited the promise (Ps. xlv. 6) that God would support the throne of the Messiah, in an eloquent apostrophe he addresses the Supreme Being, in the language of the psalmist, acknowledging and adoring that immutability of the divine nature, and of his wise and benevolent purposes, which constitute the surest pledge of the stability of the Messiah’s kingdom.” P. 172.

All this is very well. The words are certainly addressed to the *eternal God*; but they are as certainly addressed to the *Son*, that *first-begotten*, whom, when he was brought into the world, all the angels of God were desired to worship; and therefore the fair inference is, that the Son is the eternal God. Mr. Belsham very *prudently* tears the tenth, eleventh, and twelfth verses, from the context, and presents them to his readers by themselves; aware that, in a separate state, they *may* be taken in the sense in which he wishes them to be received, though he must, we think, be convinced that this is impossible, if they be read in connection with what precedes them. As we do not expect nor wish from our readers the same implicit confidence which this author seems to expect from his, we shall supply his omissions, make some remarks on the whole, and then leave every candid man to decide for himself the question at issue between us.

“God, who, at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his Son*, whom he hath appointed heir of all things, by *whom also he made the worlds*; who, being the *brightness of his glory*, and the express image of his person, and *upholding all things by the word of his power*, when he had by himself *purged our sins*, sat down on the right hand of the Majesty on high: being made so much better than the angels, as he hath by *inheritance* obtained a more excellent name than they. For unto which of the angels, said he, at any time, *thou art my Son*, this day have I begotten thee? And, again, *I will be to him a Father*,

and *he shall be to me a Son?* And, again, when he bringeth in the first-begotten into the world, he saith, and *Let all the angels of God worship him.* And, of the angels, he saith, Who maketh his angels spirits, and his ministers a flame of fire. But, *unto the son*, he saith, *Thy throne, O God, is for ever and ever*: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity.; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows; and *Thou, Lord, in the beginning, hast laid the foundations of the earth, &c.* *"

From the whole of this passage, taken together, it is plain that the person, by whom the apostle says that God spake in the last days, was *his Son, by whom also he made the worlds*; that the same Divine Person, or *Son*, is the *brightness of God's glory*, and *upholds all things* by the word of his power; that it was he, likewise, who when he had *purged our sins, sat down on the right hand of the Majesty on high*; but it was unquestionably Christ, who, when he had purged our sins (whatever be the meaning of that phrase), sat down on the right hand of the Majesty on high. It is past dispute, therefore, that the person by whom, in the second verse, it is said that God made the world *τοὺς αἰῶνας*; and who is represented, in the third verse, as upholding all things—*φεῖραν τὰ πάντα*—preserving all things in existence, or at least from falling back into the state of chaos, is Christ, in some nature or other. In his human nature it could not be; and therefore Christ must have had a nature before he was born of his mother; and that nature must have been divine, occupying the throne which is said, in the eighth verse, to be for ever and ever. As the tenth verse relates to the same subject, the exaltation of Christ, with those which precede it, and is indeed coupled with them by the conjunction *καί*, it can be no other than Christ, in his superior nature, to whom are addressed the words, "*Thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the work of thy hands*;" but these words, says Mr. B. are addressed to the eternal God; whence it follows, say we, that Christ, in his superior nature, is the eternal God.

In reply to the Jews, who required a sign of Jesus, "*he said unto them, Destroy this temple, and in three days I will raise it up. He spake of the temple of his body.*" (St. John ii. 19, 21.) This alludes to his resurrection from the dead; and Mr. Belsham quotes it as being *supposed* to ascribe

* Heb. i. 1—12.

to Christ an attribute, from which his pre-existence and divinity are inferred. Mr. Bellsham is perfectly right. This text is by every trinitarian *supposed* to imply Christ's pre-existence and divinity; but, says our *modest* author, this supposition is wholly groundless! "The resurrection of Jesus is uniformly ascribed in the sacred writings to the power of God." Very true, replies the Trinitarian; and for that reason we conclude from this verse that the power of Christ is the power of God. You are mistaken, says Mr. Bellsham: "our Lord's expression is to be understood *figuratively*; not that he would raise himself, but that he would be raised by God." But, answers the Trinitarian, our Lord expressly *says* that he would *himself*, in three days, raise up his *own body*; and we are disposed to believe him rather than you, especially as you have not assigned even the *shadow* of a reason for your opinion that our Lord's expression is to be understood *figuratively*.

Not the *shadow* of a reason! Have I not, may Mr. Bellsham say, referred you to 1 Thessalonians, iv. 16, to Mark v. 41 and to John v. 28, 29, xi. 44, where, though it is said that "the dead shall rise," "all that is intended is, that they shall be raised by divine power?" True, replies, the Trinitarian, you have referred us to these passages; but, had I urged such *shadows* of reasoning against any opinion of your's, there would have been no end to the torrent of contemptuous epithets which, not without reason, you would have poured upon me: for in *not one* of these passages are the dead said to *raise themselves*! In that which is first quoted, the apostle says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." In the second, St. Mark tells us, that Jesus "took the damsel by the hand, and said unto her *Talitha-cumi*: and straightway the damsel arose and walked." In the third passage, our Lord informs his disciples, "that the hour is coming, in the which all that are in the graves shall *hear his voice*, and shall come forth;" and, in the fourth, we are told by St. John, that Jesus "cried, with a loud voice, Lazarus come forth," and that, in consequence, "he that was dead came forth." In all these passages the dead are said not to have *raised themselves*, but to have been raised by *that very person who told the Jews, that when they should destroy his body, he would himself raise it up in three days*.

But Mr. Bellsham labours to get rid of the Trinitarian inference from the power thus claimed by our Lord to him-

self, by comparing the text with another, which he explains in a manner perfectly original.

“ John x. 17, 18. Therefore doth my Father love me, because I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take (λαβειν, to receive) it again. This commandment have I received (ελαβον) of my Father.”

The reader who shall consult his Bible, will find that this was said by our Lord to the Jewish pharisees, when he was claiming to himself the honour of being the good shepherd foretold by some of their prophets; and that it appeared to them a declaration so very extraordinary, as to occasion a division among them: “many of them saying, he hath a devil, and is *mad*; why hear ye him? whilst others said, these are not the words of him that hath a devil.” Mr. Belsham, however, who understands the language that was spoken at Jerusalem near two thousand years ago, much better than those Jews to whom it was vernacular, assures us that there was nothing at all extraordinary in these words of our Lord, nor any thing that could lead to the belief that he considered himself as superior to other men!

“ If this text,” says he, “ is to be understood of the death and resurrection of Jesus, it is to be explained upon the same principles as the preceding; and though active verbs are used, they are to be taken in a passive sense.” (Why so? Is it because in that sense only they suit your hypothesis?) “ I have authority to *receive* it again.” (*q. d.*) “ If I voluntarily expose myself to suffering and death, I am assured by my Father that the life so sacrificed shall be speedily restored: I shall receive again the deposit which I resign.” P. 174.

Now all this, except what relates to *the time*, of which there is no mention in the original, might be said by Mr. Belsham, or by any man, of himself. We may *all* expose ourselves to suffering and death; and we are all assured that the lives so sacrificed, whether in a good or in a bad cause, shall be restored at the last day: for we have all *authority* or *power* to *receive* a restoration of life from our heavenly Father, though no mere man ever had power to *take it again to himself*. Had this passive power of *receiving* his life, after it was laid down, been all that the pharisees understood our Lord to mean, none of them could have thought him *mad* for

for such a saying ; for, as they looked for resurrection themselves, they were all convinced that they, as well as he, possessed this *passive power* *.

Irresistible power is an attribute *supposed* to be ascribed to Christ, from which Trinitarians infer his pre-existence and divinity. The only text which Mr. Bellsham, by his mode of disposing of the rest, seems to consider as of importance, on the subject, is *Rev.* i. 8 ; which, in the authorized version, and in the Greek *textus receptus* is, “ I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”

This, says Mr. Bellsham, is an erroneous reading. “ The most approved reading of the text,” for which he refers to Griesbach, and his own improved version, is, he says, “ I am Alpha and Omega, saith the Lord God, who is, and who was, and who is to come, the Almighty.” “ The words are *undoubtedly* to be understood as uttered in the person of God, and not of Jesus. The words repeated in verse xi. where Christ is the speaker, are certainly spurious.” P. 177.

Now it is very true, that, according to Griesbach, “ the beginning and the ending,” in the authorized version, ought to be omitted, and that he is doubtful whether it should not be “ saith the Lord God,” instead of “ saith the Lord.” It is likewise true, that he considers the words—*Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος καὶ*—in the eleventh verse, as a doubtful reading ; but what will all this avail Mr. Bellsham ? The seventeenth and eighteenth verses, of which he takes here no notice, are, by the confession of Griesbach (the improved version is of no authority) unquestionably genuine ; they are likewise more indisputably uttered in the name of Christ, than even the eleventh verse ; and they are —“ And when I saw him, I fell at his feet as dead ; and he laid his right hand upon me, saying unto me, Fear not, I am the first and the last ; I am he that liveth and was dead, and behold I am alive for evermore. Amen ; and have the keys of hell and death.” This being indisputably the case, the eleventh verse is of no importance in the question between Mr. Bellsham and us ; and, granting the truth of Griesbach’s favourite reading in the eighth verse, the only inference that

* We have used this phrase, *passive power*, because it is in effect used by Mr. Bellsham, whose meaning we could not otherwise have expressed but by a tedious circumlocution. That the phrase, though used by Locke, is philosophically absurd, has been proved by Dr. Reid, with the force of demonstration.

can be drawn from the whole is, that HE who is there called *Κύριος ὁ Θεός*, is the same person, of whom it is said, in the eighteenth verse, that "he liveth, and was dead; and is alive for evermore,"

Aye, but (says Mr. Belfham, recollecting himself, in another section) "expositors have laid greater stress on these texts than they will *properly* bear. They are not intended to express self-existence, but solely that the Christian dispensation was begun, and will be completed by Christ, who is the author and finisher of our faith!" P. 269.

Should the reader ask how Mr. Belfham comes to be so much better acquainted with the mind of the Spirit than all other expositors, we can make no other answer than that he affirms himself to be so: and that he writes with the confidence of a man fully aware that the greater part of Unitarians will implicitly believe him.

Omniscience, and the *knowledge of the thoughts and purposes of the heart*, are frequently ascribed to Christ, and these are universally considered as attributes peculiar to the Deity; but all this, according to the present author, is a complication of mistakes. Thus,

"Matt. ix. 4, 'Jesus knowing their thoughts.' Compare Mark ii. 8, 'When Jesus perceived in his Spirit, that they reasoned thus within themselves.' See also Luke v. 22."

"Perhaps the historians might mean nothing more than that he judged from their *countenances* what was passing in their minds!" P. 179.

Indeed! Then the historians, who were Jews by birth, did not believe their own Scriptures, although their Master had constantly appealed to these Scriptures as of supreme authority, and even "opened the understanding of his followers, that they might understand them*." The uniform language of the Hebrew Scriptures is, that "the Lord God of Israel ONLY, even HE ONLY knoweth the hearts of all the children of men;" that "*man* looketh on the *outward appearance*, but that the LORD looketh on the *heart*;" that "the LORD (Jehovah) searcheth *all hearts*, and understandeth *all the imaginations of the thoughts*;" and that "the righteous God trieth the hearts and reins†." In perfect con-

* St. Luke xxiv. 45.

† 1 Kings viii. 39; 2 Chron. vi. 30; 1 Sam. xvi. 7; 1 Chron. xxviii. 9; Ps. vii. 9.

formity with this language of the Old Testament, when speaking of the God of Israel, the apostles, in the New, repeatedly say that their Master "knew *their thoughts*;" that "he knew *all men*;" that "he knew what was *in man*;" nay, that "he knew *all things*;" and surely the only inference that can be fairly drawn from all this is, that the apostles considered their Master as, in his superior nature, THE LORD GOD OF ISRAEL.

Omniscience implies *ubiquity*, which has always been considered as one of the incommunicable attributes of the eternal God; and accordingly our Lord, claiming this attribute to himself, says (St. Matt. xviii. 20), "Where two or three are gathered together in my name, there am I in the midst of them." To this our author replies,

"The apostles certainly did not understand these words as an assertion of the divine attribute of omnipresence; for Peter, without any marks of astonishment at so *extraordinary* a declaration as that must have appeared to be, if he had so understood it, and without any comment, proceeds, in his usual way, to propose a question upon a difficulty which had occurred to him: 'Master, how often shall my brother offend, and I forgive him?' The declaration therefore must be taken *figuratively*." P. 177.

But all this proceeds on the supposition that Peter, and the rest of the apostles, were *Unitarians*, and had the same low notions of the person of the Messiah that Mr. Bellham has; a supposition which is made, in opposition to all evidence; while it takes for granted the very thing in dispute. St. Peter was the first who acknowledged his Master to be "the Christ (or Messiah), the Son of the God, the living God;" but no Jew thought so meanly of the person and character of the Messiah as our author, who gravely says,

"Whether the perfection of Christ's character in public life (as recorded by the Evangelists), combined with the general declarations of his freedom from sin, establish, or were intended to establish, the fact, that *Jesus, through the whole course of his private life, was completely exempt from all the errors and failings of human nature*, is a question of no great intrinsic moment, and concerning which we have no sufficient *data* to lead to a satisfactory answer!" P. 190.

Had any man, professing to be a teacher of the Gospel, expressed himself thus to St. Peter, we may venture to say, that the apostle would have replied to him in terms similar to those in which he replied to the forcerer Simon, "Thy doctrine

doctrine perish with thee : thou hast neither part nor lot in this matter."

In the sixth section of the first part of this work, the author enquires into the alledged superiority of Christ to angels ; and he resolves this doubt by first calling in question, and then flatly denying the very existence of any such beings as those which are commonly denominated *angels*. This, we confess, surpris'd us more than any thing that we had previously met with in the volume. That *man* is the most perfect of all God's creatures, is a position so little probable in itself, that we had imagined every philosopher would readily admit, even upon slight evidence, the existence of superior created beings, whether called *angels* or *dæmons*, or any thing else ; but, it seems we have been mistaken.

" Concerning these supposed celestial intelligences, it may be observed," says Mr. Belsham, " that it is very *doubtful* whether the word *angel* ever signifies a permanently-existing spiritual being in any book of the Old Testament which was written previously to the Babylonian captivity. It cannot be proved that the appearances in human shape to Abraham (Gen. xviii.); to Lot (ch. xix.); to Joshua (ch. v. 13); and others, were any thing more than *temporary phantoms*; visible symbols of the divine presence, and mediums of divine communications. The supposition that they were such is the more probable, as one of the three who appeared to Abraham is expressly called Jehovah (Gen. xviii. 13, 22, 23); so likewise is the angel who appeared to Joshua (ch. vi. 2)." P. 193.

If it cannot be proved that the appearances in human shape to Abraham and Lot (admitting the truth of the narrative, of which our author professes no doubt), were more than temporary *phantoms* ; neither could it be proved that the weekly appearance, in human shape, of the *angel* of the Unitarian chapel in Essex-street, known by the name of Thomas Belsham, is any thing more than a temporary *phantom*. The human appearance in Essex-street chapel speaks indeed to the people assembled ; and so did the appearances in human shape to Abraham, Sarah, and Lot. The human appearance in Essex-street chapel may be felt, as well as seen and heard, by some of the people assembled ; but so were likewise the appearances in human shape felt, as well as heard and seen, by Lot, his wife, and his daughters, when they laid hold of their hands, and brought them out of the city of Sodom. There is indeed no reason to suppose that the human appearances to Abraham and Lot ever compos'd

so extraordinary a book as that which is lying before us; but, we are assured by the sacred historian, that they ate and drank, which were better proofs of their permanent existence, than the composition of so baseless a fabric, which may be supposed the work of a temporary *phantom*, rather than of a rational *being*, is of the permanent existence of the human appearance called Thomas Belsham. Of the being expressly called Jehovah, we shall have occasion to treat afterwards, when we come to analyze this author's ninth section.

Hitherto our author has only *doubted* of the existence of angels, and we have seen on what kind of *reasoning* his doubts have been raised; but without producing any new cause for doubting or denying, he assures us, in the next page, that

“ The whole mythology concerning angels is destitute of *all foundation* in the Jewish and Christian revelations. Antecedently to the captivity it was unknown. By Jesus and his apostles it is alluded to as the popular and established belief of the age; but by them it was never taught as an article of faith. Revelation therefore is no more responsible for the existence of angels, good or evil, than it is for the existence of witches and necromancers, of apparitions, or of demons, that is, human ghosts entering into and tormenting living men; all which are alluded to by the sacred writers, and even assumed as facts. The Jews probably borrowed their theory of angels from the oriental philosophy. Our Lord, and his apostles, assumed it, and argued upon it as a popular hypothesis, as they did in the other cases; and they left the credit of this system, as they did the rest, to stand or fall by its own evidence, which, in fact, is none at all.” P. 195.

But, if the theory of angels was so groundless as this author has *discovered* it to be; and, if our Lord, and his apostles, knowing all this, left it to stand or fall by its own evidence, what are we to think of *their conduct*? To reclaim the world from *idolatry* and vice, and to reveal a future state of retribution, were, according to the modern Unitarians, the sole purposes for which our Lord came into the world, and died on a cross. Yet it seems that he and his apostles left the theory of angels as they found it; though we have the testimony of one of those apostles that Christians were, in the very first age, in danger of being led to *worship angels* *, which was surely a species of idolatry. It is very true, that the same apostle cautions them against such worship; but

* See Coloss. ii. 18.

would it not have been much more effectual to have assured them, by the authority of God, that the whole theory of angels was a groundless fiction? This, however, neither our Lord, nor any of his apostles, ever did; and therefore we may rest assured that *they* believed angels to be real and permanent existences, as the Scriptures uniformly represent them to be. Into the controversy concerning *demons* and *demonism*, we are not called upon at present to enter; but we must take the liberty to ask the *angel* of the Unitarian chapel in Essex-street, where he learned that demons were, by the *Jews of our Saviour's age*, believed to be *human ghosts*?

In the seventh section the author treats of the titles or characters which, in the New Testament, are attributed, or thought to be attributed to Christ; and finds nothing in them indicating our Lord to be any thing more than a mere man! Some of the texts which he here explains away, we have already considered; and what he says on the greater part of the remainder of them has been anticipated, and a thousand times confuted by the various defenders of the Catholic doctrine of the Trinity. We do not therefore mean to follow him through this long examination; but his observations on the title—ὁ μονογενὴς υἱος—are so perfectly original, that he would not forgive us, were we to pass them without notice.

“Observe,” says he, “1. That John is the only one of the sacred writers who applies the title, *only begotten*, to Christ. 2. That this word, in the original, properly signifies *an only child*. 3. That it is *often* metonymically used to express *dearly beloved*. See Heb. xi. 17; and the same word, in the original Hebrew, which, by the lxx. is rendered μονογενὴς, *only begotten*, is, in other passages, translated ἀγαπητός, *beloved*. Jer. vi. 26; Amos, viii. 10. 4. Hence it is *probable*, that as the title ἀγαπητός, *beloved*, does *not* occur in *John*, this writer uses the word μονογενὴς, *only begotten*, instead of it, and where the other evangelists would have used *beloved*.” P. 259.

Now, we beg leave to say, that this appears to us any thing but *probable*; 1. Because *dearly beloved* is not the meaning of the word μονογενὴς, in Heb. xi. 17, but *only begotten*, as our translators have rendered it, Isaac being the only begotten son of Abraham by his wife Sarah; 2. Because the texts in Jeremiah and Amos, treating of the *deepest mourning*, and representing it as the mourning practised for an *only child*, the lxx. might think themselves authorised to translate the word *beloved*; because the *love* which parents have for an only child, is what makes their mourning for such a child deeper

deeper than for any other person ; 3. That such a rendering on such an occasion, on only two passages of the Old Testament, as it furnishes no proof that the word is *often* used metonymically, is by no means enough to lead any impartial man to suppose that a similar rendering would have been adopted by the apostles, when the question which they were treating turned not on *love* ; and, 4. Because it is NOT TRUE, that the word *ὁ υἱος* does not occur in the writings of St. John. It occurs in those writings, at least six times (1 John iii. 2, 21, iv. 1, 7, 11 ; 3 John verse 11.) After this we leave the reader to judge of the modesty of the man, who, resting his own opinions on such criticisms, says,

“ It is evident that Dr. Clarke” (for even *he* does not escape Mr. Belsham’s contempt !) “ has no just ground to conclude, from the use of a word peculiar to John, and unknown to the other sacred writers, that this word is intended to convey the extraordinary doctrine, that there is something peculiar and mysterious in the derivation of the Son from the Father.” P. 260.

The author, however, is so well pleased himself with what he has done by this kind of criticism, that he treats, either as drivellers or as hypocrites, all critics of every denomination, whether *Catholics*, *Arians*, or *Old Socinians*, who have drawn from the texts, considered in this section, conclusions different from his own. Such, at least, appears to us to be the import of the following passage :—

“ There is no sufficient evidence to prove that Jesus is called *the Son of God* for any other reason than as being the Messiah ; neither because he is the second person in the Trinity ; nor because he is a necessary emanation from the Father ; nor because he is the voluntary but uncreated production of the Father’s power ; nor because he is the first and greatest of created beings ; nor because he is the Mediator between God and man ; nor because of his exaltation to universal authority and dominion, as the old Socinians believed ; nor because of his own plenary inspiration, being also the fountain of spiritual gifts, and appointed to the office of universal judge, which was the opinion of Dr. Lardner.” P. 262.

Thus then our author has discovered that Jesus, as he elsewhere expressly affirms, is occasionally called God, and the Son of God, in no other sense than that in which other prophets are sometimes called gods, and sons of God, though he admits him to have been the greatest of all the prophets. Nay, he has discovered (p. 261) that the fact of his “ being the

the Messiah, or the Son of God, was probably *made known* to Jesus himself at his baptism" (St. Luke iii. 27); but, for the credit of this discovery, he should have told us *what Father* our Lord meant, when he said to his mother (St. Luke ii. 49), "How is it that ye sought me? Wist ye not that I must be about my Father's business?" Was it any business of *Joseph's* that Jesus was discussing with the Jewish doctors? If so, how came it to pass that Joseph and his mother "sought him *sorrowing*?" that neither Joseph nor his mother should have "*understood* the saying which he spake unto them," concerning their own business? or that it should have been remarked by a grave historian, that "his mother kept in her heart sayings" of her son relating to "*the worldly business of her husband, and his father*?" In all this there would surely have been nothing very wonderful in a boy of intelligence, even when only twelve years old, to induce his mother to keep it particularly in mind.

In the eighth section the author labours, in his usual way, and with his usual success, to prove that Jesus Christ is nowhere in the New Testament, not even in Col. i. 15—18, said to be the Maker and Preserver of all things. It appears, he says, that even in the celebrated passage alluded to,

"CREATING ALL THINGS IN HEAVEN AND EARTH *may* signify the introducing some change into the moral or political state of mankind, and particularly under the relation of Jews and Gentiles." P. 286.

And therefore he logically infers that it *always* has this meaning, when it is predicated of the LOGOS or divine nature of Christ. All that he has said in proof of this, is a mere repetition of that which he had said before, in his notes on the same texts, in what he calls the improved version. It would therefore be superfluous in us, and foreign from the object which we have in view, to go over the same ground, which has already been travelled by Mr. E. Nares, in his valuable *Remarks on that Version*. To his work therefore we refer our readers for complete satisfaction on the important point discussed in this section; and proceed ourselves to the ninth section, which would probably have been the *first* or *second*, had it been the object of the author to lead his readers, by the *most direct way*, to "the truth, as it is in Jesus," wherever he might find it.

To the very *title* of this section objections may be made, without incurring the imputation of captiousness. "The question considered in it," says the author, "is whether JESUS
CHRIST

CHRIST was the medium of the divine dispensations to the patriarchs, and to the Hebrew nation : and whether he ever appeared under the name and character of Jehovah." There is an ambiguity in this language certainly calculated, though we do not say intended, to prejudice the reader in favour of the conclusion, which Mr. B. labours to establish. The name JESUS CHRIST is given by the Catholic Church to the divine WORD or LOGOS *incarnate*; but we are not aware that any Christian divine of eminence ever pretended that the LOGOS *incarnate* was the medium of the divine communications to the patriarchs and Hebrew nation; or that, to the same *compound Being, God and Man*, the name of JEHOVAH was ever given. The doctrine of the orthodox, if we apprehend it rightly, is, that the same WORD or LOGOS, which, according to St. John, was in the beginning with God, and was God, was the medium of the divine communications to the patriarchs and the Hebrew nation, to whom he was occasionally manifested under the name and character of JEHOVAH : and that he *afterwards* took upon himself human nature; or, as the same apostle expresses it, "was made flesh, and dwelt among us, exhibiting his glory as the glory of the only begotten of his Father;" but this is a doctrine very different from that expressed in the title of the section immediately under review. This author indeed is not fortunate in stating the doctrines of his opponents.

"It is maintained (he says) by many, that *two beings* are mentioned in the Old Testament under the name and character of Jehovah; the one supreme, the other subordinate, the angel or minister of the supreme, the medium of divine operations and dispensations; and that the subordinate Jehovah was the spirit who animated the body of Christ."—"This extraordinary doctrine, (he adds, in a note) that a *subordinate being* should assume the name and the character of the Supreme; a doctrine which, to all Unitarians, appears diametrically contrary to the letter and to the spirit of the Scriptures, and directly subversive of the fundamental doctrine both of the Jewish and Christian revelations, has been supported by many able and learned advocates, ancient and modern, since the time of Justin Martyr, who probably first invented it, and who imagined that this great secret was communicated to him by express revelation." P. 301.

That many of the Arians maintain some such doctrine as this, seems undeniable; but the author is surely aware that it is not the doctrine of our church, nor indeed of any church which agrees with her in teaching, that the Nicene Creed ought

ought to be thoroughly received and believed. All such churches indeed must maintain that there are two *persons* mentioned in the Old Testament under the name and character of JEHOVAH; but the only subordination of the one of these to the other, which they can admit, is a subordination analogous to that of a man to his father, while he lives in his father's house.

Whilst Mr. Belsham lived in his father's house, we are persuaded that he would have acknowledged himself subordinate to his father, and have cheerfully acted as his messenger, or minister, in the transaction of any business of importance committed to his care; and yet we have no reason to suppose that Mr. Belsham is inferior to his father in any quality essential to the perfection of human nature. Two human *persons*, however related, are indeed two separate *beings*; but this is not the case with respect to the two persons styled Jehovah in the Old Testament. They are so united as to be inseparable, and essential to one another; nor are we without something analogous even to this union in the works of creation. According to the generally received theory, which, whether true or false, is perfectly conceivable, and therefore sufficient for our present purpose, the rays of light and heat, which illuminate and warm this earth, stream from the material sun, which is therefore considered as the fountain of light and heat; and had the sun existed from eternity, he would from eternity have poured forth rays of light and heat, which are indeed so essential to him, that he would not be the sun, if he did not emit such rays. Some such analogy as this must have occurred to the Nicene Fathers, when they declared the Son of God to be γεννηθέντα ἐκ τοῦ πατρὸς μονογενῆ, τοῦτέστιν ἐκ τῆς οὐσίας τοῦ πατρὸς· θεὸν ἐκ θεοῦ, ὡς ἐκ φωτός; but it is a very faint analogy, as all analogies of *mind*—especially the *supreme mind*—to *matter*, must necessarily be. Such analogies, however, are sufficient to convey to our minds notions fit to be the objects of faith, and to produce all the practical consequences, which doctrines so revealed were intended to produce.

“ Though this kind of knowledge, (says a very pious and learned author *) is by semblance only and *analogy*, yet we have a firm dependence upon the wisdom and *veracity* of God for such a just *resemblance*, and *proportion*, and *correspondency* between these types, which are natural, and the supernatural antitypes, as ren-

* Bishop Brown, of Corke, in his ingenious work, entitled, *The Procedure, Extent, and Limits of Human Understanding*.

thers that knowledge *solid and real*; the *faith* that is built upon it, *certain and firm*; and our *hope* well-grounded and *sure*. And then only are we in danger of running into error and delusion, and may be *fatally* deceived, when we either turn it into mere *metaphor* and *allusion* only; or when we *strain* that analogy, by which we conceive things spiritual, to an *undue* and *literal* comparison with things natural and human, and in such instances as never were *intended* by the wisdom of God; or, lastly, when we begin to imagine, that we have, in any degree, a *direct* or *immediate* perception of things *supernatural*."

But what is all this to the purpose, if Justin Martyr *invented* the doctrine that is to be thus *analogically* comprehended? Nothing, certainly; but Justin Martyr, as Mr. Bellsham undoubtedly knows, did *not* invent the doctrine, whether it be true or false; for Bishop Bull, Bishop Pearson, and Dr. Scott have proved, with the force of demonstration, that it was taught and received, among the Jews as well as Christians, long before Justin Martyr was born. Bishop Bull, in particular, has produced from a work, *De Agricultura*, by Philo, the celebrated Jew, who flourished a hundred years before Justin, a passage, in which the author says, that, as a shepherd tends his flock, so God governs the heaven and earth, and all that they contain, and directs the motions of the sun, and moon, and stars; and then, to show how all this is done, he adds: προσήσάμενος, τὸν ὁρῶν αὐτοῦ Λόγον πρωτόγονον υἱόν, ὃς τὴν ἐπιμέλειαν τῆς ἱερᾶς ταύτης ἀγέλης, οἷά τι μεγάλου βασιλέως ὑπαρχος διαδέξεται. Καὶ γὰρ εἰς ἡλαί που ἰδοὺ ἐγὼ εἰμι, ἀποστέλω ἄγγελόν μου εἰς πρόσωπόν σου τοῦ φυλάξαι σὲ ἐν τῇ ὁδῷ. Here Philo not only calls the Logos the vicegerent of God over the whole universe; but expressly quotes Exodus xxxiii. 20, as speaking of the same Logos, where it is said to the Israelites: "Behold, I send my angel before thee, to keep thee in the way, and to *bring thee* into the place which I have prepared." But we learn from the verse immediately succeeding, that the people were commanded to "obey the voice of that angel, and not provoke him;" "for," says the Divine speaker, "he will not pardon your transgressions; for *my name* is in him." It is the same angel, of whom it is said, in the 23d verse, that "he should go before the people to *bring* them into the Amorites, and the Hittites, &c.:" but in the book of Deuteronomy*, where the same events are spoken of, it is said, "Thou shalt not be affrighted at them (those nations); for JEHOVAH, thy God, is among you, a mighty

* Chap. vii. 21, &c.

God, and terrible. And JEHOVAH, thy God, will put out those nations before thee, by little and little. And JEHOVAH, thy God, shall deliver them unto thee, and shall destroy them with a mighty destruction, &c.” Thus then, the angel, who is, in Exodus, to go before the people, to bring them into the Amorites, &c.; who has authority to pardon or not pardon transgressions; and in whom is God’s name; is, in Deuteronomy, called JEHOVAH, the God of Israel; so that the name, which, in Exodus, is said to have been in him, was indisputably the incommunicable name of JEHOVAH.

“But all this,” says Mr. Belsbam, “is very erroneous. An angel is properly nothing more than a messenger, and the angel here alluded to was probably Joshua, who acted in the name, that is, by the authority of God.” P. 307.

If this be so, Joshua was authorized to pardon or not to pardon transgressions; was occasionally styled, JEHOVAH, THE GOD OF ISRAEL; had the name of JEHOVAH in him; went, on one occasion, to meet himself; received instructions from himself, how to take Jericho; and even fell on his face to the earth, and worshipped himself!! See Joshua v. 13, &c. and vi. 1—6.

But this is not the only passage in Philo’s works, in which that author understands the Logos to have been the medium of the divine communications to the Patriarchs and the Hebrew nation. The same learned prelate, Bishop Bull, produces various quotations, which prove that, in the opinion of that Jewish philosopher, the God who appeared to Adam, after his fall, in paradise; to Abraham, in the plains of Mamre; and to Moses in the burning bush; and who rained down fire from heaven on Sodom and Gomorrah, was ὁ ἱεὸς Λόγος, or ὁ τοῦ θεοῦ Λόγος. Nor is this doctrine peculiar to Philo among the Jews. The author of the *Wisdom of Solomon*, who, according to the same learned prelate, flourished long before Philo, and is believed to have written in the Chaldee language, speaking of the death of the first-born in Egypt, says*: “While all things were in quiet silence, and that night was in the midst of her swift course, thine almighty word leapt down from heaven out of thy royal throne—Ὁ παντοδύναμος σου λόγος ἀπ’ οὐρανῶν ἐκ θρόνων βασιλείων—as a fierce man of war into a land of destruction, and brought thine unfeigned commandment as a sharp sword, and, standing up, filled all things with death; and it touched the heaven, but it stood

* Chap. xviii. 14, &c.

upon the earth." That this could not be said of a mere *voice* is obvious, for personal actions are attributed to this word; and that it could be no created angel whom the author meant is rendered unquestionable, by his saying, that the *all-powerful word leapt from the royal throne of God*, and stood upon the earth, reaching to the heaven.

The same admirable scholar and eminent divine, to whom we feel it a duty thus often to refer, because the Unitarians, as Mr. E. Nares observes, studiously keep him out of the view of the public, has shown, by various quotations, that actions which, in the Hebrew original, are attributed to the Lord God, are, in the Chaldee paraphrases, attributed to the *word* of the Lord God. Hence he says *, "constat veteres Hebræos agnovisse λόγον quendam Dei Patris, revera distinctam ab ipso Deo Patre hypostasin, qui ad homines descendisse, et cum ipsis loqui solitus est." But, says Mr. Bellham,

"This doctrine of two Jehovahs appears to be plainly contradictory to the Jewish Scriptures, which expressly and solemnly teach, that *Jehovah, our God, is one Jehovah*; or, rather, *Jehovah is our God, Jehovah is one*, Deut. vi. 4. A declaration cited with the highest approbation by our Saviour, Mark ix. 29, 32. See likewise Neh. ix. 6. Nor is it pretended that this doctrine was ever received by the Hebrew nation." P. 302.

No, Sir, this is not pretended, nor can it with truth be pretended, that such a doctrine was ever received by the Christian nations, who know, as well as the Unitarians or modern Jews, that JEHOVAH denotes absolute, eternal, and necessary existence, which they also think can be predicated of but one *being, substance or essence*. They think, however, that, in that one being, substance or essence, there may be a distinction analogous to that which we denominate by the word *persons*; and that each of these divine persons is entitled to the appellation of *Jehovah*, because they are all of the same necessarily existing substance. The very text from Deuteronomy, which is here quoted in support of the Unitarian opinion, has been often urged in proof of the Catholic doctrine, and urged lately on an occasion, which surely called on Mr. Bellham to attempt at least to obviate its force.

"The Hebrew NAMES," says Mr. E. Nares†, "are well known to have been all significant, so significant, that perhaps, there was

* Defens. Fid. Nicenæ, cap. 1. sect. 1. §. 19.

† Remarks on the Version of the New Testament, lately edited by the Unitarians.

more of revelation contained in the Hebrew titles of God, than in any thing else. JEHOVAH alone was indicative of many prime attributes; *Elohim* and *Adonai*, also had their several meanings. It is easy to raise the cry of Cabala, Mysticism, &c. against those who refer to such remote matters,———but it is not cabalistical, but scriptural, and strictly so, to lay some stress upon that remarkable passage of Deut. vi. 4, “the Lord our God is one Lord.” What a difference does it make when we read the original, JEHOVAH OUR ELOHIM, is ONE JEHOVAH. We cannot get rid of these peculiar expressions. ELOHIM is undoubtedly a very particular expression. It is applied in Scripture as a *plural* noun to the *false gods* of the Heathens*; applied therefore in this *emphatic* manner to the *true* God also, it must be considered as remarkably consistent with *that* doctrine, which we conceive to be coeval with the creation, (the author might have said anterior to the creation, though no one could *then* have *learned* the doctrine), “that in the Godhead there is a plurality, namely, an *Elohim*,” (and a unity, namely, JEHOVAH.)”

Dr. Geddes, and our author after him, contend, that the word *Elohim*, when applied to the true God, does not necessarily imply any plurality at all; but since it did imply such a plurality among the Heathen,

“It was a word, or form of speaking, to be avoided, rather than adopted,” says Mr. Nares, “from the very circumstance of its having been applied by the *Polytheistical* heathens to their false gods; and yet we find it even in the *second* commandment so directly pointed against *polytheism* and idolatry. I JEHOVAH am thy ELOHIM†. The plural form *seems* to be *chosen* and *particularly selected*, in order to show that no *plurality* in the true God infringed the *unity*; for as a modern writer (Mr. Tomlinson) well observes, why say *Elohim* is ONE *Jehovah*, if *Elohim* is *not* plural.”

Perhaps the force of this reasoning may appear stronger to some of our readers, by calling into our aid the analogy suggested by the Nicene Fathers. Suppose a Newtonian philosopher, acquainted with the late discovery of *calorific* rays, quite distinct from the *colorific* rays, but both proceeding from the sun, to have explained this doctrine to a man who

* Its literal meaning, according to Dr. Taylor, is the *mighty* or *powerful ones*. See his Concordance, which we quote in preference to any other, because the author was a Socinian, and therefore a witness, against whom Unitarians can make no objection. *Rev.*

† For this remark, Mr. Nares refers to *Ben Mordecai*, Dr. Randolph's Works, and Bishop Huntingford on the Trinity.

knew nothing of it before, he might with great propriety sum up his explanation by saying, "the sun, our illuminators and warmers, (meaning the sun and his rays) is *one* sun;" but how absurd and tautological would it be, to say, "the sun, our sun, is one sun;" or, "the sun, our luminous globe, is one sun."

To all this Mr. Belsham answers, without taking the smallest notice of the great names, to which he sets himself in opposition,

"If the supposed subordinate Jehovah is a pure spirit, he could no more be the object of the senses than the Supreme: but if the subordinate Jehovah could manifest his presence by sensible symbols, so likewise might the Supreme." P. 303.

After premising that we admit of no other subordination in JEHOVAH, than a subordination analogous to that of a human son to his human father, we beg leave to put this zealous Unitarian in mind, that the question is not, what the Supreme or subordinate Jehovah *could* have done, but what they *actually did*; and that this question can be answered only from the Holy Scriptures.

Our author does not venture in direct terms to say that he understands the language of the Hebrew Scriptures better than Philo, and the author of the book called the Wisdom of Solomon, or than Onkelos and Jonathan, the authors of the Targumim; but he hopes to get quit of the inferences drawn by the Catholics, from *their* substitution of *the word of Jehovah*, for *Jehovah* in the original Hebrew, by the following short answer.

"This argument is evidently founded upon a palpable mistake. In the Chaldee idiom, the term *mimra*, *word*, is substituted for the reciprocal pronoun, *self*; so that *the Word of Jehovah* means nothing more than *Jehovah himself*." P. 316.

That *the Word of Jehovah* means nothing *else*, in the passages quoted in this controversy, than *Jehovah himself*, considered as the one *eternal* and *necessarily existing being*, is indisputable, for the reasons which we have already assigned; but the question at issue is, whether there be not more than one person in Jehovah, or whether the person called, in the Targumim, *the Word of Jehovah*, be not different, and, in the economy of grace, subordinate to the person, which is called simply *Jehovah*. Bishop Bull, whom this author very *prudently* wishes to keep out of sight, admits, in the work already quoted, that *mimra* has often the effect of the reciprocal pronoun.

“Sunt autem,” says he, “in paraphrasibus Chaldæis, loca nonnulla, quæ istam interpretationem omnino respuant. Gen. xx. 3, ubi textus Hebræus habet, *Et venit Deus ad Abimelech*; Targum Onkelos (cui consentit Targum Jonathanis) vertit; *Et venit VERBUM a facie Dei ad Abimelech*; quod certe non potest intelligi, *Et venit ipse Deus a facie Dei.*”

Mr. E. Nares too, another author whom Mr. Belsham *prudently* keeps out of sight, after observing that our Saviour (Matt. xxii. 44, Mark xii. 36, Luke xx. 42) expressly appropriates to himself the following passage of the cxth Psalm: “the Lord said unto my Lord, sit thou on my right hand, &c.” Adds*:

“This, in the Targum of Jonathan, according to *Galatinus* and *Pagius*, is thus paraphrased: “and the Lord said to HIS WORD, sit thou on my right hand;” which, as is well observed in the Letters of Ben Mordecai, could not possibly be said of any but a person, nor could it be said by the father to himself. This must appear to meet that great objection of the learned Hackspan, [and the less learned Belsham] as to the use of *memra* as a reciprocal pronoun; for how could God (the Father) speak this of and to himself personally; or how could our Saviour *claim it*, unless he were the *Adonai* of the Psalmist, or the *mimra dadonai* of the paraphrast?

“No modern philosophers,” continues the same valuable writer, “no theologians of the present day, can, upon the pretence of a more enlightened reason, do away these *evidences*. Reason may still object, and [pride] disdain to submit; but the hand of God is too visible in such coincidences to be overlooked by persons of deep enquiry, and a sufficient knowledge of antiquity. The notion of a WORD of God, a *Λόγος*, prevailed among Jews and Gentiles, before the writing of St. John’s Gospel. His account of the matter does not agree with the sentiments of the Platonists, (not even with the Jewish Platonist, Philo, so as to call Christ *δεσπότης θεός*, though much in agreement with him in other points) it does *not* agree with the Gnostic system, except in appropriating to Jesus Christ all those titles which they have given to distinct subsistences. But with the Jewish notions it *does* accord, to the correction of all that was amiss in the other systems. It carries us regularly back to those manifestations of the Deity in the Old Testament, to that angel of the presence, or visible JEHOVAH, who bore by authority (and by right) that ineffable NAME, who spake as God, appeared as God, was worshipped and adored as God.”

By this time the reader is probably aware of the reason which induced Mr. Belsham to throw the discussions con-

tained in this section so far back in the volume; for had these discussions occupied their proper place, he could not so fully have availed himself of those advantages which he has derived from the supposition, that the divinity of their Master must have appeared an extraordinary and incredible doctrine to the apostles, and have excited symptoms of astonishment, had it been really proposed to them. The reader, we trust, is likewise prepared to estimate, at their proper value, the following reflections, with which these discussions are concluded.

“ The currency which the opinion, that Christ (the divine nature of Christ) was the Jehovah angel, and the medium of the divine dispensations to the Israelite nation, has obtained among learned and inquisitive persons, is truly surprising, considering the precarious foundation upon which it rests. “ It is the unanimous opinion of all antiquity,” says Dr. Clarke, on Trin. p. 121, “ that this angel who said, Exod. iii. 6, ‘ *I am the God of thy fathers,*’ was Christ.” But, Acts iii. 13, the apostle Peter says, “ The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, has glorified his son Jesus :” and Jesus could not be the God whose son he was.” (True, most profound logician; for the Jesus that was glorified, was the son of the Virgin Mary, the *man* Jesus, whom the Jews are, by St. Peter, said to have killed.) “ Mr. Lindsay therefore *justly* remarks, (seq. p. 332) one may not scruple to say, with the authority of St. Peter and St. Luke,” (aye, but will you say without that authority ?) “ that all antiquity was certainly mistaken in the opinion ascribed to them by Dr. Clarke, so far as they entertained it.”

(*To be concluded in our next.*)

ART. IV. *The Countess and Gertrude; or Modes of Discipline.*
By *Lætitia-Matilda Hawkins*. 8vo. Four Volumes.
11. 16s. Rivingtons. 1811.

WHEN any publication in the form of a novel presents itself for our examination, which is at all indicative of good feeling, good sense, good intention, and superior abilities, though we do not generally attend to works of this description, we have every disposition to regard it favourably. The trash with which we are continually assailed and offended, however contemptible as objects of criticism, have equally, it is to be feared, extensive circulation and pernicious consequences. We know that the

readers of novels are a numerous class, and that the generality of novels cannot be read without injury, or, to speak in the mildest language possible, without a lamentable waste of time. We are therefore inclined to thank Miss Hawkins for placing a work before the public, which, however it may be open in particular parts to the severity of criticism, is unexceptionable in its tendency, which is intended to do good, and which indeed cannot be perused without the most salutary impressions.

The following is the outline of the story.

Gertrude Aubrey is the daughter of a clergyman, the rector of a provincial village, in which the family seat of the noble family of Luxmore is situated.

Lord Luxmore, an embarrassed young nobleman, is represented as marrying, at the age of eighteen, in order to retrieve his affairs, the daughter of a wealthy citizen, twelve years older than himself. After a certain period he retires with his Lady to Luxmore, who is there delivered of a son and heir, Lord Portargis, nearly at the same time that Gertrude is born at the parsonage. The rector's child is patronized by the Countess and her husband, and a familiar intimacy between the children progressively increases from infancy. The rector dies, the wife and daughter are received into the Luxmore family; Mrs. Aubrey offends her patroness, and is discarded in disgrace, and Gertrude remains the humblest of dependents upon the precarious bounty of the Countess. In this interval, as might be expected, Lord Luxmore, whose previous intrigue with an amiable girl whom he has seduced, had been discovered, is separated from his wife, whom he despises and abhors, and goes abroad in some diplomatic situation. The progress of the education of Gertrude forms the substance of these volumes, and the reader is warned at the commencement, that the work has for its basis so much truth that it must not be ranked with works of invention. But the lessons which are here inculcated, the maxims impressed, and the admonitions given, cannot be too highly praised; for nothing can be more admirably calculated to prepare and fortify an unprotected female against the distresses, mortifications, and vicissitudes of life. Lady Luxmore is delineated as a compound of meanness, insolence, caprice, and folly; Gertrude as submitting patiently to evils for which no remedy was presented, and eagerly availing herself of every opportunity, rare and scanty as they were, to fortify her principles, and improve her mind. The result is natural. She finally meets with her reward. Lord Portargis, after much show of at-

achment,

tachment, but constant fickleness of mind and conduct with respect to Gertrude, precipitately marries a proud unprincipled woman of fashion, and is killed in a duel by her seducer. Lady Luxmore dies, and Lord Luxmore offers to marry Gertrude; but he also is inconstant, and marries a widow of rank, who had been the friend and protectress of Gertrude. The conclusion of the piece represents the heroine as marrying the son of the rector who succeeded her father, who is every thing that is good and amiable, and eventual heir to the titles and honours of Luxmore. Interpersed are a multitude of anecdotes, some good, some trifling, and some foolish enough; but good intention is obvious throughout the whole of the work. It would not be fair to omit specimens of a performance which has so much real merit. Two therefore are subjoined, one of graver, and a second of more ludicrous composition. The first is the character of Mr. Sterling, the step-uncle of Lady Luxmore, from whom Gertrude derived her best acquirements.

“ He was a man of sound sense and of cultivated talents: the law had been his profession, but the liberality of his brother had enabled him to quit the laborious part of it; and he indulged his taste for literature, by increasing his knowledge, and diffusing it through the medium of the press, which was, on various subjects, generally at work in his service. His acquirements, considerable in themselves, could have their due appreciation with none but those who know the preclusion, which being thrown at fourteen or fifteen into one of the law offices, forms against, even the memory of an education. It is in vain, in general, that a young man promises himself to rise an hour earlier, and go to bed an hour later than those content with their stock of knowledge, and that his vacation shall be dedicated to the unread classics *. Weariness is weariness to all bodies, though, perhaps, not to all minds; and a horse, even from a livery-stable, will distance any Pegasus that fancy may mount for the long vacation. But Mr. Sterling's tastes, and those of a few whom we have known, were too strong for the sap of indolence or the treachery of pleasure.

“ * He would at times speak feelingly of the hardships which were, in his younger days, the lot and the discipline of lads in his situation; and of those casual vexations, which are unexpectedly atoned for, he would give an instance by relating his severe feeling of the unkindness of a man, who seeing him bathing in a pond, threw his clothes into it. ‘ I bore it then,’ said he, ‘ and had no choice. Little did I think that that pond, the field, and the whole estate, would one day be mine.’ ”

“ He

“ He was what is termed a sound black-letter lawyer, and a perfect English-scholar; and his reading, various, extensive, and deep, led him beyond the writers of his own country: he had a passion for music of the old school, a critical knowledge of painting and sculpture, fine ideas of architecture, and the propensities of a gentleman. He was a man of the strictest probity and purest mind, and of a temper naturally inclined to every thing social; but the wife whom he had lost, had early in their union checked this disposition: yet, when she married, she sat down with good intentions, and meant to centre all her joy on home and her husband; but, untowardly for the comfort of both, she was very imperfectly informed as to the best method of doing what she thought her duty; the first step to it was the practice of sitting up for Mr. Sterling, to the injury of her health and the irritation of her nerves, whenever he spent an evening from home: he was then received with tears of joy, and a recitative of all the horrors of imagination which her love had suggested: this, however pretty for the first fortnight, had, at the end of that time, the effect of hinting to him, that he purchased his enjoyment at the price of a fellow-creature's peace; and consequently, though he could not stand the laugh of his friends, by renouncing the participation he had promised them in their little social meetings, where music and the various branches of *belles lettres* gave a zest to conversation, his pleasure in these amusements was annihilated: the finishing stroke was reserved for the period of six weeks after marriage, when on his going to a club in the neighbourhood, where a few friends met to sing Purcell's music, she with tears told him, she perceived he did not love her so well as he had done. She was too pretty, and he was too soft-hearted, to endure the hearing this twice: he told his friends, he had now every thing the world could give him, at home, and from that day, he obtained the appellation of “ the uxorious,” from which nothing but the death of his wife could have freed him.

“ Her assiduity had grown rather wearisome: springing from an ostentation of duty, and not from that free-born capacious love that carries discretion at its side, it existed only in extremes: she would suffer no one to wait on him but herself; she was his valet, his porter, his scout—every thing, in short, but companion and friend; and he who well knew the real province, and had hoped for the *best* affections of a female so placed, was far from pleased at seeing her emulating the slavish services of a negro. Her death shocked his good nature, but did not much abridge his happiness;—he lost, indeed, a servant who anticipated his wants; but he was rid of a perpetual blister, which hindered his enjoying many comforts. As their tastes were not similar, there was little painful recollection in their separation; he soon feuled himself again, *en garçon*, in chambers, and remained in

in that way of life, till the time now mentioned, when the bold thieveries of his laundress, added to some instances of negligence that endangered his health, made him cast a wishful eye towards his only female relation.

“ In his progress through life, having been a man much resorted to and relied on, engaged in trusts, arbitrations, and chancery-suits, he had been compelled to see much evil, so much that he had acquired a habit of looking for it, and of supposing it where it did not exist. With this adaptation of his visual faculties, his sagacity was keen, and that interest which we take in any pre-eminence we possess, made it, alas! a matter of victory and triumph, when his suspicions proved prophetic: thus pre-possessed, he was severe; but he was, when left to himself, seldom unjust: no man had more candour in correcting himself, no man was more easily appeased when angry, no man was more disposed to encourage virtue: his faults might have been averted, had he married a woman of soothing manners and strong good sense; and he might have become popular, would he have connived at guilt or spoken ‘smooth’ instead of true things: those who knew him best defended him from the charge of uncharitable austerity, by asserting, that it was exercised in the greatest degree on himself; and those who denied him to be merciful were such only as were yet to be taught that justice must be satisfied before mercy can find place. When he quitted the profession of the law, the most honourable testimonies were borne to his uprightness. He might have been reproached, as Mary de Medicis reproached Bassompierre, for disdaining to solicit favours, but he could not be charged with accepting them.

“ Unfortunately, Lady Luxmore was his only refuge against the inconveniencies of a solitary old age: every year had shortened his lists of cordial friendships, without any substitutions; for he had not taken the wholesome advice of ‘splicing in’ agreeable acquaintance, to prevent this natural evil of protracted existence. In resorting to his niece’s house, he was in danger of extinguishing the last ray of that better light which would have informed and guided his superior mind and its actions. Though he remembered the time when he heartily despised her, and had still no esteem for her, yet there was too great probability, that by the frequent repetition of her sentiments, he might be led to adopt them, and end that life as a cynic, which he had hitherto made of dignified utility; for even their bickerings, which at times were carried to some length, though the arguments used against him never made him a convert, had yet the unhappy effect of increasing that which was already too strong a feature in his character.

“ The influence of a man so circumstanced and gifted, could not be negative; and Gertrude, for a week after Mr. Sterling’s arrival, fancied herself repaid for all her losses, and secured from every

every repetition of suffering. She had been accustomed to see him as a visitor; and the novel society of a child, seemed to have the power of bringing out affections and tenderesses he had forgotten he possessed: she thought herself certain of a friend, in him, when she found his usual kindness of manner towards her increased, perhaps, by good humour resulting from the hope of improved comfort." Vol. I. p. 245.

The length of the second extract may be excused from its humour.

"The morning of departure arrived, and the cavalcade, which Portargis doubted not he was to marshal, came round on the rattling pavement to the sweep before the door. Lord Luxmore's travelling chariot, neat, handsome, becoming his rank, and evincing no solicitude or ostentation, had four post horses; Lady Luxmore's venerable family-coach, with blazonry that seemed to have run all over the pannels, with a balustrade of coronets on the top, and the springs well bound, as their only chance for reaching the coast of the English channel, was drawn by her own pair of ancient sorrels, assisted and escorted through a country, which, alas! they could never hope to see, by a pair of leaders. An open carriage, the darling throne of the viscount, completed the number of vehicles necessary, and was drawn by two 'famous' greys of his own purchasing. On the *derriere* of the chariot, was fastened a trunk, containing the moveable wardrobes of the noblemen, and on the front axle-tree was placed a smaller one, which Portargis, having recollected it rather late in the preparation, had gone daily to town and sworn himself to the antipodes, to get finished to his mind, and fitted to its place. Loving a secret, because he loved not those with whom he should have communicated, he had contrived its coming home on the day when the Countess went to town to make her arrangements: it had been placed in Gertrude's chamber; and one large space for her clothes, a smaller for her books, and G. A. in all the taste that morocco-leather and gilt nails would admit, declared its possessor. But simple Gertrude had instantly divulged his Lordship's generosity; and Lady Luxmore had commented on it, by observing that he was always throwing away his money on some nonsense or other; therefore, at the present moment, Gertrude had no fears of detection, nor any greater than that her *bijou* of accommodation, might be injured in being applied to the use for which it was intended.

"Her Ladyship had ordered to attend her, her own female servant and her cook; and with these damsels had arrived an immense basket, fortified with leather and iron, and padlocked in a way that secured it from depredation. The coachman was bid to descend; the footman was straining every nerve, and the maids were pushing with all their might, basket, coach, and horses, when

when Portargis, at once the Hermes and Argus of the scene, proceeded to enquire 'what the devil they were all at.'

"We are only getting *the* basket up, your Lordship:—'Basket?'—'Yes, your Lordship, *our* basket; our people took it with 'em last year; it's a nice basket y'mought say, for vegetables to go by water, as Thomas says it was formerly; but I can't say how it's to go by coach, being I didn't live at the time it went afore, your Lordship.'

"I dare say," said Mrs. Slipflop, looking at her rent sleeve, 'as it went at top like a himpeeral.'

"Himpeeral!" repeated the Viscount, 'stand off; get away, or I'll kick you all to ———. What's in it? I say—what's in it? can't you speak?'

"Why can't you say, Tom?" said the coachman to his fellow-labourer, 'I believe, your lordship, its our liveries and drefs hats.'

"Yes," said Mrs. Slipflop, 'and the cook and my things.'

"What the deuce?" cried Portargis, 'is the cook in it? it may well be heavy!'

"O! no," said the useful damsel, 'I be here, my lord; only its Mrs. Slipflop and my trunks and all our best things; and I hope as they won't take no harm, for they are what we ha' worked hard for, and we wants 'em all to go to a watering-place, I knows, for I has been there afore, and I knows, as y'may say, what's fit.'

"Down with them," said the viscount, 'send them all by the waggon.'

"O! no, no, your Lordship," screamed Mrs. Slipflop; 'I remember there's some of my Lady's parryfernalirs, for the coach-seats is cram full; and lawk-a-day! there's our parrot as cook would bring all I could say; and the cat, for I could not bear to leave her solitary, in a hand-basket, for I thought she'd fret after us; for she's very much attach to me. I put a plate of victuals for her; and it's a nice place; no danger of turning topsy-turvey; and my Lady's things is all safe; its nice and roomy.'

"The duteous son, when he had heard his mother's name, said not another word: he left the driver of the leaders, who had now heard of what was doing behind him, to protest that the basket and its contents must come by the waggon, and slipt up stairs, to carry into execution the plan he had settled in his mind, for disposing of his passengers.

"His arrangement was this: the open carriage with himself and Gertrude was to lead; the travelling-chariot was to contain his father and his crutches, which were still necessary; and in the spacious coach the Countess and her two maids of honour could not be crowded, even with the six boxes that contained the contribution of the Richmond-milliners, and for which there would be ample room on the vacant fourth seat or the laps of those who
occu,ied

occupied the other three. The footman went with the coachman on his seat; and Monsieur Chamborde on his own horse, with the two grooms, on the Earl's and Viscount's, formed the equestrian attendance.

"Lady Luxmore had not left her room where Gertrude was assisting her: they were therefore to be informed of their destinations; and Portargis beginning now to be sensible that all his happiness hung by the possibility of his carrying one point, felt his heart beat outrageously; and, like a culprit hastening forward the only moments perhaps when misery would remain uncertain, he executed with great adroitness the office of whipper-in to his party: he sent Chamborde to help his father on his supports down the stair-case; and 'Gatty, Gatty!' corrected in a second edition into 'Miss Aubrey! Miss Aubrey!' was his summons to his mother.

"Behold the groupe: the men-servants on the outside of the house, mounting and adjusting legs and stirrups; the waiters at the side of the carriages; the hostess ready to promise fine weather, pleasant journey, no dust, and gratitude for past favours, durable till the next, perhaps royal, importation effaced it; her daughters desirous to see the last of sweet Miss Aubrey; and Lord Luxmore, congratulating himself on having, for the first time, shuffled down the stairs without fear.

"Now arrived the Countess, hobbling a little, but dressed with revived *éclat*, and designing to teach the sea-nymphs the fashions of London brought from Richmond, where she had found some very 'pretty milliners,' and, in her opinion, 'more moderate in their charges,' than at 'the west end of the town.' Gertrude closed the procession—a simple figure of white, holding by a grey ribbon with one hand, her gypsy-hat, and offering her other arm to Lady Luxmore, who put her by, not urgently, with—'No no, not now—so many people about.—I shall do very well.'

"Portargis beckoning, tried to bring Gertrude forward; but she quitted not the Countess, who went out at the door, and surveying the cavalcade from the van to the rear, seemed to fix her eye on the open carriage.—'Here's your coach, Lady Luxmore,' said Portargis, 'this way; you had better get in, before we move.'—'The coach!' said her Ladyship, 'and pray who goes with me?'—'Your servants are there,' replied her son; 'as you are an invalid, I thought it better they should attend you. You see my father is getting into the chariot, and his sticks take up all the room—pray get in.'

"And do you think," asked her Ladyship, in her natural tone, 'that I will go stived up in the coach with my cook? not I indeed, Sir. I shall go in the open carriage; I like to see about me as well as any body. I suppose there's room for two in it.'

"O! you

"O! you can never bear it—pshaw! its nonsense to talk of it; you will be either burnt to death, or ——"

"And pray, Sir, who do you think is to bear it? you were not going alone, I dare say."

"I should go alone, unless Miss Aubrey will go. Come, Gatty, it will do you good."

"Stay till she has *my* leave, pray Lord Portargis. I shall go myself——"

"Then by——upon my honour, I will not drive you; it's a very hilly road, and I am sure you will be afraid——but if you like to take the carriage, your coachman may drive it; he's used to you, and I am not."

"No, my lord, I shall not go to be driven by my coachman."

"Well! perhaps my father can take you, you see he's having his carriage thrown open."

"Lord Luxmore, does not the chariot hold *two*?"

"I am afraid you will be crowded, as I am an invalid here with my crutches, and I must ease my leg by laying it up now and then."

"Well then, I suppose I *am* to go in the coach. Come Miss."

"No, no; Gatty, come with me," said the Viscount.

"O! let Miss Aubrey come here," said the Earl, "here's plenty of room for *her*; she takes no room, and she will let me indulge."

"Miss Aubrey goes with *me*," concluded the Countess, in a tone that closed the cadence in the key-note.

"Lord Portargis jumped into his vehicle, and set off, at the risk of all the post-horses following his lead, and so they had decided to do, when her Ladyship's least serviceable foot was alone on the ground; they were stopt, and she ascended again with Gertrude and her household nymphs, who, before they got off the pavement, recollected that no orders had been given about the basket, and that therefore the parrot would die for want of water, the cat for want of food, and that 'neither they nor their Lady' would have some changes of raiment, till the waggon, whose assistance had never been bespoken, should, in its benevolence, bring their habiliments." Vol. III. p. 194.

We have now to discharge the less pleasing part of our office, and great pity it is to say, that a little care and reflection might have made this meritorious performance; what we now fear it never will be, generally acceptable and popular. Had it been pruned of its excrescences, of tedious digressions, of many characters of no concern or interest, and, above all, of a number of silly gossiping stories, two good volumes might have been exhibited, which critics might have read with complacency, and moralists recommended with confidence. Every page exhibits strong good sense, but such a

want of true taste in composition, that Latin, Italian, German, French, and sometimes Greek, dance before us, to use the words of Junius, in all the mazes of metaphorical confusion. Such a tissue of names was surely never assembled. We have Lady Smellcork, Mrs. Haggie, Miss Cramwell, Colonel Sabretasch, Mrs. Anyone, Lady Eggthell, &c. &c. —How could so accomplished a female as we know Miss Hawkins to be, talk of to “dissertate,” p. 5; “the antennæ of our duty,” p. 376; “effleurer the venison,” V. 2, p. 41. “the *caltrops* of a procession,” p. 97. Qr. what does this mean? “unhorizoned charity,” p. 121; “ex pedie opinion,” p. 123; “halo of anecdote,” p. 338. Again; V. 3, “fibrillations of a whisper,” p. 141; “halo of pleasant feelings,” p. 186; “Time exercising something similar to the ad libitum of a Greek aorist!!!!” p. 381; “having proceeded thus far on the declivity of indifference, his projectile and centripetal force may be calculated,” p. 382. But we forbear. We had indeed intended to have entered into a more particular specification both of faults and merits, but we willingly reflect that the latter have by far the preponderance, and we can have no possible satisfaction in expatiating upon errors which we are convinced were merely the result of carelessness and inattention:

ART. V. *An Essay to explain the Cause of the principal Phenomena in Nature.* By J. Hamstead, Esq. Captain in the R. N. For the Author. Steel: 8vo. 1811.

THIS Essay is to be considered as a prospectus of part of a work, which, the Author informs us, will enter into an enquiry concerning those abstruse points of natural philosophy which have long puzzled and often confounded the most sagacious of our philosophers. The discussion of topics, the developement of the causes of various natural phenomena hitherto deemed inexplicable, which have been submitted to our notice by a Newton, only under the modest form of queries, are subjects which as they are most interesting ought, according to the author's declared intention, to rouse the world from the state of apathy, arising from an ignorance of the great governing principles. These, he says, have eluded the utmost research of enquirers, though much light has been obtained from their successive labours. Professing boldly to venture on a world unknown, the Author undertakes to establish by experimental proof or analogy with facts observed in nature,

“ 1st, The truth of what Newton doubted, concerning the existence of a subtile æther in which the planets and this mundane system move, that it is fully competent to sustain the various worlds upheld therein, that the power of gravity arises from the action of this medium, and that motion could not be without it. 2. To examine minutely the nature and laws of magnetism, with intent to show that the earth possesses every quality that a magnet possesses, that it is governed by the conjoint powers of gravity and magnetism; that from the latter power arise the causes of centrifugal motion, that light arises from a similar cause, that the sun is likewise a magnetic body, and consequently that it is not a globe of fire. The third subject will be an endeavour to explain the cause of various other natural phenomena, and the work will conclude with an inquiry into the cause of the variation of the compass.”

These are points which will certainly rouse attention: and it is in Capt. Hamstead's own power not to awaken

“ The world's dread laugh

“ Which not the firm philosopher can scorn,”

by cautiously attending to those few principles which Newton has laid down as the basis of all just hypothetical reasonings.

After having premised thus much of the author's intentions, we proceed to the work itself. The first Chapter is on the nature and cause of gravity, in which the definitions of gravity, terrestrial, solar, and universal, are followed by the several laws deduced from observation and experiment by the great Newton, and these are adopted by the Author, as the basis of his own exposition of their causes. The analytical mode of proof is then entered upon by observing the effects of the air's compressive and elastic force, upon common objects; and as the experiments are founded upon common experience, we give at once a specimen of the author's reasoning and hypothesis.

“ To commence the argument, suppose the universe to be filled with a subtile æther, without any world being sustained therein; if the æther was not elastic and compressible the smallest substance could not be thrust in any part thereof; but if it was elastic and compressible, a world might be situated therein; and such world would displace a portion of the æthereal medium equal to the volume contained in the mass, which medium, if the world was spherical, would equally press upon all parts of the surface towards the centre, to regain the space it previously occupied; for fluids are found to press equally in all directions, and such pressure would be the greatest at the surface of the body; from this we

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obtain

obtain our first data, that if there is a plenum of subtile æther, sustaining a world therein, such æther must be capable of compression and expansion."

After having shown that bodies are supported in fluids according to their densities or relative specific gravities, and from the greater density of the earth compared with the ætherial medium beyond the atmosphere, to account for its being sustained, &c.

"We shall therefore proceed to enquire by what other agent so rare a medium (as that unquestionably is in which the planets move) can be made to sustain the weight of such immense bodies; and afterwards show what would be the rule of action of an elastic æthereal plenum; and that such rule of action is perfectly accordant with the laws of gravity."

This powerful agent he endeavours to show by the effects of the elasticity of common air, and its power to sustain the heaviest pressures, as is evinced in the common air-gun, to be *elasticity*; and that as aqueous particles tend to destroy this agent, in the verge of the atmosphere to which they do not rise, the medium there must be in a state capable of the highest elasticity. He next endeavours to show the effect of *cold* on this property of air, and from the intense cold found in the upper regions and its effects on the barometer, as well as other experiments, he submits,

"That cold in the zenith of its power is capable of giving to the æthereal medium a compressive quality, making it adequate to sustain the heaviest bodies."

From these conclusions he determines that if the existence of such a plenum of elastic æther be allowed,

"1st, That the *pressure of such medium* would increase in direct ratio from the centre to the surface of a body; and that it would decrease from the surface upwards according to the first law of gravity.

"2d, That when bodies are of the same size but of different densities, the pressure will be the greatest and its sphere of action most extended upon bodies of the greatest density, according to the second law of gravity.

"3d, That by the action of such medium all bodies would be forced to tend towards one another when they come within the sphere of each other's gravitation."

From which it appears that terrestrial gravitation or attraction is nothing else than the compressive force exerted by this elastic medium against the earth's sphere to recover its place;

place ; and solar gravitation proceeds from a similar effort, but as the sun is 111 times larger than the earth, and larger and denser than any of the planets, the sphere of solar gravitation will be of proportionate extent.

We confess there is a simplicity in these speculations of Mr. H. which we should wish to see fixed upon the philosophic foundations of more accurate demonstrative proofs, than those adduced, of analogy between our limited experience of elastic fluids or æthers, and such as can be only conjectured to exist in the unexplored regions of immensity ; and we shall wait with anxiety for the succeeding portions of his work, to be satisfied in the numerous points which philosophic criticism may object to every new hypothesis. It is admitted by Newton that bodies *might* move according to the laws of gravitation through a fluid medium, if such fluid was of equal density with the body ; if *compression* can be established as a substitute for the density of the sustaining medium, and its existence allowed, we think the relative motions of the planetary systems as dependent on their own spheres of compression or gravitation and on each other, may be easily reconciled with the Newtonian theories, which prove the effects of forces and other various relations ; though modesty prevented the sublime philosopher from laying down any imperative dogmas as to the nature of the forces themselves. With respect to the existence of a plenum, and the existence and attributes of the Deity therein, we have a pleasing solution to the queries of Sceptics with which we shall conclude our present remarks.

“ God is visible in all his works, but he himself is incomprehensible, it is therefore, from his works and attributes alone, that we can reason, and if we are to raise a supposition, let it be one that we can reason upon, one that will allow the Almighty *all* his attributes : would it not therefore be more rational to imagine that God in the beginning filled the universe with his presence by a power emanating from and sustained by himself ? Such power would be an universal plenum, of which the DEITY being the centre or fulcrum point and extending himself universally, HE would be *all* in *all*, such power might be conceived the origin of matter which when collected into different bodies would assume form,”—“ and as it tended to assume form and was collecting into different bodies, the medium in which the matter was deposited would become rarefied without any detraction from its powers ; for the matter when collected would still be sustained therein ; and be propelled, in assuming a general form, to take that of a sphere. Thus the Deity would be represented omnipresent, omnipotent, and omniscient ; for he would create, fill, sustain, and direct all things.”

ART. VI. *Certain Principles in Evanſon's "Diſſonance of the four generally received Evangelists," &c. examined, in Eight Diſcourſes, delivered before the Univerſity of Oxford, at St. Mary's, in the year 1810, at the Lecture founded by the late Rev. John Bampton, Canon of Salisbury, by Thomas Falconer, A.M. of Corpus Chriſti College, Oxford.* 8vo. pp. 400 10s. 6d. Oxford printed. Longman and Co. London. 1811.

WE have often before obſerved, but muſt ſtill repeat it, that the learned perſons who undertake this academical exerciſe have not fair play. Their labours are ſuſpended almoſt as ſoon as they become public. One Bampton lecturer treads ſo cloſe upon the heels of another, that it would be too much to expect of a buſy and occupied world, amidſt the heap of publications with which the preſs teems, to beſtow on each, or any lecturer, the attention he may chance to merit. Still we are anxious to give a conſpicuous and permanent place to theſe lectures among the theological works of the nation. We are confident that they all deſerve to be preſerved, as books of reference, on many curious points of divinity; more ſo, perhaps, than any other exiſting, becauſe they embrace a greater variety of ſubjects, and muſt tend ultimately to form a copious mine of theology, and eccleſiaſtical hiſtory; from which many rich ſtores may be extracted, either by the ſtudent who is in ſearch of general information, or the profeſſed critic who has any particular topic to diſcuſs. Mr. Falconer has done, what we believe has not been attempted before—he has very judiciously placed, at the beginning of his book, not only a liſt of his predeceſſors in the Bamptonian chair, but of the ſeveral ſubjects of their reſpective lectures; and becauſe it is not eaſy to find ſuch a liſt, and the great variety and importance of the points diſcuſſed, may tend to corroborate our opinions of the general utility of the lecture, we ſhall tranſcribe the liſt at length, or at leaſt with very trifling alterations.

“1780. James Bandinell, D.D. of Jeſus College, Public Orator. ‘The truth and authority of the Scriptures; for the authenticity of the hiſtory being acknowledged, and the facts which are therein recorded, granted, the teſtimony of *miracles and prophecies*, joined to the *excellence of the doctrines*, is a clear and complete demonſtration of our Saviour’s divine commiſſion.’

“1781. Timothy Neve, D.D. Chaplain of Merton College. ‘Proofs that Jeſus Chriſt is the Saviour of the world, and the Redeemer of mankind.’

“1782. Robert Holmes, M.A. Fellow of New College.
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‘On the prophecies and testimony of John the Baptist, and the parallel prophecies of Jesus Christ.’

“1783. John Cobb, D.D. Fellow of St. John’s College. ‘An Inquiry after happiness—natural religion; the Gospel repentance; faith; professional faith; practical faith; the Christian’s privileges.’

“1784. Joseph White, B.D. Fellow of Wadham College. ‘A Comparison of Mahometism and Christianity in their history, their evidence, and their effects.’

“1785. Ralph Churton, M.A. Fellow of Brazen Nose College. ‘On the prophecies respecting the destruction of Jerusalem.’

“1786. George Croft, M.A. late Fellow of University College. ‘The use and abuse of reason; objections against inspiration considered; the authority of the ancient Fathers examined; on the conduct of the first reformers; the charge of intolerance in the Church of England refuted; objections against the Liturgy answered; on the evils of separation; conjectural remarks upon prophecies to be fulfilled hereafter.’

“1787. William Hawkins, M.A. late Fellow of Pembroke College. ‘On Scripture mysteries.’

“1788. Richard Shepherd, D.D. of Corpus Christi College. ‘The ground and credibility of the Christian religion.’

“1789. Edward Tatham, D.D. of Lincoln College. ‘The Chart and Scale of Truth.’

“1790. Henry Kett, M.A. Fellow of Trinity College. ‘The misrepresentations of Mr. Gibbon and Dr. Priestley, with respect to the history of the primitive Christians, considered and rectified.’

“1791. Robert Morres, M.A. late Fellow of Brazen Nose College. ‘On faith in general; faith in divine testimony no subject of question; internal evidence of the Gospel; effects of faith; religious establishments; heresies.’

“1792. John Eveleigh, D.D. Provost of Oriel College. ‘A view of our Religion with regard to its substance, to its history, to the arguments by which it is confirmed, and with regard to the objections by which it is opposed.’

“1793. James Williamson, B.D. of Queen’s College. ‘The truth, inspiration, authority, and evidence of the Scriptures, considered and defended.’

“1794. Thomas Wintle, B.D. of Pembroke College. ‘The expediency, prediction, and accomplishment of the Christian Redemption illustrated.’

“1795. Daniel Veyssie, B.D. Fellow of Oriel College. ‘The Doctrine of Atonement illustrated and defended.’

“1796. Robert Gray, M.A. late of St. Mary’s Hall. ‘On the principles upon which the reformation of the Church of England was established.’

“1797. William Finch, LL.D. late of St. John’s College.

'The objections of infidel historians and other writers against Christianity considered.'

"1798. Charles Henry Hall, B.D. Student of Christ Church. 'On the scriptural expression 'Fullness of Time;' or the gradual preparation for the introduction and promulgation of the gospel.'

"1799. William Barrow, LL.D. of Queen's College. 'Answers to some popular objections against the necessity or the credibility of the Christian revelation.'

"1800. George Richards. M.A. late Fellow of Oriel College. 'The divine origin of Prophecy illustrated and defended'

"1801. George Stanley Faber, M.A. Fellow of Lincoln College. 'Horæ Mosaicæ; or a view of the Mosaic records, with respect to their coincidence with profane antiquity, their internal credibility, and their connection with Christianity.'

"1802. George Frederic Nott, B.D. Fellow of All-Souls College. 'Religious enthusiasm considered.'

"1803. John Farrer, M.A. of Queen's College. 'On the mission and character of Christ, and on the Beatitudes.'

"1804. Richard Laurence, LL.D. of University College. 'An attempt to illustrate those articles of the Church of England, which the Calvinists improperly consider as Calvinistical.'

"1805. Edward Nares, M.A. late Fellow of Merton College. 'A view of the evidences of Christianity, at the close of the pretended Age of Reason.'

"1806. John Browne, M.A. late Fellow of Corpus Christi College. 'That there has been an infancy of the species, analogous to that of the individuals of which it is composed, and that the infancy of human nature required a different mode of treatment from that which was suitable to its advanced state.'

"1807. Thomas Le Mesurier, M.A. late Fellow of New College. 'The nature and guilt of Schism considered, with a particular reference to the principles of the reformation.'

"1808. John Penrose, M.A. of Corpus Christi College. 'An attempt to prove the truth of Christianity, from the wisdom displayed in its original establishment, and from the history of false and corrupted systems of religion.'

"1809. J. B. S. Carwithen, M.A. of St. Mary's Hall. 'A view of the Brahminical religion in its confirmation of the truth of the sacred history, and in its influence on the moral character.'"

In this list Mr. Falconer has very modestly forborne to insert his own name: it belongs to us, therefore, to inform the public what he has added to the above store of literature. The title of his own book must be our guide in the remarks and observations we have to offer. It must be noticed, that the object of his discussion, is not M. Evanfon's book on
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“The Diffonance of the four Evangelists,” in general, but “*certain principles*” there laid down and insisted upon. These are what in particular Mr. Falconer proposes to examine, and we must confess that we are heartily glad that he has made this distinction; because, as Mr. E.’s book may be said to consist of a foundation and a superstructure, the latter having been effectually attacked, and, as we think, overthrown, by opponents in agreement with him upon other points, Mr. Falconer’s labours, directed against the *principles* on which Mr. Evanfon relied, may fairly be said to undermine the very *foundation* of his system; on which, even after the demolition of the original superstructure, other theorists might have endeavoured to erect a new fabric of infidelity; for indeed, scarcely any thing connected with revelation could obtain implicit credit, if Mr. Evanfon’s *principles* could be fairly established.

The first principle which Mr. Falconer questions, is, that human wisdom was so entirely rejected and set aside by the Almighty, as an auxiliary in the first attempts to propagate the gospel, that we have reason to distrust every testimony adduced by the Fathers of the Church, and by modern critics, in proof of the authenticity of the books of the New Testament; the wisdom of men, in short, is to have no share whatever in establishing the credit of the sacred writings, and therefore all external testimony is to be rejected, and the whole referred to the *power of God*, as discoverable through the medium of prophecy. *This internal evidence* is all that Mr. Evanfon would admit—even miracles are to be discarded, unless they have this immediate and particular support. In opposition to this assumption, Mr. F. maintains very ably, that the wisdom of man was never rejected in this summary manner; that, on the contrary, in the case of St. Paul particularly, who was to be “the Apostle of the eloquent and learned Gentiles,” regard seems to have been specially had to his particular endowments, in the selection of a Jew from the celebrated school of Tarsus; and that it would appear, from a just examination of facts, that inspiration in the case of the first teachers of Christianity, by no means overruled or superseded the natural abilities of the persons inspired. That the unlearned were not supernaturally endowed with learning, nor the learned hindered or restrained in the application of their talents; but “as all knowledge is the gift of God, the wisdom of the Almighty, Mr. F. insists

“Was as much manifested in the choice of persons on whom this gift had been previously bestowed, as it would have been by

a subsequent inspiration of such a proportion of human knowledge, as was necessary to enable the Apostles to perform the duties of teachers of the Gospel."

The text chosen by Mr. Falconer for his first discourse, is the very passage of scripture which Mr. Evanston appears to have most perversely misapplied to the purposes of his theory; 1 Cor. ii. 5. "That your faith should not stand in the wisdom of men, but in the power of God." Mr. E. would insist that "the power of God," has ever been the sole criterion of the truth and authenticity of Scripture, and that the only existing evidence of that power is the fulfilment of prophecy; while the wisdom of men which appears to be proscribed by the Apostles, extends to all external testimony whatsoever, "all the evidence of the Christian Fathers," and "all the enquiries of writers from Serapion to Michaelis." Mr. Evanston assumes also, that what has been called the orthodox Church, from the time of Constantine, is unquestionably that great apostacy foretold in the Apostolic Epistles and other parts of Scripture, and that of course all the evidence adduced by that Church in favour of the present canon of Scripture is extremely suspicious, and by no means to be received, unless confirmed by the concurrent testimony of prophecy. How much of Mr. Evanston's book entitled, "*The Dissonance of the Evangelists*," Mr. Falconer undertakes to examine, will be seen in the following sketch of his own designs:—

"I propose, therefore, to examine the passages of Scripture relative to the application of prophecy, as a standard of the authenticity of the sacred writings: to determine the sufficiency of the external evidence, when compared with prophecy, for the authority of these works: To enquire whether the publication of spurious and fictitious books had, at the time, any influence in perplexing the question respecting the genuineness of the Scripture: To ascertain the grounds on which we receive the two first chapters of St. Matthew's Gospel: To investigate in what manner, if in any, the establishment of Christianity in the time of Constantine, as the religion of the state, tended to facilitate the corruption of the written Gospels; and to reconcile the supposed anachronisms in the language of the Gospels, by an historical sketch of the diffusion of the Greek tongue among various parts of the world." "These subjects," adds Mr. F. "are not altogether new; but it is not my intention to arrange or abbreviate, or repeat the arguments and enquiries of preceding writers. It is scarcely necessary to remark, that a complete examination of "*The Dissonance*," cannot be comprised in these Lectures,

tures, from the minuteness of some parts and the extent of others."

We could wish that the above sketch of the undertaking might so recommend the book to the notice of the learned, as to supersede the necessity of all attempts, on our part, to make known the amount of its contents; for we find it entirely impossible, within the limits of any common Review, to do justice to Mr F.'s arguments and criticisms upon almost any one of the important topics he handles. We shall endeavour, in the remarks we shall be able to offer, to follow the plan laid down by Mr. Falconer: And first in regard to the passages of Scripture relative to the application of prophecy as a standard of the authenticity of the sacred writings, Mr. Falconer very ably shows that, so far from prophecy being indispensably necessary to establish the authority of miracles, miracles have been judged necessary to sanction prophecies, as in the case of Hezekiah (Isaiah, xxxviii.), and of Jeroboam. (1 Kings, xiii.) He very ingeniously also points out the absurdity of fancying that prophecy as an internal evidence is to supersede all external testimony whatsoever to the authenticity of the Scriptures, since such external testimony is evidently necessary to ascertain the priority of the prediction. The fulfilment of the prophecy may certainly establish the credit of the prediction, but, still it is requisite to have some external proof of the authenticity and date of the writings containing the prediction. He shows also, that in many particulars, miracles are more capable of verification than prophecies, as carrying with them much internal evidence, as the circumstances of their performance, publicity, &c.; whereas prophecy *must* be supported by *external* testimony, or it is nothing in itself. In order to prove that under the old Covenant, miracles were regarded by the Almighty himself as an insufficient evidence, and by no means upon a footing with prophecy, Mr. Evanfon refers to Deut. xiii. 1—5.; but Mr. Falconer contends, with great effect, that

"So far from the sufficiency of the evidence of miracles being invalidated by the injunction of Moses in the case referred to, it is actually asserted,—'The Israelites were cautioned against the arts and insinuations of false *prophets*,' who should tempt them 'to go after other Gods,' and not to trust them, *even though* they should 'give a sign or wonder, and the sign or the wonder should come to pass.'"

That is, in plain terms, they were not to be persuaded to "go after other Gods," even upon the highest evidence that could

could be produced—the evidence, in fact, which God himself had used—no, though accompanied with *prophecy*; for it is remarkable that in the case pointed out by Mr. Evanfon, miracles are spoken of as combined with prophecy; a circumstance Mr. F. is careful to notice.

In setting aside the external testimony upon which we are supposed to depend for the authenticity of the received Canon of Scripture, Mr. Evanfon deals in such bold assumptions, that except for the mischief they might do among the ignorant and uninformed, they would scarcely deserve the notice of scholars. It is, however, on all accounts very gratifying to see how completely they vanish, when brought to the test of sound criticism. Because Mr. Evanfon discovers in the writings of certain of the ancient Fathers symptoms of credulity and superstition, he will not allow them, upon any account, to be proper evidences of the authenticity of the four Gospels, in which he also discovers, as he asserts, “many very extraordinary and improbable facts;” he knows besides, from Irenæus, that many spurious works abounded in the first ages of Christianity, calculated to astonish the credulous and superstitious, and he thinks he can produce undoubted proof of an interpolation in Luke’s Gospel, which is sufficient to prove that the present Canon was tampered with. As to the total incapacity of the Fathers to give testimony in respect to the genuineness of the present Gospels, in consequence of their credulity and superstition on certain points, Mr. F. shows, that were the objection carried to the extent Mr. E. demands, it would invalidate almost all histories, especially those of our own country; credulity and superstition having, in a certain degree, affected the minds of the greatest and best men existing, till very late times; but, in addition to the infirmities of credulity and superstition, Mr. E. charges the Fathers, without scruple or reserve, with the grossest dishonesty and unfair dealing, he insists upon it that they carefully destroyed every writing upon the subject of Christianity, which they could not by some means or other apply to the support of their own superstition. He would have us, therefore, in fact, believe, that every thing he chooses to pronounce to be “extraordinary, useless, ill-supported, or improbable,” in the four Gospels, has been preserved only to countenance their superstition; that they have actually destroyed much genuine Scripture, and that we can reasonably receive nothing as of Apostolic authority but what is to be proved true by his particular test, and shown to be connected with prophecy. Mr. Falconer defends the Fathers upon all these points most ably; he shows it to have been morally impossible that they should have carried into execu-
tion

tion the design and attempt imputed to them. That they were by no means so credulous and superstitious or designing as they have been represented to be. He very ingeniously defends Clement of Alexandria in particular, in his 3d Discourse, against the charge brought against him by Dr. Middleton, of having applied forged and fabulous works, as true and genuine writings in defence of Christianity; such as the preaching of Peter and the Sybylline verses. Mr. F. notices a remarkable difference in the references of the learned Father, when he cites Scripture, and when he cites the apocryphal works of the "preaching of Peter;" and in the case of the Sybilline verses, he certainly produces a passage in which the prophet Jeremiah seems to be cited with a solemnity calculated expressly to distinguish his authority from that of the Sybil before referred to. He is equally successful, we think, in correcting the false ideas that seem to have been entertained of the *pretensions* of the holy Fathers of the latter half of the second and the third centuries, to the supernatural power of working miracles, alledged against them by Mr. E. as a strong impeachment of their veracity. Mr. F. contends that this is by no means so capable of proof as has been supposed. That even with regard to Gregory of Neo-Cæsarea, emphatically denominated Thaumaturgus, the holy Father himself, no where in the fragments remaining of his works, affirms that he worked any miracles, and his life, in which it is asserted of him, was written very long after, under very suspicious circumstances; and that it was probably the pretension rather of his biographer than of Gregory himself, is reasonably enough inferred from the case of Chrysostom, who, though in his own works he avers repeatedly that miracles were no longer performed, is represented by his biographer as working many of different kinds for the benefit of the sick. The interpolation of the Gospel of St. Luke, also insisted upon by Mr. E. as a demonstrative proof of the adulteration of the present Gospels, is discussed at length, and shown to be a gross misinterpretation and misrepresentation of the facts insisted upon. Dr. Laurence has treated this point very ably also, in a work lately reviewed by us, (see Vol. XXXVIII. 262), and in conjunction with Mr. Falconer in the criticism before us, has, we hope, totally rescued this passage of holy Scripture (Luke xxiii. 43.) from the interpretations thrown on it by such critics as Mr. Evenson and his fraternity, or indeed by able critics, who have mistaken and misrepresented certain particulars relating to this memorable passage. The conclusion of Mr. Falconer's 3d Sermon must be extracted, because

we have been entirely unable to give his arguments and criticisms at length, and yet are so satisfied with their results, that we cannot hesitate to say we fully adopt his conclusions, and join most cordially in the reflections we subjoin.

“ The authenticity of the Books of the New Testament,” says Mr. F. “ is thus impeached by a tenor of arguments so dark and devious, that the investigation, with whatever professions it may be accompanied, will convince us, that truth was not the object of the enquiry, unless fallacy is to be considered as the most approved guide to certainty, and sophistry the most faithful auxiliary of reason. To cite the opinion of one Father on a subject of inferior importance, and not connected with facts, for the purpose of invalidating his testimony upon every point of great moment, and with the means of full information: To attribute to the Fathers in general the assumption of the power of working miracles, that he may ground an indefinite accusation of their moral incompetency as witnesses: To represent as fact what is not recorded in any history: To advance as truth what is only remotely probable; are arts, which can be employed by a disputant only with the irrational expectations, that person in general would complacently receive, without suspicion, as firmly established truths, results, to which it can be objected, that they have been obtained by means, the use of which is essentially inconsistent with personal veracity and integrity.—Pp. 102, 103.

(To be concluded in our next.)

ART. VII. *Select Letters of Tippoo Sultan, &c.*

[Concluded from our last, p. 556.]

IN Letter CCLXXXV. we have the Sultan exhibiting himself in a new and unlooked-for capacity, that of a physician. The letter to two of his nobles minutely describes the mode of administering an emetic to *Dowlat Khán*, the course of diet and medicine which he must afterwards follow, and every process for giving efficacy to the prescription. Our own apothecaries in country practice, may take a lesson from this detail of the Sultan's knowledge of the healing art.

Letter CCCLX. is to the King of France.

“ To the *Rájah* of the French.

“ Noble-minded and elevated in rank, of powerful and exalted degree, chief of the sovereigns of the realms of Europe, and eminent

eminent among rulers, the peace of Almighty God be with you ! After presenting the customary compliments of regard and affection, and (after tendering) the due observances of friendship and union, it is made known to your odoriferous (or noble) mind. Some time since, two letters with *Khilaats* (or dresses,) were forwarded (to you,) by the hands of Monsieur Souriac, which no doubt have been received. After that *Ghulâm ali Khân*, *Lûft ali Khân*, and other *Sirdars* (or commanders) of the *Sircar*, (my subjects) were dispatched in the ship*, with letters and rarities, by the way of Bufforah, to that (personage) of noble rank, (at whose court) they will (in due time) safely arrive. At this time I have learned, from the communication of Monsieur Cossigny, the Governor of *Pondicherry*, that that kind friend has written to him, directing him to settle the account of the advances of money made by the *Sircar* (i. e. me,) for defraying the expences of the troops belonging to you, which were under the command of Messieurs des Chernin and Souffrein, and of Monsieur Buffy, and (having done so) to pay the amount to the *Sircar* (or to me). *This circumstance has occasioned me the utmost surprise.* It was purely from motives of regard, and a desire to improve the friendship subsisting of old between us, that I sent to the Mauritius for the troops of that friend, and expended crores † (of money), and sacrificed *Lacks* of my people, in the course of five years that I was engaged in chastising the English ; whom, at last, I was on the point of expelling from this country (or India). During this period, the English repeatedly made overtures of peace to me ; to which, however, I would not agree, returning, (always,) for answer, that I would make no peace, excepting in concert with the French, and never separately. Notwithstanding this, Monsieur Buffy, the-commander of the forces of that (personage of) noble rank, did without my knowledge, conclude a peace (with the enemy). The fact is known to every Frenchman in this country (i. e. India). Thus, I incurred all these expences, and made all these exertions, for the purpose of increasing our mutual friendship and renown ; and if such be still the desire of that friend, his enemy shall (again) if it pleases God the most High, be signally chastised. A double barrelled gun made in the arsenal of the *Sircar*, together with an embroidered dress, is sent for that (personage of) noble rank, and will arrive in due season. I frequently indulge an inclination for the arts, and am fond of collecting artists together, (or about me :) if (therefore,) that friend, out of his ancient regard, would dispatch (to me) some person skilled in every art, I should esteem it (as a proof) of the most perfect friendship. *Ghulâm ali Khân*, and the other *Sirdars*, will arrive (at your court) in due

* The name of the ship is omitted in the manuscripts.

† Millions.

season; and it is in my mind to dispatch another confidential person, in one of that friend's ships. If, therefore, you will write orders on this subject, (or to this effect, to your (different) governors, another confidential person shall be deputed on one of that friend's ships."

The author makes it out that the king of France is much degraded by being termed *Râjah*; and that the letter in general, is extremely deficient in the forms of respect and complimentary phraseology, invariably observed in the correspondence between eastern princes. The expressions of "that friend, of noble rank, of powerful degree," are not only frequently applied to dependent and subordinate chiefs and rulers, but even to distinguished servants of a certain class. The Sultan very justly complains of having been deserted by the French in 1783; and the horrible French Revolution put it out of their power to enter into Tippoo's further views.

Letter CCCLI. displays a striking instance of the weakness and vanity of Tippoo's character. Certain encomiastic Odes written in the Persian language, and Hindiv dialect jointly, are directed to be distributed among the dancers and singers at Seringapatam, and to be rehearsed by intelligent children, in order, no doubt, to gratify the vain-glory of the Sultan. The author writes that, "these Odes are ninety-six in number; and consist on the one hand, of the most fulsome and hyperbolical praises of the Sultan, and on the other of disparaging allusions to the English, the Mahrattas, and the Nizâm." The style is extremely unpolished.

The following are extracts from these compositions which were directed to be sung, or recited at appointed seasons, periods and hours of the day.

"When the Rustum-hearted king rushed forward, (or charged) on the Rukhs * of his anger, then did the hearts of the lions of Europe (i. e. the English) quake with dread.

"The flash of his sabre struck Bailey like lightning: it caused Munro to shed tears, resembling the drops distilled from Spring clouds †.

"On Lang's heart was fixed a stain, like that of the tulip; Coote was made by this calamity to lament like a Hyacinth.

"* *Rukhs*, the name of the horse of the Persian Hero, *Rustum*."

"† Spring Clouds in the fables of the poetry of Persia, are supposed to be converted into pearls, on alighting on the oysters."

"When

“ When the Mahrattahs beheld this army of our King, the dread thereof causes them to flee like deer.

“ The *Fringy* (i. e. the European) and *Nizâm ul mûlk* pass night and day together trembling with fear of our king.

“ The kingdom flourishes, and the army increases daily, through thy munificence and justice.

“ The *Hujjâm's* * army flees through dread of thee, as the hunter does when he beholds the lion.

“ The *Nazarenes*, on contemplating from the sea shore, the sagacity of our king, forget their own schemes and counsels (i. e. despair of their success).

“ When mankind behold the liberality and munificence of our king, they exclaim with one accord, ‘ *Hâtim* (celebrated for his munificent spirit) was an absolute miser compared with him.’

Socrates, Hippocrates, all the sages of the earth, appear before him like the most ignorant children.

Mars dwindles before the valour of our king, as a mere infant. *Sâm, Nureeman* and *Rûstum* (celebrated champions of Persia,) are of no account.”

The following is a proper closing climax to this extravagant and vain-glorious nonsense.

“ Owing to the justice of our king, the deer of the forest make their pillow of the lion and the tiger, and their mattress of the leopard and the panther.”

The battle of Shânnoor terminated the war between Tippoo and the Mahrattahs, and if we are to judge from an account of that battle, and of previous movements narrated in memoirs written by himself, the Tactics he displayed, would have been easily counteracted by an European General of no first-rate military talents, in command of a moderate native army, and a small proportion of European infantry and artillery. The military conduct of the Mahrattahs seems to have been deficient in the extreme, and a less able conduct than that of the Sultan, must have produced the result described in the pompous and braggart style which has only found its exact parallel in the unintelligible jargon of the French bulletins.

Colonel Wilks in his introduction to the History of *Mysoor*, has given a translation of a challenge which was sent by Tippoo to General Mac Leod, during the siege of *Mangalore*, in the year 1783. Probably this message was sent

“ * The *Nizâm* is here meant. He is called *Hujjâm* (barber), and *Hujjâm nulli*; as a play on his name *Nizam ali*. General Matthew poisoned by order of Tippoo; and also Buffy and Lalli, are mentioned in these vain effusions.”

with a view of removing from his character some imputations which lay on it, in the opinion of his Father Hyder, who was not in the habit of always approving the military conduct of his son. In Tippoo's ill-written and incoherent memoirs of his own life, it appears that he sent a similar challenge to *Tukagee Holkar*, the *Mahrattah* Chief. The result of this personal combat was to decide the pretensions of the respective states, or their mutual claims. The two armies were to be drawn up in Line, to witness this uncommon encounter between the two chiefs. *Holkar* appears to have treated the challenge with contempt, and replied, "that it was not the custom of his nation to refer their claims to the issue of a single engagement, but on the contrary, to attack and retreat, retire and advance, as the nature of circumstances required."

If it be possible that any doubt can exist of the object which constantly revolved in the mind of the Sultan, the following extract of a letter written nearly at this period, must remove it. We mean his fixed design of driving the English from India.

"In the end, by the divine power and strength, and through the aid of the firm faith of Mahommed, joined to the auspicious intercession of the sages (of our holy religion) the enemy, after sustaining repeated defeats, and being driven to the banks of the Kishna, implored peace of us, in the most earnest and humble manner. Upon this, having in view the ease and security of mankind, I granted them such terms as were agreeable to me: and now my fixed determination is, to proceed to the *chastisement and extermination of those who prohibit the calling to prayer* (from the Minarets,) and who are the most inveterate of infidels. It is on the utter extirpation of these that my mind is now intent. Such being the case, do you, reverend Sir, employ yourself in prayer for the success of the champions of the faith, and the destruction of the wicked unbelievers; to the end that the Mahomedan Religion may flourish"

Letter CCCCVIII. furnishes a good instance of the Sultan's sarcastic manner, and his opinion of himself as a man of business. If a multiplicity of letters be any proof of the latter pretension, he has certainly claims to industry of the most close and plodding description.

"To Turbiut ali Khân,

"Your representation, with regard to our not honouring your letters with (regular or early) answers, is understood. That great person (meaning *Turbiut ali Khân* in a sort of derision,) eats two or three times a day, sits at his ease, and amuses himself with conversation.

conversation. We, on the other hand, are occupied, from morning to night, with business. Whenever we have leisure, we attend to the answering of your dispatches."

Letter CCCCXV. to two of his commanders, establishes the fact, that the Sultan was in habits of deliberately directing his prisoners to be put to death; for this letter contains decisive evidence in the expression of "*Let the prisoners be strangled.*"

Letter CCCCXX. to Monsieur Coigny, proves the ignorance and superstitious credulity of Tippoo Sultan.

"There is a book which comes from Europe, and which treats of the barometer*, wherein it is written, that at certain (stated) times, the quicksilver rises a certain number of degrees; and that if, at such times, a person afflicted with any one of certain (stated) disorders shall during a paroxysm of his complaint, place his hand on the barometer, the degree to which the quicksilver may in consequence ascend, will indicate the state (or height) of such persons disorder. Get this (book) translated into Persian, and send it to the Presence."

In letter CCCCXXIV. the Sultan, who at all times, seems to have been sincerely attached to his religion, directs that a shirt which belonged to the Holy Prophet, and which was discovered at *Kurpah*, should be carefully deposited with other precious relics of the same nature.

In the last letter, CCCCXXXV. we find the Sultan practising a sweeping conscription system, on subjects not his own. *Adoni* and its dependencies were about to be restored to the *Nizâm*, by virtue of a recent treaty. After ordering one of his generals to collect all the money from this country we have the following order:

"You must moreover completely encompass two or three towns, and getting together five or seven thousand people, report the particulars to us, as men are wanted (at this time) for the *Ujud Ilbye*, (a fixed species of) Corps."

The letters published are four hundred and thirty-five in number, illustrated occasionally by extracts from the Sultan's unconnected and desultory memoirs; and they conclude with short postscript, containing some extracts from Sir Charles Warren Malet's Journal. This Gentleman was at that period the English Ambassador to the *Marattah* court, and it appears from his remarks, that the peace concealed between

* The Sultan must have meant thermometer. Rev.

Tippoo and the Marattahs, had been mediated by *Holkar* and *Rasta*, but was not approved by the Sindian party at the *Durbâr* Court. Tippoo, certainly, does not appear to have conducted, and concluded this war, in a manner creditable either to his military talents, or to his political knowledge.

We are sorry we could not allow ourselves to lay farther extracts before the reader. Those here produced him are selected as giving a striking likeness of the Sultan, and developing, at the same time, the heterogeneous parts of the character of this extraordinary oriental tyrant.

General Kirkpatrick has, in an appendix to his work, given some documents of considerable utility and interest. An Historical Sketch of the Patan praincipleity of *Shânoor*, may prove of much use to a future historian. Tippoo's commercial regulations afford considerable information on that subject. We have also his instructions relative to conveying intelligence; his marine regulations; an outline of his military establishment; and a very curious account of his system of minor Tactics. There is likewise in this appendix a farther historical document, being a sketch of the Patan principality of *Thurnool*. The Persian scholar is here also furnished with fac similes of Tippoo's hand-writing.

A considerable part of the memoirs of the Sultan was accidentally lost at the storming of Seringapatam; and particularly the beginning of his campaign against the Bombay army under General Matthews, which army was captured at *Bidnore* long prior to the period of Tippoo's war with the Marattahs. On the capture of that fortress, the Sultan basely infringed the articles of capitulation, and afterwards cruelly ordered General Matthews and all his officers to be poisoned; giving them the choice of the dagger or the bowl, when most of these unfortunate men are known to have preferred the juice of the milk-bush, a most deadly vegetable poison. If the multiplied aggressions of the Sultan had not drawn on him a just and necessary war, this barbarous act seems alone sufficient to have justified the subsequent destruction in which the taking of his capital by storm deservedly involved him.

We shall make a few extracts from the Sultan's account of the siege of *Bidnore*, as given in the appendix.

“ On this day three hundred *Nazarenes* were made prisoners, and twenty guns taken. On the second or following day, I myself, taking two thousand light troops with me, attacked and gained possession of a large powder magazine at some distance from the fort, and of a magazine of grain close to it. Six hours
after

after the capture of these two places, the enemy sent about four thousand men to attack us. This force advancing by a concealed route (or secretly,) an action ensued between them and the *Usud Ilbye* army, in which both parties, passing from the fire of musquetry, fought with the bayonet and sword. On this occasion, also, about two hundred of these good for nothing people were sent to hell. A few persons also of the army of the *Ahmedy Sircar* tasted the sherbet of Martyrdom; and one Risâladâr, after being wounded was carried off by the *Nazarenes*. Having next fixed on a high spot, I caused batteries to be constructed and mounted with guns, at sight of which the *Nazarenes without religion* opened a very heavy fire. When the said *Nazarenes* became tired (of firing) the batteries of the *Usud Ilbye Sircar* opened their fire, discharging from four to five thousand shot, and in this manner did the firing continue, on the part of the *Usud Ilbye Sircar* for five or six days. As to the *Nazarenes*, they did not fire a single shot from the fort on the second day. What fire they kept up was on the first day: the reason of which was this; the fire from without was so hot, that no creature from within the fort durst approach their guns (for the purpose of working them,) while General Matthews (the name of their worthless commander,) causing a * to be made, crept or slunk into the same. There was not in short, a span's space throughout the fort, which the shot of the *Usud Ilbye* guns did not reach, or where the blood of the *Nazarenes* was not spilt. On the fifth day the *Nazarenes*, during a storm of rain, rushed from a concealed place, and attacked our intrenchments: but the *Ahmedy* troops being on their guard, the infidels were repulsed at the point of the sword and bayonet, many of them being seized by the legs, and in that condition thrown by the people of the *Sircar* into the trenches. The rest leaving their wounded behind them fled in confusion into the fort. In this manner did the *Nazarenes* altogether make three sallies, in considerable force but were each time repulsed with great loss, and compelled to slink back like mice into the fort. Thus, did hostilities continue during ten days. On the eleventh day the *Nazarenes* begged for quarter, and sent me the draft of terms of capitulation, consisting of the seven following articles."

"Article I. Neither the troops of the *Sircar* † of the *Usud Ilbye*, nor the inhabitants (*Riots*) of the country of the *Sircar*, shall after we evacuate the fort, spit in our faces, or abuse us, or wound us."

Tippoo Sultan was at all times remarkable for his disregard to truth. This article is a decided proof of the fact, for

" * Here a word in the original was not legible."

" † Government."

no British officer could be capable of proposing so dastardly an article which the Sultan fabricated in order to vilify and degrade the English character. The other six articles run in the usual manner, securing private property, and providing for the transport of the English army to Bombay.

“ I agreed to these proposals, and, according to the request of the *Nazarenes*, caused two treaties, one in Persian, and the other in English to be drawn up: to which was affixed my seal and signature, and, in like manner, the seal and signature of the *Nazarenes*. One of the treaties was kept by the *Sircar*, and the other was given to the *Nazarenes*. The following morning, the *Nazarenes* preparing (or assembling) all their troops within the fort, loaded such part of the *Tskeh-khaneh* (treasure) of the *Sircar* as consisted of specie on mules, horses, and bullocks, bearing the mark (*the tiger stripe*) of the *Sircar*, and distributed the rest of the articles amongst their people; after which they came out of the fort. On passing the gate the worthless chief of the *Nazarenes* first drawing his sword, delivered up the same with his own hand: after which, all the rest amounting to about two thousand two hundred *Nazarenes*, and ten thousand infantry, native troops grounded their arms and proceeded to the encampment assigned them without the city. The next day sending for Matthews (the name of their worthless leader,) and their other worthless commanders, I demanded of them, whether the treaty which they had executed the preceding day was right (or valid,) or not right. To this they all answered, that on that point there was not any doubt; and that the treaty was right (or valid). Hereupon, I sent to them about twenty principal men and *Sirdars* of the *Sircar*, through whom I thus interrogated them. What is the reason that contrary to the treaty, you have taken with you the money and goods (of the *Sircar*,) and also the prisoners made by you in the *Sircar's* country, dressing them up in your own apparel? What is the reason that you have loaded cattle bearing the mark of the *Sircar*, with specie and carried the same away? Finally, why at the time of your evacuating the fort, did you distribute among your people, the *Toskey-khaneh* of the *Sircar*? Their answer (to these demands) was, ‘ that they had no knowledge of the matter; and that if the *Sircar* had any suspicions, and did not put trust in their declaration, a search might be ordered by the *Sircar*.’ To this I replied, through the *Sirdars*, that it would be best for them to issue positive orders to their people, to deliver up to the *Sircar*, whatever coined money of the *Sircar*, captives made in the territories of the *Sircar*, or cattle, goods, &c. they had taken with them. In reply to this they declared, ‘ that neither themselves nor any of their people had a single *daum* or *dram* (farthing,) or retained a single hair of any inhabitant of this country,’ proposing at the same time, that a guard of the *Sircar* should be placed over them,
and

and that a search should be made, and (every thing) taken (that might be found)."

An agreement to this purpose was drawn up, in consequence of which a general search was made, and merely to afford a colour to the subsequent confinement and murder of the officers, it was pretended that treasure was found concealed in various places, and by uncommon contrivances. It is quite improbable that men who signed such an agreement as that entered into, and having to pass under the eye of such a treacherous and jealous character as that of Tippoo, should have been so weak as to challenge a search which must have been followed by detection of treasure, had such been really concealed. The tyrant invented this atrocious calumny, to gratify his malignant passions, by deliberate and foul murder.

Whoever may have taken the trouble of comparing the general character of Tippoo Sultan, with that of Buonaparté, cannot fail to trace a very close and striking analogy and correspondence between them. The origin of the tyrant of the continent is low and obscure. That of the tyrant of the Peninsula of India, was equally so: for his father *Hyder*, though he possessed for a short period usurped power was meanly born, and by a daring ambition raised himself to power from a very inferior station. An unbounded ambition strongly marks both of the usurpers. If the English nation opposes the only bar to Buonaparté's progress to universal Empire, the steady resistance of the British in India alone prevented the subjugation of that quarter of the world by Tippoo Sultan. A total dereliction of truth, an overweening vanity, a studied system of perfidy, treachery, and fraud, and the most glaring acts of oppression and injustice equally distinguish both characters. Though in military talents, the European adventurer may be allowed superior to his prototype, not a trace of the enlarged views and enlightened policy of the philosopher and statesman, can be discovered in the conduct of either. They have both endeavoured to figure as legislators; but their enactments had no reference to the happiness of mankind; and had for their sole object the continuance of power by a system of terror, and the debasement of the human mind. It is, however, in a malignant mind, in an unrelenting cruelty of disposition, and in a barbarous and savage policy, that the parallel is found to lie the closest. If Tippoo frequently put his prisoners to death, Buonaparté has acted similarly. If deliberate assassinations have been committed in the prisons of the Sultan, it will not be now denied, that such has been the practice of

Buonaparté. If war was conducted by the Sultan with unnecessary severity, we have witnessed nothing more than the sanguinary ferocity of French warfare. Tippoo might hold up bigotry and his *Koran*, as some degree of justification, but Buonaparté stands confessed before us in all the nakedness of depravity and crime, unrelieved by any virtue, which we have as yet been able to discover.

ART. VIII. *The genuine Works of William Hogarth, illustrated with biographical Anecdotes, a chronological Catalogue and Commentary. By John Nichols, F. A. S. Edinburgh and Perth; and the late George Steevens, Esq. F. R. S. and F. S. A. 2 vols. 4to. 10l. 10s. Longman. 1811.*

THE satirical and humorous productions of Hogarth have ever been so popular among us, that it seems impossible to produce an edition of them in any form, which will not have an immediate and extensive circulation.

The first person who undertook to publish animadversions upon the artist and his works, was a Swiss, whose name was Rouquet. This has never come under our observation, but it is represented in the introduction by the surviving Editor of the splendid publication, not to have been of any great value or importance.

Dr. Trusler succeeded Rouquet. The title of his work was *Hogarth Moralized*, and he exhibited very neat copies of the plates of Hogarth though on a minute scale. In his comments and illustrations he was materially assisted by Mrs. Hogarth. This performance displays no great acuteness or ingenuity, but it is exceedingly scarce and of great price. The observations of the polite and elegant Horace Walpole, afterwards Earl of Orford, were honourable to the artist and characteristic of the sagacity and taste of the author. In these, the first catalogue of Hogarth's works which had any pretension to accuracy is to be found.

Mr. Gilpin also in his well known *Essay on Prints*, contributed to confirm and extend the popularity of Hogarth. The most perfect and most elaborate work on the subject of this artist came, however, from the pen of Mr. Steevens. This gentleman equally remarkable for his perseverance and acuteness, exerted all that he possessed of both qualities, upon this particular object. He collected, arranged, and described every thing in the minutest degree connected with Hogarth from his first entering upon his profession to his last and greatest excellence,

Hog

How acceptable the performance of Mr. Steevens was to the public, is sufficiently demonstrated by its having rapidly passed through three large impressions. Mr. John Ireland revived, extended, and improved the edition of Trusler's Hogarth, which in three large octavo volumes, is still a great favourite with the public. Mr. Samuel Ireland also successfully directed his attention to this great artist, and the value of what he performed is duly appreciated by Mr. Nichols.

We have now, however, the most perfect, satisfactory, as well as splendid edition of Hogarth's works that has ever yet appeared. It consists of two large quarto volumes, and comprehends all the important facts, communications, and illustrations, which are to be found in all the performances of the different individuals above enumerated. The number of plates here given amount to one hundred and sixty, and are engraved by Mr. Cook in his best manner. The errors of former engravers, who seem not to have understood the full meaning of the subtle touches of the original artist, are in this splendid edition carefully avoided, and the characters in all will be found delineated with a faithful accuracy. It is indeed without a rival, and to improve its value, it is also a moral work, as some few subjects, which Hogarth was induced to paint, from the vitiated taste of some of his employers, are here judiciously omitted.

In the progress of the work, much new and curious matter will of course be found, but an extract seems hardly to be necessary, or indeed of easy selection.

The following information, however, with respect to some of Hogarth's pictures, may not be unacceptable.

"In a Sale of Pictures, in 1746, belonging to Mrs. Edwards, Hogarth's "Southwark Fair" sold for 19l. 8s. 6d. and "Taste in high Life," for 5l. 5s.

"The six pictures of "Marriage a-la-mode," were put in at Christie's, March 10, 1792, at 300 guineas; and went on at 50 guineas a time, till 900 guineas were bid, and knocked down at that price, but not sold; they having been bought in by order of John Fenton Cawthorne, Esq. M. P. for Lincoln, to whom they were left by Mr. Lane, who bought them at Hogarth's sale for 120 guineas. They were afterwards sold Feb. 27, 1797, to Mr. Angerstein, for 1381l.

"A beautiful small painting by Hogarth, a family groupe, is still preserved at Tilney House. Mr. Graham of Chelsea, possesses another very fine family conversation, painted by Hogarth. A large and very fine collection of Hogarth's prints and drawings,

collected by Mr. Richard Morrison, was sold by auction, May 20, 1791.

" Epigram written by Hogarth in his own copy of the *Analysis of Beauty*, (see p. 198). Another version of it may be seen in vol. 1. p. 222.

" What my pencil may claim,
I shall risque with my pen;
So my winnings in Fame,
May be lost all again :

" Mum, Tom ! cries a painter,
He's out of his wits ;
No matter, I'll venture,
So—double or quits."

" Amongst other portraits in the "*Modern Orpheus*," p. 286, are those of Weideman, the German flute-player ; King George II. ; The Prime Minister ; Orator Henley ; and Le Beck, Master of the Half-moon Tavern, Chandos Street. The "*Musical Study*," p. 288, was supposed by a former possessor, to contain portraits of Farinelli and *Mis. Fox Lane*. The ticket for the London Hospital, p. 303, was engraved by Grignion for an annual statement of that charitable institution, 1745, and still continues to be used at the head of "*Instructions to the Governors of the London Hospital*."

" The heads of five servants of Mr. Hogarth's family, sold at M^s. Hogarth's sale, April 24, 1790, for 5*l*. 15*s*. 6*d* are now in the possession of William Collins, Esq. of Greenwich. At the same sale, the late Mr. Alderman Boydell gave 5*l*. 16*s*. for the *Sigismunda* ; and 4*l*. 5*s*. for a *Kit-cat* of Hogarth and his dog ; and Mr. Samuel Ireland gave seven guineas for the bust of Hogarth by Roubilliac, now the property of George Baker, Esq." P. 287.

" Of the two prints marked 3 and 4 in pp. 315, 316, I have since seen early impressions with James Smith, sculp."

The following description and explanation also, of the very curious and ingenious picture of the *Battle of the Prints*, is now also for the first time inserted.

" In one corner of this very ludicrous print, he has represented an auction-room, on the top of which is a weather-cock ; in allusion, perhaps, to Cock the Auctioneer. Instead of the four initials for North, East, West, and South, we have P, U, F, S, which, with a little allowance for bad spelling, must pass for *Puffs* ! at the door stands a porter, who from the length of his staff, may be High Constable of the Old School, and Gentleman Usher to the modern Connoisseurs. As an attractive show-board, we have an highly finished Flemish head, in one of those ponderous

ponderous carved and gilt frames, that give the miniatures inserted in them the appearance of a glow-worm in a gravel-pit. A Catalogue and a Carpet (properly enough called the Flags of Distress,) are now the signs of a sale; but here—at the end of a long pole, we have an unfurled standard, emblazoned with that oracular talisman of an auction-room, the fate-deciding hammer. Beneath, is a picture of St. Andrew on the cross with an immense number of fac-similes, each inscribed *Ditto*. Apollo who is slaying Marsyas, has no mark of a Deity except the rays which beam from his head: he is placed under a projecting branch, and we may truly say, the tree shadows what it ought to support. The coolness of poor Marsyas is perfectly philosophical, he endures torture with the apathy of a Stoic. The third tier is made up by a herd of Jupiters and Europas, of which interesting subject, as well as the foregoing, there are *Dittos, ad infinitum*. These invaluable *tableaux* being unquestionably painted by the great Italian masters, is a proof of their unremitting industry; their labours evade calculation! for had they acquired the poly-graphic art of striking off pictures with the facility that printers roll off copper-plates, and each of them attained the age of Methusaleth, they could not have painted all that are exhibited under their names. Nothing is therefore left to us to suppose but that some of these undoubted originals were painted by their disciples. Such are the collection of fac similes. The other pictures are drawn up in battle array: we will begin with that of St. Francis, the corner of which is in a most unpropitious way driven through Hogarth's morning. The third painting of the Harlot's Progress suffers equal degradation from a weeping Madona; while the splendid saloon of the repentant pair in Marriage A-la-mode is broken by the Aldobrandini marriage. Thus far is rather in favour of the ancients: but the aerial combat has a different termination, for by the riotous scene in the Rake's Progress, a hole is made in Titian's Feast of Olympus; and a Bacchanalian, by Rubens, shares the same fate from the modern midnight conversation. Considered, as so much reduced, the figures are etched with great spirit, and have strong character. In ridicule of the preference given to old pictures, he exercised not only his pencil, but his pen."

It appears from the acknowledgment of the editor, that the late Mr. Isaac Reed contributed his aid to these anecdotes and Illustrations; and on the whole, it may be considered as a work very entertaining in its contents, splendid in its embellishments, and very reasonable to the purchaser.

ART. IX. *A Treatise on the Gout; containing the Opinions of the most celebrated ancient and modern Physicians on that Disease; and Observations on the Eau Medicinale. By John Ring, Member of the Royal College of Surgeons in London, and of the Medical Societies of London and Paris. Svo. pp. 208. 6s. Callow. 1811.*

THERE may be an epoch in science, when to collect, arrange, and concentrate the opinions of preceding writers, scattered through a variety of publications, is more profitable than to offer original suggestions. To effect this task, however, in that masterly style which alone will render it useful or tolerable, much taste and judgment are requisite; on the subject of gout especially, the materials which present themselves are of various degrees of excellence, and the authors of various merit, from Hippocrates to Huxham. The office of the compiler then, is not an easy one; if it demand less genius than original composition, it essentially requires leisure, caution, and good sense. In the present state of medical literature, encumbered as it is with the accumulated trifles of every would-be author, we would encourage able and learned men to give us treatises upon diseases containing correct description, and the judicious observations of writers of all ages and countries, divested of trifling, useless matter; we might then burn the greater part of our present medical libraries, for, “*Inter tot inille volumina vix unus à cujus lectione quis melior evadat, immo potius non pejor.*”

From this exordium it may be inferred, that we do not consider apothecaries in extensive practice, properly adapted for this important undertaking, although, as Jovius inveighs, they lard their lean books with the fat of others works—“*Castrant alios, ut libros suos per se graciles alieno adipe suffarciant.*” We will not, however, deny Mr. Ring merit in getting up the work before us, at a time when public attention is much interested on the subject of gout; nor would it be just to regard him merely as a compiler, since he has communicated some of his own opinions and experience. We shall, therefore, proceed to state what he has accomplished.

Having acquainted us that “the word gout is derived from the Latin word gutta, a drop,” he considers the causes of gout, which he divides into predisposing and proximate.

“The predisposing cause is debility, combined with fulness of blood. The proximate cause is a morbid excitement of the heart;

heart ; and of the whole arterial system. The feet and hands are naturally more predisposed to the gout than other parts of the body, from their depending situation. A debility of the ligaments and tendons of the joints, predisposing to this affection, is frequently transmitted by parents to their offspring ; so that the gout may be said to visit the sins of the fathers upon the children, unto the third and fourth generation." P. 5.

This statement appears to us defective, inasmuch as we derive no information whatever from it, and it may therefore pass as a specimen of medical jargon : in fact, admitting that debility, and a morbid excitement exist, they are simply the effects of certain agents, and cannot, with any kind of propriety, be converted into causes, which, we should presume, must be active and operative. When the author tells us that luxury, intemperance, the immoderate use of wine, spirits, and spices, to which we may add *indolence*, have a considerable tendency to produce gout, we comprehend him ; we believe few persons can long withstand these united agents ;—we do not deny that some habits are more predisposed to gout than others, but when Mr. Ring attempts to explain this predisposition by *debility with fulness of vessels*, we think he is amusing himself with mere words. Admitting it to be correct, the greater part of our population are continually predisposed to gout, without ever being subject to it, for debility is a very prevailing complaint in this age.

Mr. Ring's description of the gout is distinct and correct. We do not quote it, because the complaint is sufficiently known. We do not think he has said enough on the subject of want of exercise, and leading a sedentary life, which, with rich diet, even without indulging much in wine, greatly contribute to engender this painful disorder.

A great portion of the book is occupied with brief statements of the opinions of physicians, ancient and modern, concerning gout. In this respect, Mr. Ring deserves commendation : in a short space he has acquainted us with much valuable and interesting information, derived from books which it might be difficult to consult ; and by comparing the different modes of practice, we are enabled to determine upon that which is the most beneficial.

The result of the experience before us, favours the antiphlogistic, or cooling, evacuating treatment. Bleeding, cathartics, sudorifics, and occasionally opiates, seem to be the best practice. Abundant proof is advanced, that the complaint is radically curable ; but this must be effected by regimen. The paroxysms being relieved by medicine, and convalescence established ; if the patient wish to avoid a recurrence

recurrence of the complaint, he must refrain from his former habits ; in short, become a new man ; he must take exercise, live sparingly, adopting a milk or vegetable diet, and avoid every kind of excitement. Nothing is more absurd or prejudicial than to abandon a gouty patient to his flannel and patience. Gout is as much within the reach of medicine as are most other complaints, and it is also a disease in which the patient may materially increase his sufferings by mismanagement. The following case is in point.

“ Musgrave, in particular, relates the case of a gentleman who had lived intemperately many years, and had many severe fits of the gout, which caused a considerable number of remarkably large chalk stones. Being reduced to poverty, he turned brick-maker, for the sake of earning his bread ; and was surprizingly benefitted by his constant employment. His appetite returned, but he had scarcely any thing to eat ; he became athletic ; and, what is more remarkable, his chalk-stones utterly vanished ; and in this temperate way he lived many years.”

Mr. Ring has bestowed considerable attention upon the *Eau Medicinale*, and has related some cases in which it occasioned fatal effects. Certainly a combination of drugs so powerful demands great caution ; on this subject, however, we have recently expressed our opinions.

We cannot close our account of this publication without remarking, that short as it is, great part of it is occupied with irrelevant matter. Fifteen pages are taken up with a letter from Dr. Gregory to Dr. Harrison on medical reform, which has already had a much wider circulation than it is likely to have in the present work, to which it is altogether foreign. The case of Mr. Wood, *published* in the *Medical Transactions*, and having no relation to gout, is republished on the present occasion, without the least necessity, and runs through eleven pages. Much abuse is unfeelingly lavished on the celebrated Dr. John Brown. Doctors Latham, Kinglake, and Jones also are treated with considerable asperity ; and some physicians are vilipended for being adverse to vaccination. Now though we admit the justice of Mr. Ring's observations on this subject, we think them totally irrelevant in a treatise on gout ; but the associative faculty of this gentleman seems to be strong, and frequently carries him away from his direct course. Some phrases also smell of the shop, as “ *tried to cram it down our throats.*” With these exceptions, the volume may prove useful and entertaining to a numerous class of readers.

BRITISH CATALOGUE.

POETRY.

ART. 10. *The Old Bard's Farewell, a Poem.* 4to. 16 pp.
2s. 6d. Clarke. 1811.

Though this poem bears no author's name in the title, yet the signature of EDWARD JERNINGHAM, affixed to the dedication, removes the mystery. It is inscribed to George Ellis, Esq. (editor of the *Specimens*, &c.) whose name carries with it as much sanction, as any name prefixed to a dedication can give. Mr. Jerningham has not of late been sufficiently a favourite with the public to excite much feeling by his valediction; yet it is certain that he has been esteemed and praised by many competent judges; and if there be any thing to place in the opposite scale, this is not the time to bring it forward. He takes his leave with some pious and more patriotic sentiments, and we are extremely desirous to part with him on good terms. His poem is very short, and the following lines are, perhaps, the best in it; certain it is that they are not the worst; and they conclude with a plea which we are not inclined to disregard.

“ Oh England! oh my country! favour'd isle,
Inur'd to bask in Heav'n's resplendent smile!
While, ever active, and profusely kind,
Th' affection of your God is unconfin'd;
While in broad cataracts it show'rs on you,
Ah! let not yours ascend in gentle dew:
Of that fall'n edifice which Europe plann'd
You like a solitary column stand;
Blind to the birth which pregnant time awaits,
Awfully safe, amidst the wreck of states.
My task is done. Indulge the pensive page,
Spare the last labour of declining age:
Forgive this effort of expiring pow'r,
'The milder fragrance of a winter flow'r.”

This is not quite like the farewell of Cumberland; but different minds are formed for different energies, and that of Mr. J. had always more of softness than power.

ART. 11. *Glenochel: A descriptive Poem, in two Volumes.* By James Kennedy. 12mo. Vernor, &c. 1810.

Of this poem we cannot make a more satisfactory report to our readers than that which the author himself makes in the preface.

“ GLENOCHEL,

" GLENOCHEL, the title, is suggested by the landscape described being bounded by the chief range and detached ridges of the Ochel hills. The poem is divided into two parts. The first describes such remarkable objects in the shires of Kinross and Clackmannan as meet the eye, in a progressive survey to the west, from the summit of the Lomonds (conical mountains in Fife;) the second those scenes connected with Lochleven, that are recorded in the tales of tradition, or on the pages of history. Besides what may illustrate the text, the notes offer conjectures on the etymology of the names of places and natural objects."

The notes, which occupy nearly one half of the first volume, and about two-thirds of the second, are, indeed, of more value than the text. The author is not, it must be confessed, wholly free from that extravagance by which the enquiries of the greater part of etymologists have in all ages been characterized; but his authorities are in general highly respectable, and the results of his investigations will be interesting to the Scottish antiquary.

Of the poem itself we cannot write in terms of very high praise. The author appears not, indeed, to be destitute of poetical genius; but his language is harsh; he attempts to compound words which cannot be made to coalesce; and he delights by far too much in alliteration, which is pretty enough when it comes occasionally and unsought, but is very disgusting when it appears to have been the object of an author's ambition. The following stanzas on the marriage of Mary Queen of Scots to the Dauphin, afterwards Francis the Second of France, furnish a fair specimen of the author's versification.

" Now on the Queen the loves bestow
The blindest blush of bridal bloom,
And from her beauteous brows of snow
The rays of splendour banish gloom.

" And, on the winds ambrosial borne,
The the blissful power benignly balms
With gentle joy the nuptial morn,
And hope each care-sprung trouble calms.

" Cheer'd with th' endearments of the good,
Who hail her weal, her greatness greet,
While prostrate falls, in courteous mood,
A *trim chevalier* at her feet.

" The lovely fair serenely fees
The charms of life, of love her own,
And round her stately steps of ease
Grace, glory, grandeur, all bestrown."

The loyal and patriotic principles of this author are entitled to the highest praise.

ART. 12. *Leisure Hours, or Morning Amusements; consisting of Poems on a Variety of interesting Subjects, moral, religious, and miscellaneous: with Notes, by W. Steers.* 12mo. 7s. Sherwood. 1811.

We have often lamented, and must still express our concern, that the writers of *moderate* poetry, will not be satisfied with amusing themselves, or if they are restless to see their compositions in print, that they will not be contented with striking off a few copies for their friends. The author of this little volume is beyond doubt a respectable man, but a very indifferent poet. If there is any exception to this cold commendation, it is the copy of verses entitled 'The Quarrel,' which happily enough represents the effectual emotions of nature, in a misunderstanding between two brothers, and which if we had room we would insert.

ART. 13. *A Sequel to the Poetical Monitor, consisting of Pieces selected and original, adapted to improve the Minds and Manners of Young Persons.* By Eliz. Hill. 12mo. Longman. 3s. 1811.

This is a very agreeable miscellany, and compiled with considerable taste and judgment. It is in every particular well adapted for the purposes which it professes to have in view.

ART. 14. *Translations from Ancient Irish Manuscripts, and other Poems.* By James Martin. 8vo. Sherwood. 7s. 1811.

The Irish Poems which are here represented as translated are four—the remainder original. One of the original seems also of Irish birth. It is addressed to Memory, who is sagaciously asked "Whether she can bring to-morrow?" That they are not however, altogether deficient in poetical spirit and taste, the following specimen will demonstrate:—

“ When first the little bird begins
To try her newly budded wings,
Too timorous to rove,
She flutters round her natal nest;
Until by summer's genial gales,
Enlivened she explores the vales,
With carols fills the grove,
Joyous erefts her downy crest,
Her plummy pinions widely spreads on high,
Mounts in the liquid air and clears the yielding sky.

“ So when the sisters first inspire
The Bard with true Pierian fire,
Tho' panting with the strong desire,
Brought back to other years;

He hopes the sacred glow to gain,
That flow'd through ancient Greece's chain;
When mountains mourn'd the Poet's pain,
And rugged rocks shed tears.

" Yet still on trembling pinions flies
His infant muse; nor dares to rise,
Until the whispering wind
Of approbation gently blows,
Then does she wing her strengthen'd flight
Thro' boundless regions of delight,
Leaves every fear behind;
And wildly warbling as she goes,
Wantons unfetter'd in poetic play,
Wherever fancy points the path, the sweetly magic way."

ART. 15. *The Maid of Renmore; or Platonic Love. A mock-heroic Romance, in Verse, with burlesque Notes, in humble Imitation of modern Annotators.* 12mo. 6s. Sherwood. 1810.

There is a considerable degree of mirth and genuine humour in this little volume, which will afford a very pleasant lounge for an hour or two, even to the most fastidious. The moral of the poem, if so it may be called, is this—

" That all platonic, ends in mortal love."

By way of specimen we insert the following description of a fashionable modern house:—

" And lo! as if transform'd by magic spell,
His house becomes a dire Egyptian hell;
Where'er you turn some dreadful monster grins,
Men with beasts heads, and beasts with fishes fins.
Nor on a single bell-pull, ring, or pail,
Does any mark of tasteful madness fail.
Thus if you ring to issue some command,
You grasp a Serpent in your shuddering hand;
Relieve your hunger from a Lion's paw,
Or have your hands beneath a Tyger's jaw;
And fearless lounging on a Griffin's wings,
You sometimes tread on Rats, and sometimes Kings.
The eye to shock there never wants pretence,
And that's most taste which most wants common sense.

" With others every thing must be Chinese,
Their windows lattic'd to admit the breeze;
No thought bestow'd if Asiatic air
Has aught in common with our atmosphere." &c. &c.

ART. 16. *The Bullion Debate: a Serio-comic Satiric Poem.* By William Pitt (formerly of Pendeford, now of Edgbaston-street, Birmingham), author of the *Surveys of the Counties of Stafford, Leicester, Northampton, and Worcester.* 8vo. 87 pp. 2s. 6d. Longman. 1811.

The subject of finance was so long connected with the name of one great WILLIAM PITT, that we at first suspected it to be assumed in the present instance. But a closer examination convinced us that such is the *bonâ fide* appellation of the writer, who has given us here, in very ordinary verse, a very singular thing:—a real abstract of the arguments used in the Bullion debate. He has even given Mr. Vansittart's resolutions in metre. This part begins thus:

1. "Of money we resolve this thing,
'Tis the prerogative of the king,
To name the price it shall retain,
And such to alter or restrain;
This he may do by proclamation,
Or jointly with the states o'th' nation.
Such money may none then deface,
Melt or export to foreign place.
2. Bank notes, engagements we define,
To pay their full amount in coin;
The bank this thing had always done,
And full a century was gone.
Till seventeen hundred ninety-seven,
By order from the council given,
Which acts of parliament explain'd,
They from cash payments were restrain'd."

P. 69.

In all this recital the author "bears his faculties so meekly," that it is not easy to decide to which party his opinion leads. But his performance is certainly curious.

NOVELS.

ART. 17. *The Life and Adventures of Paul Plaintive, Esq.* an Author, compiled from original Documents, and interspersed with Specimens of his Genius in Prose and Poetry. By Martin Gribaldus Swammerdam, his Nephew and Executor. 12mo. 2 Vols. 10s. 6d. Sherwood. 1811.

There is some humour in these volumes, which whether they were compiled from authentic documents or not, we pretend not to determine; but the following description of an ordinary author's situation and connection with his publisher is pleasant enough.

"In the course of a few years he wrote three Histories of
G England;

England, one History of India, Travels through China, and a Voyage to the Levant, a History of Christ, and a System of Geography, a Farrier's Dictionary, and a Family Physician, a Farmer's Encyclopædia, and an Universal Gazetteer, together with a Gardener's Calendar, and a new System of Chemistry. He had as many names as a felon at the bar of the Old Bailey with half a dozen aliases. Sometimes he was the *Rev. Thomas Thompson*, then *Walter Topham*, florist, sometimes he astonished the world with his learning as a plain *Miller*, and sometimes as an *Esquire*," &c. &c.

Many adventures, scrapes, difficulties, and perplexities of a poor author are detailed with a similar degree of vivacity, but the humour is sometimes coarse and bordering upon ribaldry.

ART. 18. *Despotism; or the Fall of the Jesuits: a political Romance, illustrated by Historical Anecdotes.* 2 Vols. 12mo. 12s. Murray. 1811.

The author of this ingenious performance has formed a sort of political Romance from the real history of the origin, prosperity, and fall of the Jesuits, which even to the late period of 1749, was thought by the accomplished Lord Chesterfield to have an extraordinary influence over the whole world. The causes, circumstances, and effects of the dissolution of this wonderful order of men, are the subject of this volume, for the writer is of opinion that the genius of the Jesuits seems revived in these times. The motive of the writer is entitled to the warmest encomiums. It is to save the nations of the world from the political dangers of a vile and anti-social government, by fostering a due love and reverence for their ancient sovereigns, and to teach sovereigns that their great and inexhaustible strength lies in the hearts of their people.

ANTIQUITIES.

ART. 19. *L'Interieur de l'Ancienne Rome, &c. Par A. F. Permin, Ex-directeur d'Ecole Secondaire.* 8vo. pp. 191. price 43. 6d. stitched. A Paris, Chez Gabriel Dufour et Co. 1809.

That education in a free state is an object of the very first importance has been often remarked, and long acknowledged. Conviction of this truth, and the lively interest which we feel in the younger part of the community, procure a ready notice in our pages of every treatise calculated either to improve the present system of instruction, or to facilitate the acquisition of useful knowledge. Acting on this principle, we present to our readers a short account of "*L'Interieure de l'Ancienne Rome*," not because it contains accurate or extensive information, but to guard

our countrymen against French deception; and warn them not to expend their money on paper and printing, equally unworthy both of purchase and perusal. The very idea suggested by the title, viz. a description of Ancient Rome, is utterly false. The author certainly meant, if meaning he had, to write a book on Roman antiquities. To render consultation easy, he has placed the articles in alphabetical order, a plan by no means to be condemned,—on the contrary, it possesses, for the use of schools, some advantages over the arrangements adopted in the elegant volume of Kennet, and the laborious compilation of Adam. To justify our opinion of this work, we shall only transcribe two articles, premising that they are not selected for any preeminence in ignorance or absurdity; as there are few indeed in the volume, which might not, with propriety, dispute the palm with them in both respects; but because the volume begins with the former, and because the other is, though short, full of errors.

“AIGLES OU ENSEIGNES.—La seconde année du consulat de Marius, vers l'an de Rome 647, chaque légion eut pour enseigne une aigle d'or. Avant ce temps-là, on prenait pour enseigne des figures de loup, de minotaure, de cheval, et de sanglier. Plus antérieurement encore, les Romains se *servoient* d'un petit morceau de bois mis en travers au haut d'une pique, au-dessus de laquelle étoit une main; au dessous, plusieurs petits morceaux de bois taillés en rond, où l'on voyoit les portraits des Dieux. Cette enseigne s'appeloit *signum*. Enfin, les premières enseignes sous Romulus n'étoient autre chose qu'une botte de foin que portoit chaque compagnie, *manipulus foeni*, d'où ces compagnies furent appelées *manipules*. Il y avoit encore une autre enseigne appelée *vexillum* où étoit représentée en or, ou en argent l'image des Césars avec le nom de l'Empereur.

“Les consuls, pour marque de leur dignité portoient un bâton d'ivoire surmonté d'une aigle, comme Martial le témoigne :

“*Da nunc et volucrem sceptro quae surgit eburno.*”

Liberty having been annihilated in France, and the eagle adopted as the standard of the troops, by the man who now occupies the throne of that country, Pornin would naturally, with the servility peculiar to his countrymen, hail *Aigles*, as an auspicious commencement to his book. But unluckily for him, the Consulship had no second year during the Republic. It is however true, that the eagle was the standard of the Roman legion in the *second* Consulship of Marius, (Pliny, x. 5'), and it ought to have been added, that it was then first introduced into the armies of Rome as the military ensign, by the same brave, though ferocious general; but it is equally true, that it had been formerly adopted by the Persians, (Xen. Anab. Lib. iii. Cap. x.) Καὶ τὸ βασιλεῖον σημεῖον ὄρν ἐφασαν, ἀστὴν τινα χρυσοῦν ἐπὶ πελτῆς ἀνταταμίαν, which Pornin ought also to have noticed. Nor was the eagle always of gold; on the contrary, silver was generally preferred,

preferred, says Pliny, lib. xxxiii. cap. 19, from its being seen at a greater distance. Besides, for the sake of the young scholar, it ought to have been added, that though the figure of the Roman ensigns was always that of an eagle, yet they were not precisely alike. Sometimes they resembled an eagle in a standing posture, at others, with outstretched wings, which was the most common form, and not unfrequently with a turret on their backs, or with the thunderbolts of Jupiter in their talons, as if ready to be launched. Roman history justifies what is said of *Manipulus*, and of the other figures mentioned. What is advanced respecting *signum*, is wholly a mistake. That term was used generically, applied to every kind of standard, and frequently denoted what, in the British army, is called a company or division. To render the assertion respecting the Gods consistent with truth, the term should have been preceded by *warlike*, as the figures of those only who presided over war were employed as military ensigns. The author is not more fortunate with regard to *vexillum*. It was a piece of square cloth, not silver, the ordinary standard of the cavalry only, and was in use, centuries before the birth of the first Roman Emperor. Pornin could not have committed this blunder, had he known that *velum*, a curtain, a sail, is only *vexillum* contracted, (Cic. Orat. 45.) To correct the last error in this article, we have to add, that there is no foundation in history for what is said respecting the badge of the Consul. Besides, the line is not from Martial, but from Juvenal (Sat. x. 43.) who is speaking of a triumphant conqueror, who was not necessarily a Consul. Pompey had the honour of a triumph, when only an Eques, not even in the number of the senate, and possessing no civil authority whatever. Many similar instances occur in the annals of Rome. This last error has not even the merit of originality, being faithfully copied from a dictionary of Greek and Roman antiquities, composed for the use of the Dauphin, of which a translation, published in London in the year 1700, is before us.

“JOUR.—Les Romains divisoient le jour en quatre parties, savoir; *prime, tierce, sexte et none*. Prime commençoit à 6 heures, tierce à 9, sexte à 12, et none à 3. Le matin, *mane*, duroit, jusqu’ à midi, et après midi venoit ce qu’ils appelloient *meridiei inclinationis*.”

It is almost impossible to give a description of the Roman day in words more remote from the truth than those just quoted. That nation did not divide the natural day into 24 equal parts, calculated by twice 12 twelve hours, and begin to reckon from midnight, as is the custom in Britain and France; yet this is the very idea which Pornin must have intended to convey. With them the day always contained 12 hours. The first began when the upper limb of the sun appeared above the horizon, and the twelfth terminated with his setting. Hence it is manifest that their hours were subject to perpetual change,—longest in summer, and shortest in winter,

ter, and equal to ours in length, only at the two equinoxes. This, in Britain, is known to every school-boy, who has made any progress in Roman literature; and who, therefore, with truth, considers that *Hora Hiberna* and *Hora brevissima* are expressions exactly similar in import. The four divisions of the day above mentioned, are a fiction of the author's own, or of some one equally ignorant of Roman antiquities.

But neither our plan nor time will admit of farther enlargement. We only add, that if the classical attainments of Latin teachers in France do not greatly surpass those of Mr. Pornin, Roman literature in that country, like Roman liberty, must have been blasted by the pestilential breath of the Tyrant.

AGRICULTURE.

ART. 20. *Tratado sobre el Ganado Merino, y las Lanas Finas de Espana. Por D. Guillermo Bowles; or, a Treatise on the Merino Sheep, and the fine Wools of Spain. By William Bowles. Rendered into English by E. D. Edited by T. R. Quarto. 26 pp. Rodd and Boosey. 1811.*

The original treatise, in Spanish, is here printed, on the left hand page; and the translation, well executed, on the opposite page.

This translation, "so interesting to the English gentleman and farmer by the recent introduction of the Merino Sheep, was made by a gentleman of the army, under the impression of its great utility." We think the public much indebted to the translator; and we doubt not that the treatise will be read by all who are attentive to a subject, which, at this time, very properly engages much attention in this country. The memoirs of the life of Mr. Bowles, are interesting. He died at Madrid, in 1780, aged about 76 years. "There are," he says, "in Spain, two species of sheep; the coarse-woolled, that do not migrate, but pass the whole of their lives in the country where they are dropped, and are penned in their respective yards or folds; and the fine-woolled, that go regularly every year, from the mountains where they pass the summer, to the warm pastures of the southern parts of the kingdom, as La Mancha, Estremadura, and Andalusia, and are called *Merinos*, or migrating sheep, whose number is computed at five millions." P. 3. Here many readers will learn, that *Merino* is not the name of a country, from which these sheep were originally brought, and which has often been in vain looked for in geographical dictionaries; but that it signifies *migrating* from one part of a country (or one climate) to another. The natural history here presented to us, of these sheep, is concisely and well given, and does not admit of an abridgement; but may be read with much interest and entertainment. The letter subjoined, from a gen-

tleman in Spain, adds little to what we had before read; though probably much to the price of the book, which should have been announced in the title page. The preface concludes with a short scheme, for the summer feed of Merino sheep; or, the migration of sheep from one part of England to another.

LAW.

ART. 21. *A Treatise on the Statute of Limitations.* 21 Jac. 1. c. 16.) By William Ballantyne, Esq. of the Inner Temple. 8vo. pp. 250. 7s. 6d. Butterworth. 1810.

Readings or treatises upon separate statutes, as they are among the most ancient, so are they among the most beneficial essays for the profession. The older statutes have generally in them the characteristics of wisdom, knowledge and reflection. They were seldom framed on what is called 'the spur of the occasion,' and the grave, old-fashioned lawyers who debated on them, were not fond of permitting the general system established by their ancestors to be rashly and injuriously invaded. In the parliamentary proceedings which are recorded of the 17th century, it seems to have been a frequent, and a prevailing objection against a clause, or against a bill, that it was contrary to law, that is, that it did not conform to the general views of legal regulation. But the flood of business which has, of late years, burst in upon the senate, seems to have borne down all regard to general legislation. Revenue and police have made strange alterations in the system of public law, and chartered bodies; and parochial and paving committees have obtained, at different times, in their several acts, such extraordinary rights and exemptions, that the uniformity of the system is completely destroyed, and the law of one parish or corporation is often diametrically opposite to that of all the rest of the kingdom.

The statute of limitations, a wise and excellent law, engaged the attention of Mr. Ballantyne, as being restrictive of a common law right, general in its application, and conclusive in its effect, and because the intention of the legislature is not manifested in the wording of it, as appears by the many questions that have arisen on its construction. These questions, for the most part, have not arisen from the imperfect wording of the statute, but from an unaccountable relaxation in the construction put upon it by judges. To plead this statute in answer to a debt or contract, is always treated in court as disingenuous if not dishonest; and prejudice being thus armed, judges have departed from the strict reading of the law, and allowed the slightest verbal promise or acknowledgment by a defendant to have sufficient force to reinstate the plaintiff in his rights. If such a construction is favourable to justice, it must be because the statute is founded on injustice; but

but the effect has been to occasion more trick and perhaps more perjury, than is practised in any other part of the administration of the law. In Scotland, the statute of limitations can only be superseded by a distinct, advised and solemn recognition by the defendant of the justice of the plaintiff's claims. This strictness is certainly more conducive to correctness of decision and purity of practice, than the liberal laxity which has prevailed in England; and it is worthy to be observed that these cases arise only in actions of assumpsit, the other actions affected by the statute not having received the same extension in their construction.

Mr. Ballantyne, pursuing the clauses of the act, treats, first of its effect on writs of *formedon*; 2d. On the right of entry; 3d. On the proviso affecting this branch of the subject; 4th. Of actions on contracts; 5th. On those on torts; 6th. Of the commencing of actions; 7th. Of the fourth section in the statute; 8th. Of the proviso in the seventh section, in favour of persons under age, covert, non compos, imprisoned, or beyond the seas; 9th. What restores the remedy; and 10th. Of pleading the statute.

In each of these divisions, Mr. Ballantyne has succinctly explained the law, and cited the principal cases applicable to the subject, and on the whole, his work, if not highly useful to the lawyer of profound knowledge and great practice, will be of considerable value to the student, and to the practitioner to whom study and habit have not yet rendered familiar all the decisions on the various parts of this valuable statute.

ART. 22. *A Collection of Acts of Parliament, relative to County and Borough Elections, with References to several reported Cases, containing the Determinations of the House of Commons. In Two Parts. Chronologically arranged with a copious Index. By John Disney, of the Inner Temple, Esq. Barrister at Law. 8vo. pp. 358. 9s. Clarke and Sons. 1811.*

In speculation, few efforts are so much undervalued as the labour which is employed on the collection and arrangement of statutes, rules, orders of court and other mandatory and directory proceedings on any given subject; but, in practice, few works are so loudly demanded when scarce, or so gratefully received when produced or renewed, as these very compilations. For some time before the last two dissolutions of Parliament, the collection of statutes, by Mr. Troward was generally enquired for, but could not be obtained without considerable difficulty. To have republished it without addition, would have been an useless and almost a fraudulent attempt, for as Mr. Disney rightly observes, since the year 1796, at which time Mr. Troward's collection was produced, many most important acts have been passed on the subject of Elections in England only, exclusive of Ireland.

The scarcity of this imperfect work, and the prospect of a gene-

ral Election induced the Editor to undertake a republication of these acts, including all which have been passed down to the present time; and, in order to make the work more complete, he has added references to several reported cases in which the acts have been subjects of considerations before committees. He has also made a new arrangement of his matter, separating the acts which regulate proceedings at the Poll-booth, from those which are most wanted before the Committee, and he professes to have supplied an Index as copious and correct as possible, to answer, as far as may be, the purpose of a digest.

All that Mr. Disney promises is faithfully performed. The references are very short, and principally to the Reports of Mr. Douglas and Mr. Peckwell. The Index is useful, and if not complete to every understanding, the author has the apology of Lord Coke, that, "although tables and abridgments are most profitable to the makers, yet they are not altogether unserviceable to others."

ART. 23. *A Practical Treatise on Pleading in Assumpsit*, by Edward Lawes, Esq. of the Inner Temple, Barrister at Law. 8vo. pp. 863. 1l. 11s. 6d. Reed. 1810.

Pleading, Mr. Lawes observes, (and he quotes Wynne, East and Bosanquet and Puller to prove it) is, properly, a science. If this science then, is not in these times perfectly understood, it is owing to the negligence, stupidity or untractableness of the students, and not to the want of instructors or of books on the subject. Beside the old works, which furnished the ancestors of modern special pleaders with their knowledge, recent times have been very productive in essays, collections, treatises, and vade-mecums to facilitate this science. In 1809, Mr. Chitty put forth two large and useful volumes on the subject; in 1806 Mr. E. Lawes himself published a sensible, small, elementary tract, comprising, as he now observes, the theoretical outline of the science; and he has followed it with a bulky octavo, produced, as he says, because, he had "always conceived that the best *practical* elucidation of the subject would consist of a kind of commentary, on the different parts of the declaration and pleadings in each particular action; as by adopting this mode, the precedent, on which any question might arise in practice, would of itself, as it were, form an index, by which the particular information desired might be most readily found."

Of the volume before us, it would be a vain and useless attempt to give a regular analysis. The heads of the different chapters afford a sufficient view of the scope of the author's undertaking, and they are here briefly recapitulated, for the use of the professional reader, who may not have seen the book. They are; 1. Of the different forms of declaring in assumpsit; 2. Of the inducement in special assumpsit; 3. Of the consideration; 4. Of the

the promise; 5. 6. Of the averments of performance or excuse of performance; 7. Of the averments of notice, &c. 8. Of the averments of request; 9. Of the breach; 10. 11. Of the declaration in special assumpsit, on bills of exchange, &c. 12. On policies of insurance; 13. 14. Of *indebitatus* counts; 15. Of the counts on a *quantum meruit*, or *quantum valebant*; 16. Of pleas, &c. in denial; 17. In avoidance; 18. In performance, and excuse thereof; 19. 20. In discharge; and 21. Of pleas, &c. by and against executors and administrators.

Under these heads, the author has arranged all the knowledge which is applicable to the action on which he treats. If there is a fault to be found with the work, it is that in copiousness it rather exceeds expectation, but this is hardly to be seriously objected against such a treatise as the present. Beside the published reports, Mr. Lawes has been assisted by the communications of some cases in M.S. from Mr. George Wilton. Their correctness cannot be doubted, and their value is very considerable, especially as many of them arose at a period of the present reign which is not comprised in any published book of Reports. These cases are twenty-eight in number, and are printed at length, in the form of notes on the passages to which they apply.

Every work which extends and facilitates the knowledge of special pleading is a great benefit to the profession, for so much of the success of the advocate and the safety of the suitor depend on it, that it seems to be the greatest requisite in Court. Correctness in the statements on the record is undoubtedly of the highest value and importance, but yet it is lamentable to see so many men sacrificing their whole lives and labours to special pleading alone. It is among the misfortunes of these times, that in a long list of causes, the great probability shall be, that, at least in one out of every three, the plaintiff will be nonsuited, or persuaded by his own counsel to withdraw his record, because the form of the action has been in some slight degree misconceived, because the special matter cannot be given in evidence under the general averment, or because some immaterial fact has been alledged, and the proof of it has failed, although it may be conceded, on all hands, that if it had not been alledged, there would have been no necessity for proving it. The frequent recurrence of these instances has contributed to give to mediocrity at the bar an ascendancy over genius and eloquence; to set mere astuteness above learning and wisdom; and, in a word to make the *science* of special pleading infinitely more valuable than the *arts* of rhetoric and logic.

ART. 24. *Remarks upon the proposed Improvements of the Bills for Parish Registers; ordered to be printed, June, 21, 1811. To which is added, a second Edition (amended) of Forms of, and Observations upon, Parish Registers; particularly Marriage Registers. By the Rev. S. Partridge, M.A. F.S.A. Vicar of Boston, and*

of Wigtoft with Quadring, Chaplain to the Right Honourable Lord Gwydir. 8vo. 50 pp. 2s. 6d. Printed and sold by Townley, Boston. Rivingtons. 1812.

These remarks have the advantage of being produced by a most respectable and experienced minister of a very large parish, who has long turned his mind to the precise objects of the Bill, on which he has here published his remarks. He is, besides, a very active justice of the peace, and fully exercised in every branch and particular of parochial business. To give further weight to his observations, he is a man of the highest character, a sound divine, a warm and active friend to the constitution in church and state: and, in a word, exactly such a man, as to character, abilities, and knowledge, as persons wishing to form new regulations, such as are intended by the proposed bill, ought particularly to seek the opportunity of consulting. Having said this, we shall give no more of the present publication than the short statement prefixed, in these words:—

“ That the original purpose of this Bill was, to render great service to the public, without detriment to any description of persons, particularly to the ministers of the established church, can be doubted by no person who has heard of the Mover of it. Nor will any one doubt that the Honourable House, in which it was moved, did concur in this entire purpose. Whether the *latter* part of it was accidentally overlooked or not, by those who had the difficult task of *amending*: will appear from the following extracts and remarks.”

EDUCATION.

ART. 25. *National Education; or a short Account of the Efforts which have been made to educate the Children of the Poor, according to the new System invented by the Rev. Dr. Bell; including an Account of the recent Establishment of the National Society: To which is subjoined, a Letter on the Subject of National Education.* pp. 24. 6d. Hatchard; Wilson, and J. Walker. 1812.

This little tract must prove acceptable to every sincere friend of our Church establishment. It is stated in the advertisement that the matter comprised in it “ appeared originally in the newspaper called the National Adviser, and is now republished in this form in compliance with the request of several clergymen and gentlemen, warm friends of our ecclesiastical establishment, and zealous advocates for the education of the poor in the principles of the National Religion. The account of the efforts which have been made to educate the children of the poor according to the new system, and of the recent establishment of the
National

National Society, was drawn up (it is stated) by a gentleman, who has long been actively engaged in the cause, and may therefore be presumed to possess a complete knowledge of the subject. The letter which follows was drawn up by a distinguished member of the Church."

This account of what has been done, and of the noble efforts which are now making, to educate the poor, is perhaps one among the best which have yet appeared in so small compass. The following observations on Mr. Lancaster's plan of education afford a very favourable specimen: "The avowed purpose of Mr. Lancaster, with respect to religious instruction, was simply to teach the children to read the sacred scriptures, without oral or other comment, which might give their minds a bias in favour of any particular profession of Christianity. The choice of their creed was left wholly to themselves, or to their parents. This total indifference to a matter of such transcendent importance, both to the community at large, and to the children themselves, was inculcated under the specious appellation of *liberality*—a sort of liberality, however, which goes to delude the people into a belief, that preachers and teachers of religion are by no means necessary, and which, indeed, it is difficult to reconcile with sincere religious belief in those who are its advocates. If Mr. Lancaster had taught the peculiar tenets of his own sect in his schools, we should not have been surprised, nor have been disposed to blame him; but that a man, professing to be a Christian, should make it a matter of boast that he taught no religion at all to his children, is enough to rouse the most luke-warm to an expression of surprise, and indignation. Mr. Lancaster, by not endeavouring to instruct his children in some particular profession of Christianity, exposed them to the danger of not embracing it in any form, and therefore, by aiming at a liberality too unbounded for any mortal to cherish with unmixed sincerity, he was, in fact, betraying the great cause of religion itself."

The reflections which are subjoined, on the subject of National Education, accord entirely with our own sentiments, and are evidently the production of an able pen. We will not, however, give an extract from this part of the publication, because it appears in so cheap a form, that we think most of our readers who feel an interest in the great cause which it is calculated to support, will be disposed to purchase it.

DIVINITY.

ART. 26. *Sermons, Charges, and Tracts, now first collected into a Volume.* By Shute, Bishop of Durham. 8vo. 446 pp. 12s. Rivingtons. 1811.

As the principal contents of this valuable volume must have received our specific attention at their proper times and places, it seems only necessary

necessary to announce to our readers, that they have now an opportunity offered of obtaining, in a collected form, what could not previously be had without much pains and trouble.

We shall be satisfied, therefore, with recapitulating the contents.

“A Sermon before the Lords, on Jan. 30, 1772.—A Sermon before the Society for the Propagation of the Gospel in Foreign Parts, Feb. 17, 1775.—A Sermon before the Lords, Feb. 27, 1795, a Day of General Fast.—A Charge to the Clergy of the Diocese of Sarum, 1783.—A Letter to the Clergy of the same Diocese.—A Charge to the Clergy of the Diocese of Durham, 1792.—A Charge to the Clergy of the same Diocese, 1797.—A Circular Letter to the acting Magistrates of the county of Durham.—A Charge to the Churchwardens of the Diocese of Durham in 1801.—A Charge to the Clergy of Durham, 1801.—A Charge to the Clergy of the same Diocese, 1806.

“The Grounds on which the Church of England separated from the Church of Rome reconsidered, in a View of the Romish Doctrine of the Eucharist, with an Explanation of the antepenultimate Answer in the Church Catechism.

“Grounds of Union between the Churches of England and of Rome considered, in a Charge to the Clergy of Durham, in 1810.”

Our sense of the great importance and value of these different Sermons and Tracts has been before and suitably expressed. We have only, therefore, to return our best thanks to this excellent and venerable Prelate, for enabling us to contemplate, at one view, the extent of his services to the cause of religion and piety. May he yet live to see their beneficial operation and salutary effects.

ART. 27. *The Duty of Almsgiving for the Support of Lunatics, a Sermon, preached in the Collegiate Church of Southwell, in the County of Nottingham, October 27, 1811. By the Rev. W. Barrow, LL.D. and F.A.S. 30 pp. Price 1s. Newark, printed. Rivingtons, London. 1811.*

The present discourse, though written, according to the author's statement in an advertisement prefixed, at the call of the moment, intended only as an exhortation in a parish church, and published, with some reluctance, at the request of the audience, will by no means detract from his former reputation. The text, at first sight, will appear somewhat curious:—John xiii. 27. “Then said Jesus unto him, what thou doest, do quickly.” But it is taken for the purpose of an attempt to prove from the context, in opposition to a received opinion, that the parents of our Saviour were not in such narrow circumstances, but that he was able to give alms to the poor, and in this virtue as in every other, *to leave us an example, that we should follow his steps.* This idea will

will be new to many of our readers. It is, however, supported with equal candour and ingenuity, and the transition from this disquisition to the immediate object of the discourse is very well managed. The sermon was preached, and is now published and sold, for the benefit of an excellent institution, a General Lunatic Asylum, lately erected near Nottingham; and from the utility of such an institution, as well as the merits of the sermon, we are disposed to give it all the publicity in our power. The author evidently had the subject of his address sincerely at heart, and what his humanity dictated, his pen has well expressed. We shall conclude our remarks with two short extracts, and we trust that, without further encomium from us, they will recommend the whole sermon to the attention of our readers. In the former, the author combats the prevailing opinion, that lunatics are secured from misery by their want of feeling; and in the second, enforces, from their helpless condition, their peculiar claim to our charity.

“ I may be told, perhaps, that the poor lunatic stands the less in need of our pity and assistance, because he appears to be insensible to the evils that he endures: because against him affliction herself appears to throw her poisoned arrows without effect. But is this the true state of the case, is there not much greater reason to fear that he suffers with more than common acuteness! Is his incessant restlessness, his perpetual wish to change his place or posture—Is this the symptom of insensibility? are sullen silence, distorted features, or starts of terror—are these the indications of a mind at ease? are sudden gusts of passion, of violence, and of clamour—are these the expression of satisfaction and content? No, No. Though his reason is overthrown, his senses have not lost the power. Though the mind is in ruins, his body has not ceased to feel. Does he not still experience the common wants and the common propensities of his nature? Do not his limbs still shrink at the pelting of the storm? Does not his heart still tremble at the horrors of his own imagination?

“ It has been well observed that the mirth of a madman is almost always mischief: and I fear it is mischief, because he feels it to be misery. He is malignant because he is wretched; and wishes to inflict upon others some portion of the anguish that he endures. His eye bespeaks vacancy, not animation. His smile is without cheerfulness: his gaiety without delight. *‘Tis moody madness laughing wild amidst severest woe.’* P. 20.

“ In the present instance you cannot doubt but the objects that I recommend, are justly entitled to your care. Other needy men may have been unwilling to exert their own powers for their own good. The poor lunatic has no powers to be exerted. Other needy men may have disregarded the motives to diligence, or the principles of virtue. The poor lunatic knows nothing of motives or virtues, or principles. He has forgotten the most familiar distinctions of right and wrong. He has no judgment to direct his conduct,

conduct, no mind to guide his hand. As he is not master of his own actions, he cannot give offence to his benefactors. His errors cannot harden your hearts against him. As he cannot be expected to perform, he cannot be understood to violate, the duties of a neighbour or a friend. He proclaims no doctrines hostile to the public peace. He takes no part in the transactions of any suspicious society. He is attached to no sect in the church. He supports no party in the state. He is known only by negatives and privations; by what he wants and what he has lost. The Jews had no dealings with the Samaritans. Yet to the Jew, that was left naked and wounded by robbers, the Samaritan was considered as a neighbour. One man may be of Paul, and her of Apollos; but charity is always of Christ." P. 26.

ART. 28. *A Sermon preached in Boston, America, April 5, 1810, the Day of the Public Fast. By William Ellery Channing, Pastor of the Church in Federal-street. Published at the Request of the Hearers. Boston. London reprinted. 1s. 6d. Hatchard. 1811.*

The object of this animated and excellent discourse is to corroborate the impression lately made on the public mind, by the Letter on the Genius and Dispositions of the French Government, lately reprinted in England. The author of that Letter visited France with the strongest impressions of partiality in its favour; and the ultimate result of careful investigation, was disgust and antipathy. The text of this discourse is Matt. xvi. 3. "Can ye not discern the signs of the times?" He begins with explaining what these signs are, viz. a new government in the heart of Europe, having one end steadily in view, the creation of an irresistible military power. He expatiates on the character of the formidable director of this power, and sees nothing but what is overwhelming and disheartening. Who ever enjoyed such power without abusing it? and little as America may seem to be an object of his care, he there hopes to fix a mortal wound on England. But, perhaps, he may only want the alliance of America? Her alliance, emphatically exclaims the writer, look to Venice, Switzerland, Holland, and, above all, to Spain. He then forcibly describes the internal situation of France, drinking to the dregs that cup she has mixed for other nations. The preacher is remarkably spirited, recommending his countrymen to forbear from yielding to the malignant passions of the heart, but to cultivate a benevolent and generous patriotism; and, above all, the truth and practice of the gospel of Christ. This is a truly excellent discourse.

MISCELLANIES.

ART. 29. *Prospectus of an Institution for the Relief of the opulent Blind, and for educating them in Reading, Writing, Arithmetic, Music,*

Music, Geography, Mathematics, Languages, History, Belles-Lettres, Natural and Moral Philosophy, &c. &c. &c. Conformable to the original Arrangements of the celebrated M. Haüy, in his Establishment for the Education of the Blind, Rue nôtre Dame des Victoires, at Paris, instituted under the Sanction of the French Academy, and the Patronage of the King, Queen, and Royal Family of France, in the Year 1784. 8vo. 18 pp. 1s. Hatchard, &c. 1810.

The benevolent establishment for the instruction of the indigent blind in St. George's fields is well known and justly approved; an institution for the relief of the opulent blind appears at first a paradox; but be not alarmed reader, it means no more than a School or Academy for their instruction, where they are to be boarded, in the house, or in the neighbourhood, as circumstances may direct. The undertaker of the plan is Mr. C. Bonner, of No. 5, Prospect-place, Chelsea, who, though he argues rather superfluously upon the advantage of instruction to the blind, of which no one can possibly doubt, may be, for ought we know, a very competent teacher; and is sanctioned by the patronage of the Duke of York, and apparently of the Duke of Suffex, to whom he dedicates his Prospectus. It is, in fact, the advertisement of a School.

ART. 30. *Memoirs of the Life of Prince Potemkin, Field Marshal and Commander in Chief of the Russian Army, Grand Admiral of the Fleet, Knight of the Principal Orders of Prussia, Sweden, and Poland, and of all the Orders of Russia, &c. &c.: comprehending original Anecdotes of Catherine the Second, and of the Russian Court. Translated from the German. 8vo. 7s. Colbourn. 1812.*

All the more particular facts and anecdotes involved in the life of this extraordinary man have before been communicated to the English public by Mr. Tooke, in his *Memoirs of the Empress Catherine*. More circumstantial details will, certainly, here be found, and more particularly with respect to the succession of favourites, who, at different periods, engaged the most intimate confidence of the Russian Messalina. Potemkin, however, triumphed over all; and, till the final termination of his irregular life, enjoyed his power, and complete ascendancy over the mind, and in the councils of his sovereign. The book will be found very amusing, and is a desirable addition to our biographical collections. A portrait of Potemkin is prefixed, but of no extraordinary merit.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Selection from Bishop Horne's Commentary on the Psalms. By Lindley Murray. 5s.

A Letter to a Friend, containing some Observations on Mr. Falconer's Critique on Mr. Evanfon's Diffiance. To which are annexed, a few Extracts from Dr. Enfield's History of Philosophy. 1s.

Christian India, or an Appeal in Behalf of 900,000 Christians in India who want the Bible. A Sermon preached at Calcutta, Tuesday, Jan. 1, 1811, for promoting the Objects of the British and Foreign Bible Society. By Henry Martin, B. D. Fell. of St. John's Coll. Cambridge, and Chaplain to the Hon. East India Company in Bengal. 2s.

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H

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N. B. Accident prevented the insertion of the following Letter last Month.

Mount-street, 10th December, 1811.

TO THE EDITOR OF THE BRITISH CRITIC.

SIR,

IN your review of Dr. Clarke's Travels in various Countries of Europe, Asia, &c. you have quoted, out of that work, a passage wherein I find an unfair imputation laid on me, from which, I hope, you will be so kind as to give me an opportunity to clear myself.

I have too good an opinion of Dr. Clarke's veracity, not to suppose that there must have been some misunderstanding in his conversation with the respectable Plato, Archbishop of Moscow, mentioned p. 153 of his Travels.

Dr. Clarke says, that the learned Prelate *complained to him of Dutens's having published his correspondence with him, wherein he endeavoured to prove that the Pope was the Antichrist, which had drawn upon him the resentment of the Court of Rome.*

First, I never received any letter from the Metropolitan of Moscow. The fact is this: having published a work of Controversy*, in which I had omitted to speak of the doctrine of the Greek church, because I did not think myself sufficiently acquainted with it, a friend of mine, and of the Archbishop Plato, offered to have my doubts cleared up by that learned Prelate. That friend conveyed my questions;

* "De L'Eglise, Du Pape, de quelques points de Controverse, &c. &c. in 8vo."

he received and communicated to me the answer, in the form of a *Profession of Faith of the Russian Greek Church*.

Having had occasion to publish another edition of my work, I asked my friend's leave to print that excellent performance of the venerable Metropolitan, and I obtained it.

Now, in that Profession of Faith, there is not the least hint given of the Pope's being the Antichrist *; so that it is extremely improbable that the candid Prelate should have made use of the speech which Dr. Clarke attributes to him: much less that he should have complained of his correspondence with me being published, when there was none; or that he had endeavoured there to prove that the Pope is the Antichrist, when there is not a word about it.

As to publishing a Profession of Faith, it is nothing more than what has been generally done, from the primitive times of the Christian church to this. The Fathers of the church used to communicate to one another their profession of faith, which were published to all the world.

I have the honour to be, &c. &c.

L. DUTENS.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We are informed by the publishers of *Dr. Scott's Edition of the Arabian Nights*, that, owing to the accident of our having seen only the smallest Edition, we have been led into some errors respecting that work. (Brit. Crit. vol. 38. p. 556.) It appears that there are three sizes of the work; of which the two larger contain some Notes on the former Tales, an Appendix of very valuable materials, and some copper-plate embellishments, all of which were omitted in the small edition, for the sake of cheapness. This being the case, we cannot hesitate to say that the publication is in all respects what ought to satisfy both the critic and the public.

J. V. informs us that *Stavorinus* is more easily to be met with than we supposed (p. 651.) He then enters into a grammatical question about *ever* and *never*, on which he may see Dr. Johnson's opinion under the latter word, § 2. in his Dictionary, Lowth assents to his decision.

The Rev. John Evans has written to inform us, that by the *Common Enemy* he meant only Lord Sidmouth's Bill. But why that should have been deemed hostile, which only endeavoured to make their preachers respectable, it still seems impossible for common sense to comprehend.

A Customer to the *British Critic* points out in the beginning of Dr. Clarke's Travels, the extraordinary mistake of assert-

* "See my *Oeuvres Mêlées*, in 4to. page 162."

ing "that it is a well known fact; that the earliest Christians worshipped pictures." Nothing, certainly, can be more contrary to fact. His other remarks upon the same author, are undoubtedly more severe than any which we were inclined to make.

LITERARY INTELLIGENCE.

Mr. Maurice is engaged in a work which will be entitled *Brahminical Fraud detected*; or the attempts of the Sacerdotal Tribe of India to invest their fabulous Deities and Heroes with the honours and attributes of the Christian Messiah, examined, exposed, and defeated.

We understand that the seventh Edition of *Thinks-I-to-myself*, now in the press, is to contain a new Preface; and a Portrait of the Author *thinking to himself*.

The new edition of the late Bishop Percy's *Reliques of Ancient Poetry* will speedily be published.

An Answer to Ward's Errata of the Protestant Bible, with an Appendix, containing a Review of the Preface to the fourth edition of the Errata, by the Rev. Richard Grier, is just ready for publication.

A splendid work in quarto, entitled, *The Border Antiquities of England and Scotland delineated*, is in great forwardness. The first part will appear on the 51st of March, and will be continued quarterly. It is intended to exhibit specimens of the architecture, sculpture, and other vestiges of former ages from the earliest times to the union of the two Crowns.

Mr. Bonnycastle will speedily publish in two octavo volumes, a *Treatise on Algebra*, in practice and theory, adapted to the present state of the Science, and containing many particulars relating to the discoveries and improvements that have been made in this branch of Analysis. This Work is designed to form the second and third parts of the author's intended general course of Mathematics.

Kabington's Castara, with a biographical and critical Essay, by Mr. C. A. Elton, the translator of Hesiod, is reprinting at Bristol.

Mr. J. S. Browne proposes to publish, by Subscription, a *Catalogue of Bishops*, containing the succession of Archbishops and Bishops from the Revolution of 1688 to the present time.

Mr. James Smyth of the Custom House, Hull, intends shortly to publish, in an octavo volume, a *Treatise on the practice of the Customs in the entry, &c. of goods imported*.

ERRATUM.

P. 593; line 11 from the bottom, for 1787 read 1807.

THE
BRITISH CRITIC,
For FEBRUARY, 1812.

Πᾶσι δίκαια νέμειν, μὴδὲ κρίσιν ἐς Χάριν ἔλκειν.

PHŒCYLL.

By Justice led, and not by favour sway'd.

ART. I. *Extracts from the Diary of a Lover of Literature.*
4to. pp. 250. 1l. 1s. Race, Ipswich; Longman, London. 1810.

THEY who are in the habit of complaining that the art of book-making is too much encouraged, and that its effects increase too rapidly, will not congratulate themselves on the appearance of this volume. Should it become an example, executors and posthumous friends will be deprived of one source of pleasure and profit; and any gentleman who has amused his leisure or soothed his pride by entering in a Diary, the books he has read, the sights he has seen, and the conversations in which he has mixed, may expand the matter with remarks, made either at the time or afterward, and oblige the world with a neat quarto,—price only one guinea. A diary begun fourteen, and finished ten years before the period of publication, can hardly be interesting from its application to temporary subjects; and, with respect to those which are more permanent, the form of a journal is too desultory for profound thinking, or for effectual and systematic illustration.

But without being profound or systematic, a miscellany of thoughts, facts, and opinions may be entertaining, instructive, and useful. It may; but the great probability is that it will

I

not.

not. Who is the man whose cold, separate reflections, not elicited by argument, chastised by contradiction, or enforced by practical illustration, can afford instruction or real entertainment, on subjects about which all men think in some degree, but on which few take pains to meditate attentively, until the desire of study, or the necessity of forming a system obliges them to consult authors of deep and extensive information? Who can hope to inform or interest the great mass of readers by brief and occasional remarks on some hundreds of authors, divines and statesmen, beside incidental notices of passing events and public characters? Who is the man, who with prudence could venture on such a publication?

These questions appear to us very difficult to solve, for objections arise in the mind against every profession, rank and age, and against all kinds of circumstances and connections. The attempt, however, is made, and we must learn from the work itself by whom. The author is a barrister, who having, as it should seem from dates, a great deal of leisure from the pursuits of his profession, amuses himself with miscellaneous reading. He seems to have a little Greek, a fair portion of Latin and French, and Italian enough to read a moderately easy poet with a translation by his side. To this gentleman, on the 12th of September, 1796, a thought occurred.

“On this day,” he says, “the twenty-seventh anniversary (as Gibbon, in stately language, would describe it) of my birth, I begin a register of my observations and reflections:—a task which I deeply lament has been so long deferred, but which I am resolved to prosecute with vigour, now it is begun; anticipating much delight from the review it will enable me to take of my occupations and pursuits, and of the feelings and opinions with which they were accompanied.”

Determined to give an early proof of his vigour, he falls to work the same evening, and attacks “*Temple on the Origin of Government*,” and “*Gulliver’s Travels*.” Day by day, for five years, according to the evidence of his publication, he continued reading, walking, talking, visiting, and inspecting, and always noting in his book the feelings and opinions to which his pursuits and occupations gave rise. In this manner he collected, we doubt not, a large mass of paper covered with words; and we believe, for we have some notion of the effects of solitary vanity, that he received much delight from the perusal of his own commemorations. In, or about 1810, a new thought struck him; he would cut or
copy

copy a certain number of pages from his Diary, to edify the public with his feelings and opinions. To account for this whim is entirely out of our power. Our notions of the effects of vanity, and our disposition to allow very largely for impulses of that passion, beyond the instances which our own observation and reading supply, afford us no means of divining how the present publication could be devised and executed. That the author does not mix largely with the world is apparent, both from the manner of his remarks, and the general statements in his Diary; but any one of the few he seems to associate with, could have furnished irresistible reasons against the publication. His friend Lord C., for example, or his friend Mr. L., might gently have insinuated, that as his knowledge of languages supplies no remark which can abridge the labour of the student, or elucidate the disquisitions of the learned, as his reflections on the authors he has read are trite when true, and scarcely specious when false, as his travels are far less entertaining and instructive than any equal number of pages extracted from the books which are sold in towns and cities under the denomination of guides, and as his visits to the Opera-house and the picture-exhibitions exhibit him only as a moderate connoisseur and a small dilettante, his book would contribute little toward his renown, and produce no advantage to its readers. Such a friend might have intimated that a guinea is a great deal of money to be exacted for anonymous and desultory opinions on the poetry of Milton, Horace, Ariosto, Pope and Dryden; on the criticisms of Longinus, Quintilian, and Hurd, and on the various compositions of Johnson, Burke, Boswell, Parr, and many others, interspersed with superficial reflections on passing politics, conspicuous individuals, and periodical publications. No man could have offered an opinion against the propriety of making such a journal. It becomes every one, according to his talents and his leisure, to secure the power of forming an accurate retrospect of his acts, words, and thoughts; but perhaps no man, at all versed in human affairs, would have advised a publication of that which can, hardly in any hands, be so managed as to be useful or delightful to others.

It does seem to have occurred to the author himself that his publication might not be very favourably received, and his expressions of hesitation, apprehension, and self-encouragement represent very naturally the flutter of a young miss, who is called upon to sing her new Italian air. He says;

“ With respect to my success in this adventure, if I am not generally very sanguine, there are certain moments—under the encouraging influence of a balmy air, bright sky, and vigorous digestion—in which I am not altogether without hope. When I advert, it is true, to the numerous faults that deform the following pages, all crowding in hideous succession before me—when I reflect on the various improvements of which the whole would be susceptible, even under my own mature revival—above all, when I compute what brighter talents and ampler attainments might have achieved in a similar career—my heart, oppressed with the load of my infirmities, sinks in despondency within me: but when I consider, on the other hand, the wretched trash with which the Public is sometimes apparently content to be amused, my spirits, in a slight degree, revive; I cannot disguise, from myself, that I am at least entitled to equal indulgence with *some* of these candidates for public favour; and in the momentary elation of this ignoble triumph, am tempted to anticipate a reception, which however moderate and subdued for an illusion of the fancy, may perhaps prove ridiculously flattering compared with the actual doom that awaits me.”

We shall produce some specimens from the work, to show how far our observations on it are well founded, and enable the reader to judge of the entertainment to be derived from a more general perusal.

It is our duty to observe, that on the subject of religion, this author exhibits himself to peculiar disadvantage. He appears to be one of those, who having elevated themselves to a fancied height in philosophy, disdain the contests of sects, and treat Revelation with sneering disrespect; assigning to the writers of the Gospel mere human intelligence, and mere human motives. Such sciologists decide with an air of authority, and criticize with a peremptory determination on subjects which they can only have partially viewed, and on works which their contracted line of intellect does not enable them to fathom. To support this observation, we had marked several passages in the book before us, but on more mature consideration, we choose to let the remark stand on our own credit, and not to verify it by an extract, or even a reference, for reasons that may easily be guessed.

Turning from “grave to gay,” we will follow the journalist to a place of public entertainment, and observe what feelings and opinions he thinks fit to record as arising at the Opera-house. On the 5th of June, 1798, after reading Haslam on insanity, and looking over “Godwin’s Memoirs of Mrs. Wolstonecraft,” he says;

“ Attended

“ Attended the Opera in the evening :—Il Barbiere di Sevilgia. Morelli was admirable throughout : but in a *cadenza* introduced in a trio at the close of the first act, surpassed in clearness, depth, and volume of tone, and facility, brilliancy, and correctness of execution, what I had supposed possible for the human voice ; especially, so far as execution is concerned, a voice of that *calibre*. The general charge alleged against him by the *Cognoscenti*, that he is sometimes out of tune, I confess escaped my observation ; and I listened to him very attentively. After all, the continued, and (as for the greater part it necessarily must be) unmeaning, recitative of the Italian opera, by degrees wearies the patience : the sudden transition, on the other hand, from dialogue to song, in the English opera, is, I allow, too abrupt : might not a compromise take place ; and the airs in the latter be introduced by an accompanied recitative of an impassioned sentence leading to the song, with good effect ? I should like at any rate, to have the effect tried.” P. 81.

If any of our readers has been obliged, as poor writers often are, to walk to the Opera-house, and ascend into the five-shilling gallery, to save expence in admission, coach-hire, and an opera-hat, he will be able to vouch for us, that the first part of this paragraph is a very fair specimen of the critical slip-slop which passes in the said gallery from the valets, men-cooks, fancy-dress-makers, and other strange exotics who are collected there, and who give opinions with dogmatical positiveness in the pyc-bald language used above ; an hudibrastic jargon of French, Italian and English. The observation on the English Opera has been made by every coffee-house critic for many years past, but with so little success that it was never carried into effect. Indeed it would be difficult to devise a properly impassioned recitative to introduce “ galloping dreary dun” or “ Jemmy linkum tweedle.”

We shall not therefore pursue this author in his displays of taste in public exhibitions, but come to some of his literary efforts. In April 1799, he

“ Read the Report of the Committee of Secrecy of the House of Commons, just published ; in which the schemes for Jacobin fraternization in England, Scotland, Ireland, and Hamburgh, are exposed, in a masterly manner, from their first origin in each place. The papers of this formidable confederacy, as given in the Appendix, uniformly display great energy and ability. The first,” he proceeds, “ has a passage *truly sublime*. ‘ Man has reposed on ruins, and rested his head on some fragments of the Temple of Liberty, or at most amused himself with pacing the measurement of the edifice, and nicely limiting its proportions ; not reflect-

ing, that this Temple is truly Catholic, the ample earth its area, and the arch of Heaven its dome." P. 129.

Since the days of Tristram Shandy, if not before, the axiom "de gustibus non est disputandum," has stood as generally received. To us, this sentence appears so very far from sublime, that were we obliged to select from the speeches of the Jacobins at their club in Paris, or in the national convention, or of any of their reports or addresses in France, England, or Ireland, a decisive specimen of frothy nonsense, we do not recollect a passage which could vie with this non-descript description of the Temple of Liberty. Such surely is not the taste to be expected from a reader of Cicero and Quintilian, and a professed admirer of Burke.

A-propos of Quintilian! The journalist appears to have spent several days in the perusal of this author, and to convince his readers of the fact, gives the summary or contents of the several chapters. He finds by this perusal, that which has been observed by every scholar since the preface to Belindenus appeared, that the author of that piece has been more largely indebted to the ancients than he has always acknowledged in the margin. The reading of Quintilian, or a thought of that author arising in his own mind is stated to have had a powerful effect on the journalist. He says;

"Vix enim bonæ fidei viro convenit, auxilium in publicum polliceri, quod in præsentissimis quibusque periculis desit," is the reflection which induced me to relinquish my profession." P. 56.

How the attornies must have stared! what consternation must have prevailed at Westminster, when retainers were returned, and refreshers refused; when special cases were left unargued, and great causes undefended, because a barrister in full practice was planet-struck by so pithy a reflection. We say a barrister in full practice, for we cannot allow ourselves to suppose that a gentleman who never held a brief, except for an absent friend, would so equivocate as to talk of relinquishing his profession, when he had nothing but a nominal occupation to relinquish. If the gentleman never had any considerable business, and has not formally applied to his society to disbar him, the sentence can only stand as an addition to the numerous proofs, how dangerous it is for a man to give to the public the suggestions of his own personal vanity.

On Quintilian, however, he makes one very sensible observation.

"A translation

“ A translation of the best and most applicable parts of these Institutes, enriched with modern illustrations, judiciously and ably executed (for it is a task which could be trusted to no vulgar artist,) would form a most useful and valuable publication.” P. 57.

Dr. Parr engages a considerable portion of this author's attention, and in the refutation of one of his assertions he has rendered a service to literature.

“ His imputation,” says the author, “ on Hurd, given on the authority of a friend, who, by the description, must be Porson *, ‘ that he had softened the aspect of certain uncourtly opinions, in the different successive editions of those dialogues,’ I can affirm, from a minute collation, to be unfounded. Alterations have indeed been made: but they are chiefly such, either as were necessary when the writer exchanged the character of editor for that of author; or which evince his good taste and discernment in removing the blemishes of first composition. Those which respect the strictures on Hume's History, are the most material and the most curious.” P. 71.

The author sometimes introduces to the reader, as a conversation acquaintance, his friend Lord C. Their dialogues, not very profound, are on literature, politics, and public men. The terms on which they were conducted may be guessed from the following passage:

“ The conversation then turned on Burke; against whom, for his late conduct, his Lordship bears an enmity approaching almost to rancour. *I ventured, notwithstanding, to remark*, that I saw so distinctly the principles of his present opinions scattered through his former works, that could the case of the French Revolution have been hypothetically put to me eight years ago, I should have predicted that he would take precisely the course he has pursued. The care, indeed, with which this wonderful man, during a long series of strenuous opposition to the measures of Government, uniformly occupied his ground, and the caution with which he qualified his reasonings—a care and caution which really seemed superfluous on the occasion, might almost indicate, that he foresaw the time would come, when he should be led to urge a very different strain of argument: as we can scarcely, however, give him credit for such foresight, it unquestionably affords a most extraordinary example, in a mind so vehement and impassioned, of the predominance of philosophical over party spirit.” P. 11.

* We can hardly suppose so. Porson's remarks were seldom, if ever, inaccurate. *Rev.*

Lord C. and his friend differ materially too, in their estimate of another character, although the obsequious journalist, does not oppose the observations of his noble guest.

“ Lord C.,” he says, “ dined with me. Solemnly and deliberately affirmed, that he knew no character in British History, which stood so high in his estimation as that of Mr. Fox; and strenuously denied that he had ever discovered in him, any leaning towards the democratic party. I know no man less likely than his Lordship, to suffer his enthusiasm to overpower his judgment: yet, firmly and solidly established as is my esteem for Mr. Fox, it staggers, I confess, under the measure of praise conveyed in the first part of this declaration; nor can I think that the circumstances under which it has been the fortune of this illustrious character to be placed, and by which his virtues and his talents have been tried, are sufficient (highly as I think of them both), to justify so prodigious an encomium.” P. 91.

We think this “ prodigious encomium” not a little staggering, (how his lordship was when he made it does not appear) and we can hardly extol the independent spirit of the gentleman who heard it in silence, and reserved his protest to be written in his Diary. Indeed he must have had few means or slender talents in making observations when he could hail, in 1799, as a wonderful display of characteristic candour, Mr. Fox’s Confession to Dr. John Jebb, that he had personal ambition, and wished for power. It is a little odd, that in the midst of his garrulity, this journalist says not a word of Mr. Pitt.

The following observations on some Parliamentary speakers are characteristic of the author. We extract them for the purpose of subscribing our hearty assent to the praise bestowed, in the conclusion, on a man now too seldom named.

“ Looked in at the House of Commons, in the afternoon. The question, the third reading of the Bill for restricting Monastic Institutions in this country. The principal speakers—Mr. Wyndham, colloquial and ingenious, but desultory and ineffective;—Mr. Ryder, precise and affected *;—Sir William Scott, solemn, neat, and elegant;—Mr. Johnes, coarse and ridiculous;—Mr. Hobhouse, plain and inexpert. The first and last, against the Bill, as unnecessary. Left the house at eight, when Erskine was speaking for it. After having listened, term after term, with delight and exultation to this pride of the English bar, in his place, I

* Not at all likely to be true. Rev.

confess I never hear him above stairs, but with some emotions of shame for my profession. The constant habit of advocating private suits before a superior Tribunal, generates a species of eloquence, which, however excellent in itself, appears to cruel disadvantage in a deliberative assembly of legislators and statesmen, debating, as equals, seriously and in earnest, the most important interests of the Empire. Bearcroft, indeed, whom I once heard on Erskine's Libel Bill, appeared to suffer little by the change of station: but then, with a vein of the driest and happiest humour I ever met with, there was a solemn gravity in his deportment, and a didactic energy in his manner, which, even at the Bar, removed the advocate from sight; and frequently rendered the argument of the Counsel, more dignified and impressive than the judgment from the Bench." P. 235.

We have already mentioned with disapprobation the author's account of his Travels. One day, however, deserves to be selected as an exception; it is that where he describes two persons whom he met at Dolgelle. He says;

"Our table, here, has become a sort of ordinary to the Inn; and we have been infinitely entertained, to day, with a very extraordinary character under a most unpromising aspect—the Rev. Mr. T.; once the Porson of Oxford, for genius, eccentricity, and erudition. He has visited Germany, France, Switzerland, Italy, and Sicily; conversed with Voltaire, had an interview with Rousseau, and was acquainted with Johnson. Scarce a place could be mentioned, or a character named, with which, from personal knowledge or exact information, he was not perfectly conversant; and though positive, captious, irritable, and impatient of contradiction, he amply atoned for all the rubs he gave us, by the acuteness of his remarks, the originality of his sallies, the vivacity of his anecdotes and descriptions, and the promptness and depth he evinced on every topic that was started, however remote from the ordinary track of conversation. Such a companion would be an acquisition any where, but was inestimable here.—Had spent an evening with Lavater, who pronounced him flatly, at first view, an incorrigible rogue:—L. himself, something more than an enthusiast, and very near mad; fancying that he resembles Jesus Christ, in the countenance, with many other such preposterous whimsies. Represented the King of Naples, with whom he had frequently conversed, as perfectly stupid, sottish, and ignorant; literally scarcely able to write. Had twice attempted *Ætna*; the second time successful, and saw from its summit the sun rise in all its glory:—Affirmed Brydone's glowing description of this gorgeous scene, however carped at, to be very correct, and not more than just.—Described with great force, his having heard a religious enthusiast preach his own funeral sermon, with the ghastly horrors of the "*facies hippocratica*" depicted in his aspect

pect—a thrilling spectacle. We have been fortunate too in meeting with Mr. D—— the grandson of the chronologist. He knew Hume well; and spoke of him as the most amiable of men, and of the most accommodating manners. Mentioned that his father, a canon of Salisbury, piqued himself much, on having distinguished and patronized Burke, when quite obscure at Lincoln's Inn; and having then pronounced from the rare combination he observed in him of transcendent ability and unwearied application, that he would become one of the brightest ornaments of his country." *P. 156.*

But we have reserved for our concluding extract, a conversation between the author, and Mr. (now Sir James) M'Intosh.

"Had a long and interesting conversation with Mr. M., turning principally on Burke and Fox. Of Burke he spoke with rapture; declaring that he was, in his estimation, without any parallel in any age or country—except perhaps Lord Bacon and Cicero; that his works contained an ampler store of political and moral wisdom than could be found in any other writer whatever; and that he was only not esteemed the most severe and sagacious of reasoners, because he was the most eloquent of men,—the perpetual force and vigour of his arguments being hid from vulgar observation by the dazzling glories in which they were enshrined. In taste alone he thought him deficient: but to have possessed that quality in addition to his others, would have been too much for man. Passed the last Christmas with Burke at Beaconsfield; and described in glowing terms, the astonishing effusions of his mind in conversation. Perfectly free from all taint of affectation: would enter, with cordial glee, into the sports of children; rolling about with them on the carpet, and pouring out, in his gambols, the sublimest images mingled with the most wretched puns. Anticipated his approaching dissolution, with due solemnity, but perfect composure. Minutely, and accurately informed, to a wonderful exactness, with respect to every fact relative to the French Revolution. M. lamented, with me, Fox's strange deportment during this tremendous crisis; and attributed it, partly to an ignorance respecting these facts, and partly to a misconception of the true character of the democratic philosophers of the day, whom he confounded with the old advocates for reform, and with whose genuine spirit he appeared on conversation totally unacquainted, ascribing the temper and views imputed to them, entirely to the calumny of party. Idle and uninquisitive, to a remarkable degree. Burke said of him, with a deep sigh, "He is made to be loved." Fox said of Burke, that M. would have praised him too highly, had *that* been possible; but that it was not in the power of man, to do justice to his various and transcendent merits. Declared, he would set his hand to every part of

of the preliminary discourse on the Law of Nature and Nations, except the account of Liberty—a subject which he considered with Burke, as purely practical, and incapable of strict definition. Of Gibbon, M. neatly remarked, that he might have been cut out of a corner of Burke's mind, without his missing it. Spoke highly of Johnson's prompt and vigorous powers in conversation, and, on this ground, of Boswell's life of him: Burke, he said, agreed with him; and affirmed, that this work was a greater monument to Johnson's fame, than all his writings put together. Condemned democracy as the most monstrous of all governments; because it is impossible at once to act and to control, and consequently the sovereign power, in such a constitution, must be left without any check whatever: regarded that form of Government as best, which placed the efficient sovereignty in the hands of the natural aristocracy of a country, subjecting them in its exercise to the control of the people at large. Descanted largely in praise of our plan of Representation; by which, uncouth and anomalous as it may in many instances appear, and indeed, on that very account, such various and diversified interests became proxied in the House of Commons. Our democracy, he acutely remarked, was powerful but concealed, to prevent popular violence; our monarchy, prominent and ostensible, to provoke perpetual jealousy.—Extolled in warm terms, which he thought as a foreigner (a Scotchman) he might do without the imputation of partiality, for he did not mean to include his own countrymen in the praise—the characteristic *bon naturel*, the good temper and sound sense, of the English people; qualities, in which he deliberately thought us without a rival in any other nation on the globe. Strongly defended Burke's paradoxical position, that vice loses its malignancy with its grossness, on the principle, that all disguise is a limitation upon vice. Stated with much earnestness, that the grand object of his political labours should be, first, and above all, to extinguish a false, wretched, and fanatical philosophy, which if we did not destroy, would assuredly destroy us; and then to revive and rekindle that ancient and genuine spirit of British Liberty, which an alarm, partly just and partly abused, had smothered for the present, but which, combined with a providential succession of fortunate occurrences, had rendered us, in better times, incomparably the freest, wisest, and happiest nation under heaven." P. 139.

A book made up of such materials as this conversation would be inestimable, but that this and one or two more passages are sufficient to rescue from censure a whole quarto, we strenuously deny. The anecdotes of eminent men, if really characteristic, are of the highest value, but it is labour ill bestowed to commemorate their insipid sayings or their indifferent actions, and still more to give publicity to our own thoughts on familiar or indifferent subjects. None can be

8 edified,

edified, and few will be amused by knowing that the late Lord Kenyon read Epictetus on a Sunday, while his lady read the Bible, and that both dined on mutton which they brought from London to Richmond. The thing is too trifling to be worthy of remark even when ushered or dismissed with encomiums on the primitive simplicity of the Chief Justice who could so amuse and regale himself.

ART. II. *Practical Observations on the Treatment of the Diseases of the Prostate Gland. Illustrated by Copper Plates. By Everard Home, Esq. F.R.S. Serjeant Surgeon to the King, and Surgeon to St. George's Hospital. 8vo. pp. 372. 12s. Nicol. 1811.*

THIS work is of a very different complexion from the common mass of modern medical publications; it is neither a compilation of old matter digested into a new form, nor is it a theoretical system woven in the fancy of a dreaming speculator; on the contrary, this volume contains both anatomical information, and practical remarks completely new; and the latter are deduced from a close attention to the symptoms of the diseased, and from accurate dissections of distempered parts, which is the true method of advancing the science of surgery. There are few maladies more distressful than those described in this treatise: and we confess that we opened it with reluctance, foreseeing that it must contain many tragical details: we found however that the uneasiness from this cause was mingled with the pleasure which an increase of knowledge always gives, especially when of that kind which augments the power of relieving the diseased.

The work commences with an anatomical discovery, which at first sight seemed of little moment: but it acquires importance from the light it throws upon many of the symptoms which occur to persons labouring with obstructions to the natural flow of urine. This is a complaint which frequently afflicts men in the decline of life, and is often caused by an enlargement of the prostate gland. Winslow and other eminent anatomists have described this gland as consisting of two lateral lobes situated between the bladder and the bulb of the urethra. But Mr. Home has detected another lobe, which lies between the basis of the lateral lobes, and adheres closely, both to them and to the neck of the bladder. The smallness of this middle lobe has occasioned

sioned its being hitherto overlooked, though it has separate ducts of its own, which open behind the verumontanum.

There was a good old custom, worthy of being revived, of giving to parts of the body the names of those anatomists, who had either discovered them first, or described them best. Thus we have antrum Highmorianum tuba Eustachiana, Glandulæ Cowperi, and Lobulus Spigellii : we are inclined to wish, that in like manner, this newly discovered lobe should be henceforward named Lobulus Homii.

After giving a very accurate description of this portion of the prostate gland in its natural state, the author proceeds to relate the changes which it undergoes from disease, and the various symptoms which are the consequence. The middle lobe is unfortunately peculiarly subject to increase in size, and it then commonly projects into the bladder, raising with it a fold of the internal membrane. This enlargement quickly tends to embarrass the evacuation of the urine. For when the bladder contracts to expel its contents, it raises up the projecting lobe ; which is apt, like a valve, to shut the urinary conduit.

When this malady is even in its early stage, it usually prevents the bladder from completely emptying itself, of which the patient is often ignorant ; though he finds he must repeat the evacuation more frequently than formerly. Another symptom is the secretion of a ropy fluid, which is discharged mixed with the urine. This the author has ascertained to be an increase of the secretion of the prostate gland in consequence of its being diseased. But should these primary symptoms not be remedied, and should the distemper be suffered to proceed, inflammation of the bladder and retention of urine are apt to ensue, accompanied with a train of horrid distresses.

As soon as it is ascertained that a patient is affected with an enlarged prostate, surgeons in general despair of being of any essential use. But Mr. Home deprecates this, and entertains a much more favourable notion of the malady. For he shows, that the enlargement of the prostate is neither of the nature of a wen or of a schirrus ; but is simply a swelling of a natural part, like the enlargement of the tonsils by inflammation ; which may therefore subside, or be lessened by such remedies as subdue inflammation. He admits, that when the enlargement of the middle lobe has arrived to a great size, the case is desperate ; but he maintains, that, if the patient is " attended to in proper time, the enlargement may in many instances be reduced, in others prevented from increasing ; and even in less favourable cases rendered so much

much slower in its progress that the patient's life is prolonged, and his sufferings mitigated in a very great degree."

The treatment recommended in the commencement of the disease is detailed in the following passage.

"In the first stage of the disease, when the membrane of the bladder is only pushed forward by the lobe beginning to enlarge, and no absolute obstruction to the passing of the urine is brought on, bleeding from the loins, opiate glysters, and the internal use of Dover's powder, are the means to be had recourse to. The use of the tepid hip bath for fifteen minutes once in the twenty-four hours, at 94° or 95° of temperature, quietness and abstinence, and the other means in common use to allay irritation, are to be employed; but on no account should catheters or bougies be introduced, more especially those of the metallic kind, since when done in the most skilful manner, they must produce a degree of disturbance which the parts are not in a state to bear; and if an instrument is unskilfully passed, it will increase the swelling, and bring on a complete retention of urine." P. 70.

The author having thus given the general plan succinctly, leaves many particulars to the good sense of the attending surgeon; who, having learned that the disease is of an inflammatory nature, will of course combat it by all those means which experience has shown tend to abate inflammation. By these gentle remedies the malady is frequently checked. But,

"When it is found that the frequency in voiding water increases, and the efforts to make it pass more violent, it will be proper to put the hand upon the lower part of the belly, and ascertain whether there is any fulness in the region of the bladder: if the parts are soft and pliant, every suspicion of that kind may be removed; but if the parts are turgid, and have a regularly circumscribed form, corresponding to that of the bladder, no time should be lost, a catheter should be immediately introduced, and the water drawn off. The previous bleeding which the patient has undergone, will be the best possible preparation for this operation.

"In the introduction of the catheter there are three things to be attended to: the first is, to avoid bringing on a spasm of the urethra: the second is, conducting the point of the instrument over the prominence at the neck of the bladder; and the third, to employ an instrument that is fitted to be retained in the bladder, should much difficulty have occurred in the introduction, as less disturbance is found to arise from an instrument remaining in the bladder, than is produced by repeating the operation of introducing it, where any degree of violence is committed upon the parts.

"The instrument should be very soft and smooth, to prevent its disturbing the urethra, rounded at the point, and as large as the canal will easily admit, that it may more readily disengage itself

itself at the turn into the bladder: the apertures in its sides should be wide, to prevent their being clogged by mucus or blood; and it should be pliant, that it may adapt itself to the form of the parts, and give little disturbance while retained in it. Besides these properties, there is another, which it is very desirable that it should possess; this is, a permanent curvature at the point, even to a greater degree than is usually given to the common silver catheter.

“The only instrument with which I am acquainted, capable of possessing all these requisites, is the elastic gum catheter; but it requires years before it can be made to acquire the permanent curvature which I have described, and for that purpose it must be constantly kept upon an iron stilet of a proper shape. This has not been attended to; and the makers neither in England nor France give their flexible catheters a proper shape, but either keep them quite straight, or so curved, that the curvature is not regularly continued to the point, and is therefore of no use in practice.”
P. 74.

“As I consider the bringing into use the flexible gum catheter without a stilet, a matter of very great importance, it is necessary that I should make myself clearly understood upon two points, which ought to be generally known respecting the introduction of an instrument into the bladder of a patient labouring under an enlargement of the middle lobe of the prostate gland.

“These are, that in some cases a flexible gum catheter with a stilet, cannot pass along the urethra on account of spasm; and although, without a stilet, it readily goes on to the neck of the bladder, unless it has a permanent curvature that will keep its form when opposed by a certain degree of resistance, it cannot be conducted into the cavity of the bladder. Such cases are by no means uncommon, and in some of them, if the surgeon is not in possession of such an instrument, he will be unable to give his patient the necessary relief without having recourse to the operation of puncturing the bladder, a very severe one, when compared with the passing of a flexible gum catheter.” P. 81.

There are so many useful instructions on this important point of drawing off the urine with the least possible irritation, that we find it difficult to limit our quotations. The author gives a decided preference to the flexible gum catheter, which is to be introduced, if possible, without the stilet. But when it will not pass,

“A leaden stilet should be used, as it gives a sufficient degree of support to overcome the usual resistance that is met with, and can be with drawn, when the instrument is in the bladder, with less disturbance to the prostate gland.

“When the catheter neither in its flexible state, nor with a leaden stilet, can be passed, there is often an advantage in using an
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an iron stilet; a more permanent curvature can by this means be given to the instrument, and when the point arrives at the neck of the bladder, a still greater degree of curvature can be given it by withdrawing the stilet, which forces the point forwards, and often carries it into the bladder. This object may be better obtained in such cases by using a large sized instrument, whose end is so round as to prevent it from being entangled in the irregular surface produced by the disease, and will be less liable to do injury to the parts." P. 85.

To avoid the irritation of frequently repeating this operation, it is usually advisable to leave the catheter in the bladder for three or four days: and at the same time all the means formerly recommended for reducing the swelling of the prostate gland are to be carefully employed.

Many cases are given describing minutely every incident which occurs in such cases, together with an appropriate treatment.

The author next describes an unfortunate combination of disease which occasionally occurs. For the same person is sometimes afflicted both with an enlargement of the prostate gland, and with strictures in the urethra. It is extremely important when this complication has actually taken place to ascertain it: and the author has displayed very great ingenuity in discriminating the symptoms of the two distempers, which are to be treated in the following manner.

"When it is discovered that the symptoms of stricture have been rendered more violent in consequence of the enlargement of the middle lobe of the prostate gland, the mode of treating the stricture must be changed from that, which had been previously followed; the bougie must only be passed a little way through the stricture, and never allowed to come to the verumontanum. It must never be allowed to remain for any length of time in the urethra, and had better be introduced only once in the day. By these gentle means, the stricture will be found to dilate more readily than by any others that I am acquainted with.

"As soon as the smallest sized flexible gum catheter can be passed through the stricture, an attempt should be made to draw off the water. This is to be done without a stilet, and when the catheter has acquired a curve, and has a good deal of elasticity, this can generally be done. From this time, the water is to be drawn off once or twice a day, as occasion may require: this must be regulated by the quantity the patient is able to void, and by doing so the stricture will be gradually dilated. The size of the catheter is to be increased as rapidly as circumstances will allow. When the canal is accustomed to passing of the bougie, the stricture will be less liable to spasm; but very often the state of the neck

neck of the bladder will be such, that the catheter cannot be passed without the stilet, which the urethra will now admit.

“ As the disease in the prostate gland produces a spasmodic affection of the urethra, even where there is no disposition to permanent stricture in that canal, it is reasonable to conclude that when a permanent stricture has existed for many years, and disease in the prostate supervenes, there is little chance of a complete cure of the stricture ever being produced; and most of the attempts to that purpose that I have ever seen made have proved unsuccessful; for whatever is gained by dilatation, beyond a certain point, is lost the first time that an attack of irritation comes upon the neck of the bladder.

“ This is not a case of stricture in which the caustic can often be employed with advantage; the symptoms it in general produces are violent; and when that is the case, whatever is gained, cannot by a repetition of the application be established, so that its use should be resorted to only in those instances where the constitution is not in an irritable state.

“ All that can be done in most cases with safety, is persevering in the use of the flexible gum catheter; and where the patient can introduce it himself, he may spend the later years of his life in tolerable comfort; but in the attempt to get a still greater degree of relief by resorting to more violent means, he may destroy life altogether.” P. 127.

The inflammation of the verumontanum, the suppuration and ulceration of the prostate gland are also fully treated of; and a number of cases are related, where every possible evil from such diseases actually occurred, and where all the means of relief known to surgery were skilfully exerted. The author, being well aware of the impossibility of giving correct notions of distempered parts by verbal descriptions alone, has illustrated his work by thirteen capital engravings. These are so well executed as to give the most correct ideas of the different diseases.

We cannot conclude without acknowledging that in this brief analysis much valuable information is necessarily omitted. The work in question ought to be both thoroughly studied, and frequently consulted by all who are entrusted with the care of persons afflicted with such local diseases as are here described.

ART. III. *Exploratory Travels through the Western Territories of North America: comprising a Voyage from St. Louis, on the Mississippi, to the Source of that River, and a Journey*
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through the Interior of Louisiana, and the North-Eastern Provinces of New Spain. Performed in the Years 1805, 1806, 1807, by order of the Government of the United States. By Zebulon Montgomery Pike, Major 6th Regt. United States Infantry. 4to. 436 pp. 1l. 16s. Longman and Co. 1811.

VARIOUS excursions have been made in America, under the auspices of the government of the United States, of much importance to geographical science, but we have to lament that the narratives of the different travellers have consisted principally of a dry detail of places seen, spaces passed, and posts established. The curiosity of the reader has been little satisfied with discoveries in natural history, with descriptions of manners of the natives hitherto unknown, and such other particulars as combine to make well-edited books of Voyages and Travels exhibit a comprehensive but delightful survey of various branches of science, and render them, at the same time, replete with amusement and instruction.

The above remark very particularly applies to the volume before us, from which it appears, that Mr. Zebulon Montgomery Pike, whom, we understand, to be a Major in one of the regiments of the United States infantry, carried with him every endowment of personal intrepidity, perseverance, and sagacity, with respect to the object which he had in view. But we look in vain for testimonies of those feelings, that perceptive taste, and those acquirements, which are so indispensably essential to make a volume of travels either acceptable or useful to the general reader.

It is very true that Mr. Pike penetrated through a prodigious extent of country, through regions very partially explored, through many indeed which the feet of civilized beings had never before entered; it is further true that his discoveries constitute no immaterial accession to our stores of geographical knowledge, but we are presented with little more in his book than a dry journal of his progress. This is but little enlivened by casual anecdote, and seldom rendered instructive by judicious observation. We shall, however, proceed to give the reader a sketch of the traveller's journeys.

In the years 1805 and 1806 Mr. Pike and his companions sailed from St. Louis, on the Missouri river, and embarking on the Mississippi, at the confluence of the two rivers, proceeded to examine to its source the latter magnificent stream. It was altogether a geographical survey for political purposes, and great must have been the labour, and highly commendable the perseverance employed in exploring creeks, rapids,

hoals, islands, settlements of the natives, and the various objects specifically enjoined by his instructions.

In the narrative which succeeds, by far the most interesting portion is that which describes the great and valiant tribe of the Sioux Indians, and with this we shall certainly improve the stores of the reader's knowledge.

“ We next came to that powerful nation the Sioux, the dread of whom is extended over all the savage tribes, from the confluence of the Mississippi and Missouri, to the Raven river on the former, and to the Snake Indians on the latter; but in those limits are many nations, whom they consider as allies, on a similar footing with the allies of ancient Rome, that is, humble dependents. But the Chippeway nation is an exception, who have maintained a long contest with them, owing to their country being intersected by numerous small lakes, watercourses, impenetrable morasses, and swamps; and they have hitherto bidden defiance to all the attacks of their neighbours. In order to have a correct idea of the Sioux nation, it is necessary to divide it into the different bands as distinguished by themselves. Agreeably to this plan, I shall begin with the Minowa Kantong, or Gens du Lac, who extend from the Prairie des Chiens to La Prairie des François, thirty-five miles up the St. Peter's. This band is again subdivided into four parts under different chiefs. The first of these most generally resides at their village on the upper Iowa river above the Prairie des Chiens, and is commanded by Wabasha, a chief whose father is considered as the first chief of all the Sioux nations. This subdivision hunts on both sides of the Mississippi, and its confluent streams, from the Prairie des Chiens to Buffalo river. The second subdivision resides near the head of lake Pepin, and hunts from the Buffalo river to near the river St. Croix. The chief's name is Talangamane, a very celebrated warrior. The third subdivision resides between Cannon river and the entrance of St. Peter's. It is headed by Chatewaconamani; their principal hunting ground is on the St. Croix; they have a village at a place called the Grand Marais, fifteen miles below the entrance of the St. Peter's. It is situated on the eastern bank of the Mississippi, and consists of eleven log huts. The fourth subdivision is situated in the territory extending from the entrance of the St. Peter's to the Prairie des François; it is headed by a chief called Chatamutah, but a young man named Wagaganage, has recently taken the lead in all its councils, and affairs of state. It has one village nine miles up the St. Peter's, on the north-east side. This band, Minowa Kantong, are reputed the bravest of all the Sioux, and have for years been opposed to the Fols Avoine Sauteurs, who are reputed the bravest of all the numerous bands of the Chippeways. The second band of the Sioux are the Washpetong, or Gens des Feuilles, who inhabit the country from the

Prairie des François, nearly to Roche Blanche, on the St. Peter's. Their first chief is Wafonquianni. They hunt on the St. Peter's, also on the Mississippi, up Rum river, and sometimes follow the buffalo on the plains. Their subdivisions I am unacquainted with.

"The third band are the Sussitongs: they extend from the Roche Blanche to Lac de la Groſſe Roche, on the river St. Peter's; they are divided into two subdivisions. The first band, called the Carreés, are headed by the chief Wuckieu Nutch, or the Tonnerre Rouge. The second, called the Sussitongs proper, are headed by Wacanto (or Esprit Bleu). These two sub-bands hunt eastward to the Mississippi, and up that river as far as Raven river. The fourth great band are the Yancetongs, who are dispersed from the Montagnes de la Prairie, which extend from St. Peter's to the Missouri, to the river des Moines. They are divided into two grand divisions, generally termed the Yancetongs of the north and the Yancetongs of the south. The former are headed by a chief, called Muckpeanutah, or Nuage Rouge, and those of Prairie by Petessung. This band are never stationary, but, with the Tetons, are the most erratic of all the Sioux; sometimes to be found on the borders of the lower Red river, sometimes on the Missouri, and on those immense plains which lie between the two rivers.

"The fifth great band are the Tetons, who are dispersed on both sides of the Missouri. On the north, principally from the river Chien up, and on the south, from the Mahas to the Minetares or Gros Ventre. They may be divided into the Tetons of the north and south, but the immense plains over which they rove with the Yancetongs, render it impossible to point out their places of habitation.

"The sixth and smallest band of the Sioux, are the Washpeconte, who reside generally on the lands west of the Mississippi, between that river and the Missouri. They hunt most generally on the head of the river des Moines. They appeared to me to be the most stupid of all the Sioux.

"The Minowa Kantongs are the only band of Sioux who use canoes, and are by far the most civilized, being the only ones who have ever built log huts, or cultivated any species of vegetables, and they but a very small quantity of corn and beans; for although I was with them in September or October, I never saw one kettle of either, always using the wild oats for bread. This production nature has furnished to all the most uncultivated nations of the north-west continent, who may gather a sufficiency in autumn. This, added to the productions of the chase, and the net, ensures them a subsistence through all the seasons of the year. This band is entirely armed with fire-arms, but is not considered by the other bands as any thing superior on that account, especially on the plains.

“ The Washpetongs are a roving band ; they leave the river St. Peter's in the month of April, and do not return from the plains until the month of August. The Sussitongs, of Roche Blanche, have the character of being the most evil-disposed Indians on the river St. Peter's. They likewise follow the buffalo in the spring and summer months. The Sussitongs of the Lac de la Grosse Roche have the character of good hunters, and brave warriors, which may principally be attributed to their chief the Tonnerre Rouge, who at the present day is allowed by both white people and savages of different bands (often their own chiefs) to be the first man in the Sioux nation. The Yancetongs and Tetons are the most independent Indians in the world ; they follow the buffalo as chance directs, clothing themselves with the skin, and making their lodges, saddles, and bridles, of the same materials, the flesh of the animal furnishing their food. Possessing an innumerable stock of horses, they are here this day and five hundred miles off in ten days hence, and find themselves equally at home in either place, moving with a rapidity scarcely to be imagined by the inhabitants of the civilized world.

“ The trade of the Minowa Kantongs, Washpetongs, Sussitongs, and part of the Yancetongs, is all derived from the traders of Michillimacstinac, and the latter supply the Yancetongs of the north and Tetons with small quantities of iron-works which they require. Fire-arms are not in much estimation with them. The Washpecontes trade principally with the people of the Prairie des Chiens.

“ The claim of limits of the Sioux nation is allowed by all their neighbours to commence at the Prairie des Chiens, and to ascend the Mississippi on both sides the Raven river, up that river to its source, thence to the source of St. Peter's, from thence to the Montagnes de la Prairie, thence to the Missouri, down that river to the Mahas, bearing thence north-east to the source of the river des Moines, and from thence again to the Prairie des Chiens. They also claim a large territory south of the Missouri, but how far it extends is uncertain. The country east of the Mississippi from Rum river to Raven river is likewise in dispute between them and the Chippeways, and has been the scene of many a sharp encounter for near one hundred and fifty years past. From my knowledge of the Sioux, I do not hesitate to pronounce them the most warlike and independent nation of the Indians within the boundaries of the United States, their every passion being subservient to that of war, while at the same time the traders feel themselves perfectly secure from any combination being made against them. But it is extremely necessary to be careful not to injure the honour or feelings of an individual, which is certainly the principal cause of many broils that occur between them. Never was a trader known to suffer in the estimation of the nation by resenting any indignity offered him, even if he went so far as the taking of the life of the offender. Their guttural pronun-

ciation, high cheek bones, their visages and distinct manners, together with their own traditions, supported by the testimony of neighbouring nations, put it in my mind beyond the shadow of a doubt, that they have emigrated from the north-west point of America, to which they had come across the narrow straits, which in that quarter divide the two continents, and are absolutely descendants of a Tartar tribe." P. 125.

At page 149 of this volume, we are introduced to a journal of an expedition through the interior of Louisiana, performed in the years 1806 and 1807. This country has ever been, and from its geographical situation always must be, of the highest interest to the United States, and more particularly in the present disturbed and unsettled condition of the Spanish affairs. The remark made on the preceding part of this volume, applies with equal truth and force to this journal. The following extract is however curious, and describes an animal not very perfectly known.

"The wish-ton-wish of the Indians, the prairie dogs of some travellers, or squirrels, as I should be inclined to denominate them, reside on the prairies of Louisiana in towns or villages, have an evident police established in their communities.

"The sites of their towns are generally on the brow of a hill, near some small creek or pond, in order to be convenient for water, and that the high ground which they inhabit may not be subject to inundation. Their residence, being underground, is burrowed, and the earth brought out is made to answer the double purpose of keeping out the water and affording an elevated place in wet seasons to repose on, and to give them a further and more distinct view of the country. Their holes descend in a spiral form, on which account I could never ascertain their depth; but I once had one hundred and forty kettles of water poured into one of them, in order to drive out the occupant, but without effect. In the circuit of the villages they clear off all the grass, and leave the earth bare of vegetation; but whether this be from an instinct they possess inclining them to keep the ground thus cleared, or whether they make use of the herbage as food, I cannot pretend to determine. The latter opinion I think is entitled to a preference, as their teeth designate them to be of the granivorous species, and I know of no other substance which is produced in the vicinity of their stations, on which they could subsist; for they never extend their excursions more than half a mile from the burrows. They are of a dark brown colour, except their bellies, which are white; their tails are not so long as those of our grey squirrels, but are shaped precisely the same. Their teeth, head, nails, and body are those of the perfect squirrel, except that they are generally fatter than that animal. Their villages sometimes extend over

two or three miles square, in which there must be innumerable hosts of them, as there is generally a burrow every ten steps, containing two or more inhabitants, and you see new ones partly excavated on all the borders of the town. We killed great numbers of these animals with our rifles, and found them excellent meat after they were exposed a night or two to the frost, by which means the rankness acquired by their subterraneous dwelling is corrected. As you approach their towns, you are saluted on all sides by the cry of wish-ton-wish, from which they derive their name with the Indians uttered in a shrill and piercing manner. You then observe them all retreating to the entrance of their burrows, where they post themselves, and watch even the slightest movement that you make. It requires a very nice shot with a rifle to kill them, as they must be shot dead, for as long as life exists they continue to work into their cells. It was extremely dangerous to pass through their towns, as they abounded with rattle-snakes, both of the yellow and black species, and, strange as it may appear, I have seen the wish-ton-wish, the rattle-snake, the horn-frog, with which the prairie abounds, (termed by the Spaniards the camelion, from their taking no visible sustenance), and a land tortoise, all take refuge in the same hole. I do not pretend to assert, that it was their common place of resort, but I have witnessed the fact in more than one instance." P. 207.

In the conclusion of this journal, we find the traveller involved in some perplexity and risk, from the very natural jealousy of the Spaniards, with respect to the object of his pursuit and mission; but much more of this spirit and more serious consequences are developed in the journal of the tour through the interior of New Spain, which commences at page 259, and is continued to the end of the volume.

At Santa Fe, a town of New Mexico, in North America, Mr. Pike and his party were arrested by the Spanish Governor, and compelled to exhibit themselves for the examination of the Commandant General of the Spaniards at Chihuahua, the chief place in the province of New Biscay.

This is the most entertaining part of the volume. Here the traveller, released from the letters of his instructions, was left to himself to make what observations he might think proper, on manners, persons, and places, and sufficiently demonstrates that he was far from incapable of producing a most pleasing as well as interesting volume. Major Pike was treated with much kindness and hospitality, but was still so far considered as a prisoner, that he was sent back to his own country under an escort, and compelled to make a

long, tedious, and fatiguing circuit. It would be unjust both to the author and our readers also, not to introduce a specimen from this portion of the work.

“ For hospitality, generosity, docility, and sobriety, the people of New Spain exceed any nation perhaps on the globe ; but in national energy, or patriotism, enterprize of character, and independence of soul, they are perhaps the most deficient. Yet there are men who have displayed bravery to a surprizing degree, and the Europeans who are there, cherish with delight the idea of their gallant ancestry. Their women have black eyes and hair, fine teeth, and are generally brunettes. I met but one exception to this rule at Chilhuahua, of a fair lady, and she by way of distinction was called the girl with light hair. They are all inclining a little to *en bon point*, but none, or few, are elegant figures. Their dresses are generally short jackets and petticoats, and high heel-shoes, without any head dress ; over this they have a silk wrapper which they always wear, and when in the presence of men affect to bring it over their faces ; but as we approached the Atlantic and our frontiers, we saw several ladies who wore the gowns of our country women, which they conceive to be more elegant than their ancient custom. The lower class of the men are generally dressed in broad brimmed hats, short coats, large waistcoats and small clothes, always open at the knees, owing, I suppose, to the greater freedom it gives to the limbs on horseback, a kind of leather boot or wrapper bound round the leg, somewhat in the manner of our frontier men's leggins, and gartered on. The boot is of a soft pliable leather, but not coloured. In the eastern provinces the dragoons wear over this wrapper a sort of jack-boot made of seal leather, to which are fastened the spurs by a rivet, the gaffs of which are near an inch in length. But the spurs of the gentlemen and officers, although clumsy to our ideas, are frequently ornamented with raised silver work on the shoulders, and the strap embroidered with silver and gold thread. They are always ready to mount their horses, on which the inhabitants of the internal provinces spend nearly half the day. This description will apply generally for the dress of all the men of the provinces, for the lower class, but in the towns, among the more fashionable ranks, they dress after the European or United States mode, with not more distinction than we see in our cities from one six months to another. Both men and women have remarkably fine hair, and pride themselves in the display of it.

“ Their amusements are music, singing, dancing and gambling ; the latter is strictly prohibited, but the prohibition is not much attended to. The dance of ——— is performed by one man and two women, who beat time to the music, which is soft and voluptuous, but sometimes changes to a lively gay air, whilst the
dancers

dancers occasionally exhibit the most indelicate gestures. The whole of this dance impressed me with the idea of an insulated society of once civilized beings, but now degenerated into a medium state, between the improved world and the children of nature. The fandango is danced in various figures and numbers. The minuet is still danced by the superior class only; the music made use of is the guitar, violin, and singers, who in the first described dance, accompany the music with their hands and voices, having always some words adapted to the music, which are generally of such a tendency as would in the United States occasion every lady to leave the room.

“ Their games are cards, billiards, horse-racing, and cock-fighting, the first and last of which are carried to the most extravagant lengths, the parties losing and winning immense sums. The present commandant-general is very severe with his officers in these respects, frequently sending them to some frontier post, in confinement for months, for no other fault than having lost large sums at play.

“ At every town of consequence is a public walk, where the ladies and gentlemen meet and sing songs, which are always on the subject of love, or the social board. The females have fine voices, and sing in French, Italian, and Spanish, the whole company joining in the chorus. In their houses the ladies play on the guitar, and generally accompany it with their voices. They either sit down on the carpet cross-legged, or loll on a sofa. To sit upright in a chair appeared to put them to great inconvenience, and although the better class would sometimes do it on our first introduction, they soon demanded liberty to follow their old habits. In their eating and drinking they are remarkably temperate. Early in the morning you receive a dish of chocolate and a cake; at twelve you dine on several dishes of meat, fowls, and fish; after which you have a variety of confectionary, and indeed an elegant desert: then drink a few glasses of wine, sing a few songs, and retire to take the siesta, or afternoon nap, which is done by rich and poor; and about two o'clock the windows and doors are all closed, the streets deserted, and the stillness of midnight reigns throughout. About four o'clock they rise, wash and dress, and prepare for the dissipation of the night. About eleven o'clock some refreshments are offered, but few take any, except a little wine and water, and a little candied sugar.

“ The government have multiplied the difficulties for Europeans mixing with the Creoles or Mestis, to such a degree, that it is difficult for a marriage to take place. An officer wishing to marry a lady not from Europe, is obliged to acquire certificates of the purity of her descent for two hundred years back, and transmit them to the court, when the licence will be returned; but should she be the daughter of a person of the rank of captain or upwards, this nicety vanishes, as their rank purifies the blood of the descendants.

“ The

“ The general subjects of the conversation of the men are women, money, and horses, which appear to be the only objects in their estimation, worthy of consideration. Having united the female sex with their money and their beasts, and treated them too much after the manner of the latter, they have eradicated from their breasts every sentiment of virtue, or of ambition, to pursue the acquirements which would make them amiable companions, instructive mothers, or respectable members of society. Their whole souls, with a few exceptions, like the Turkish-ladies, are taken up in music, dress, and the little blandishments of voluptuous dissipation. Finding that the men only require these as objects of gratification to the sensual passions, they have lost every idea of the feast of reason and the flow of soul which arise from the intercourse of two refined and virtuous minds, whose inmost thoughts are open to the inspection and admiration of each other, and whose refinements of sentiment heighten the pleasures of every gratification.

“ The beggars of the city of Mexico alone are estimated at sixty thousand souls, what must be the number through the whole kingdom? And what reason can it be owing to, that, in a country superior to any in the world for riches in gold and silver, producing all the necessaries of life, and most of its luxuries, there should be such a vast proportion of the inhabitants in want of bread and clothing? It can only be accounted for by the tyranny of the government, and the luxuries of the rich; the government striving by all the local restrictions possibly to be invented, without absolutely driving the people to desperation, to keep Spanish America dependent on Europe.” P. 371.

The Appendix contains some very interesting letters between Major Pike and his superior the American General Wilkinson and others. Two neat maps are prefixed, and we are certainly under considerable obligation to Mr. Rees for republishing this work in England.

* ART. IV. *A calm Inquiry into the Scripture Doctrine concerning the Person of Christ, &c.*

(Concluded from p. 89.)

IN the tenth section of this work (see our first article on it) we have met with nothing to arrest our attention. It displays indeed the zeal of the author, who seems inclined to abandon the general and visible judgment of mankind at the end of the world, rather than admit that our Lord, who

is to be the judge, is any thing more than a mere man ; but it contains nothing which can shake the faith of any Trinitarian. Mr. Belsham, with more than his wonted candour, states fairly the different opinions of Unitarians concerning the manner in which a mere man may exercise that authority with which Christ is said to be now vested ; and whilst the reader will find that these opinions are so very different as to be utterly irreconcilable with each other, a moment's reflection will convince him that every difficulty is removed by the Catholic doctrine, that Christ is God as well as *man* ? and that it was only in his human nature that he was exalted in reward for his sufferings.

The worship that appears to have been paid to Christ by his immediate followers has been generally urged as a conclusive argument for his true divinity ; but in the eleventh section M. B. labours to prove that from the New Testament there appears not to have been paid to him any worship from which this conclusion can be fairly drawn. There is a considerable degree of candour displayed in this chapter ; but still we have to complain of the usage of ambiguous phrases, which, though not perhaps *intended*, are certainly *calculated* to excite prejudices against the Catholic doctrine and Catholic worship. In the conclusion of the following passage, which occurs before a single text of Scripture, has been considered, the reader will find one of these.

“ The worship of the Virgin Mary and other saints, as they are called, in the Roman Church, is by Protestants deemed idolatry. And upon the same principle, the worship of Christ by Trinitarians, Arians, and Socinians, is idolatrous in the judgment of Unitarians, who conceive of God alone as the proper object of religious worship.” P. 349.

But is not Mr. Belsham perfectly aware that God alone is the object of worship in the judgment of Trinitarians as well as Unitarians ; and that they worship Christ because they believe him to be, in his superior nature, one and the same God with the Father and the Holy Ghost, though they pretend not to give an adequate explanation of this Trinity in Unity * ? Supposing the Trinitarians to be in an error in believing this doctrine, yet if they believe it in *sincerity* they cannot be accused of *wilful idolatry* : because they pay divine worship to no being or person, whom *they do not believe* to be truly God. It is therefore unfair, at the beginning of

* See our last article on this subject.

ſuch an enquiry as this, to excite prejudices in the minds of the unlearned againſt the Trinitarians as worſhipping a Being whom they acknowledge to be inferior to the eternal God. The caſe, however, is very different with reſpect to the Arians and Socinians; for they worſhip a being whom they *declare* not to be God; and therefore the charge of idolatry brought againſt them is unqueſtionably better founded.

But we paſs on to the texts which are examined on this ſubject, of ſome of which, as they appear to us foreign from the purpoſe, we ſhall take no notice. It is certainly true, as this author contends, that Chriſt might be the object of our *love* though he were not God; and we cheerfully give our approbation to the text which he lays down for aſcertaining whether our love of Chriſt be genuine: it is our Lord's own declaration; "He that hath my commandments, and keepeth them, he it is that loveth me." We cannot, however, agree with our author in the following obſervations, which ſeem indeed to carry their own confutation within them.

"Matthew XXVIII. 9. 'Jeſus met them, ſaying, All hail! and they came and held him by his feet, and worſhipped him.'—Ver. 17. 'When they ſaw him, they worſhipped him.'—Luke XXIV. 51, 52. 'While he bleſſed them he was parted from them, and carried up into Heaven: and they worſhipped him.' See alſo Matt. IX. 18. XV. 25. John IX. 31."

The author might have added various texts to theſe, more eſpecially John XX. 26—29. He tries to get rid of their force by ſaying:

"The worſhip in theſe inſtances offered to Chriſt was civil reſpect, not religious homage: the word *προσκυνεω* is often uſed in this ſenſe, as well as the Engliſh word *worſhip*. Dan. II. 46. Nebuchadnezzar fell upon his face, and worſhipped Daniel.'—Acts X. 25. 'Cornelius fell at Peter's feet and worſhipped him.' Theſe were indications of high reſpect to perſons viſibly preſent, who were ſuppoſed to be meſſengers from God, but who were not believed to be themſelves gods. But the queſtion is concerning the lawfulness of addreſſing worſhip to Chriſt, now that he is no longer ſenſibly preſent.' P. 361.

The queſtion appears to us to be whether it was *civil homage* or *religious worſhip* that was paid on all theſe occaſions; for it is ſurely a matter of no moment whether the perſon to whom religious worſhip is paid be *ſenſibly* preſent or not, ſince the ſenſible preſence of any creature cannot convert an act of idolatry into the worſhip of the true God. That *προσκυνεω* ſignifies ſometimes *religious worſhip*, and ſometimes *civil*

civil homage, according to the mode of prostration practised in the east, cannot, we think, be questioned; and therefore whether it be the one or the other, on any particular occasion, can be determined only by the circumstances of the case. That it was more than mere *civil respect*, which Cornelius meant to pay to St Peter is unquestionable; for as soon as he had fallen down at his feet, the apostle ‘took him up, saying stand up: I myself also am a MAN.’ (Ver. 26.) That it was religious worship that Nebuchadnezzar meant to pay to Daniel seems equally clear; for he not only fell down at the prophet’s feet, but also commanded ‘that they should offer an oblation, and sweet odours unto him,’ which, though we are not expressly told so, the pious prophet undoubtedly forbade to be done. This being the case, ‘why should we suppose that mere *civil respect* was all that the disciples meant to pay to their master on the various occasions which are here mentioned? Mere civil respect could not be what St. Thomas meant, when he called him MY LORD and MY GOD!

We are perfectly aware that the author elsewhere (p. 219.) endeavours to explain away the force of this text, by calling it a sudden exclamation of astonishment and joy; as if he had said, addressing himself to the invisible God, “My Lord! and my God! How great is thy power! or, my Lord, and my God hath done this.” But why MY Lord and MY God, if he was addressing himself to the invisible God of Israel? The truth however is, that this was no sudden exclamation of surprise on first seeing Jesus enter the room. Jesus had entered into the room; placed himself in the middle of the company; said unto them all in general: “Peace be unto you;” and then addressing himself to the *sceptical apostle*, as our author calls Thomas, said unto him: ‘Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing.’ It was *then* and *not before* that Thomas said, not to the invisible God, but to him who had just spoken to him—εἶπεν αὐτῷ· “Ὁ Κύριός μου καὶ ὁ θεός μου. Would the blessed Jesus have acknowledged this for the confession of the true faith, as he certainly did, had he not been God, the object of worship? Certainly not; and therefore when it is said by St. Matthew, that his disciples, after his resurrection προσεκύνησαν αὐτῷ—some of them holding him by the feet; and, by St. Luke, that they worshipped him at his ascension, and returned to Jerusalem with great joy, it would be very unreasonable, especially when we reflect on the doctrine

trine of the Jews respecting the JEHOVAH-Angel, and the ANGELUS REDÉMPTOR *, to suppose that the Evangelists meant nothing more by *worship* on these occasions than *civil respect*. The words of St. Luke indeed cannot, we think, be even *tortured* into this meaning; for they represent the disciples as worshipping their Lord and Master, not while he was standing among them, but after he was separated from them and then were preparing to return to Jerusalem.—Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης.

The formula of Christian baptism has always been considered as one of the strongest proofs of the doctrine of the Trinity, and by consequence of the Divinity of Christ; but Mr. B. endeavours to evade its force, by doubting,

“ Whether the text (Matt. XXVIII. 19.) be genuine, though Griesbach has put no mark of doubt upon it; whether it was intended as a formulary of the rite; whether the names of the Father and Spirit were ever used in primitive baptism; whether the precedents in the New Testament are not all in the name of Christ only; and finally, whether a positive institution, which contains no direct address to an invisible being, can with propriety be regarded as an act of religious worship!” P. 364.

To such groundless doubts as these it would surely be a waste of time to reply. Yet there is one of them so very extraordinary, that we cannot pass it over without notice. It is doubtful, says the author, “ whether the names of the Father and the Spirit were ever used in primitive baptism.” Indeed! How then came St. Paul to ask the Ephesian converts, unto what they were *baptized*; merely because they had said, that they had not so much as heard whether there be any Holy God? (Acts XIX. 2, 3.)

Philip. II. 9, 10, has always, until now, been considered as an irrefragable proof that Jesus is to be worshipped, with religious worship; but Trinitarians, Arians, and Socinians have all, it seems, been mistaken.

“ The learned Peirce,” says our author, “ whose system countenanced the worship of Christ, explains this text in his paraphrase, as not bearing upon that question!”

And do those friends to *free inquiry* expect indeed that the whole Christian world is to yield with implicit confidence to the *αὐτος ἐφη* of the learned Peirce or the learned Belfham?

* See Nares's *Remarks*, &c. and the works there referred to.

So it seems; for nothing more has been thought necessary to destroy the force of this text.

Acts xi. 14, 21, in which the disciples are represented as calling on or invoking the name of Christ, have generally been allowed to be texts in which religious worship is said to be due to Christ; but, says this author, “the words—ἐπικαλουμένους τὸ ὄνομα σου,”—may in these texts be rendered, “who are called,” or “who call themselves by thy name;” and for this rendering he appeals to Wakefield. That the authority of Wakefield as a Greek scholar was high, where his judgment was not warped by prejudice, we cheerfully acknowledge; but we cannot submit to that authority on the present occasion, for various reasons, of which it is sufficient to state one, which has indeed been urged by others, and lately, we think, by Mr. E. Nares, whose book our author was called on by every honourable motive to study. At the conversion of St. Paul, and for some years afterwards, the disciples were *not* called by the name of Christ either by themselves or by their enemies; and they were first called by that name, not in Damascus, but in Antioch!

The example of Stephen praying to the Lord Jesus in the agonies of death, in language very similar to that in which Jesus himself had prayed, in similar circumstances to his Heavenly Father, have always been thought decisive in favour of the practice of addressing prayer to Christ.

“But,” says this author, “to wave the remark, that the solitary unauthorized example of this *good man* would of itself be no sufficient warrant for a practice CONTRARY TO THE PRECEPTS OF CHRIST, and the doctrine of his Apostles, which are the only proper directory of Christian worship, it may be observed, that this holy proto-martyr had just been favoured with an actual vision of our Lord, and that the vivid impression of it, if not the vision itself, must have continued on his mind, so that he had a certain knowledge, if not a visible perception of the real presence of Christ. The example of the primitive martyr, therefore, does not fall within the limit of religious worship, nor in the least degree authorize addresses to Christ when he is not sensibly present.” P. 373.

The futility of placing importance on *sensible* presence in this question shall be fully exposed by and by; but in the mean time we must put Mr. B. in mind, that St. Stephen was more than a good man—he “was full of the Holy Ghost and of wisdom.” That such a man, even in the agonies of death, should have been so little master of himself as to disobey the precepts of Christ is not to be supposed; and therefore,

fore, until some precept condemning his practice be produced, we may safely consider that practice is a sufficient warrant for our offering up prayers to Christ. The truth as, as Bishop Horsley has completely proved *, that St. Stephen died a martyr to the DEITY of Christ. The crime, of which he was accused, was, that he had spoken "blasphemous words against Moses and against God; against the temple and against the law."

"The blasphemy against Moses," says the learned prelate, "was probably his assertion, that the authority of Moses was inferior to that of Christ. But what could be the blasphemy against God? What was there in the doctrine of the Apostles which could be interpreted as blasphemy against God, except it was this, that they ascribed Divinity to one who had suffered publicly as a malefactor. That this was the blessed Stephen's crime, none can doubt, who attends to the conclusion of the story. He "looked up stedfastly into Heaven," says the inspired historian, "and saw the glory of God," (that is, he saw the splendour of the Shechinah, for that is what is meant, when the glory of God is mentioned as something to be seen) "and Jesus standing on the right hand of God." He saw the man Jesus in the midst of this divine light. His declaring what he saw, the Jewish rabble understood as an assertion of the Divinity of Jesus. They stopped their ears; they overpowered his voice with their own clamours; and they hurried him out of the city to inflict upon him the punishment, which the law appointed for blasphemers. He died as he had lived, attesting the deity of our crucified Master. His last breath was uttered in a prayer to Jesus, for the word GOD is not in the original text, first for himself, and then for his murderers."

Our author admits that in 2 Cor. xii. 8, 9, St. Paul describes himself as praying to Christ; but this he says, is no warrant for us to do the same. Why so? the reader will naturally ask. Why! replies Mr. Belsham, "Because Christ had repeatedly appeared to St. Paul both in *person* and in vision;" and it is evident, that it was when our Lord was *sensibly* present, that the Apostle prayed to him; for he cites the very words of our Lord's reply."

We have already observed that the sensible presence or absence of a created Being, to whom religious worship is addressed, could not change an act of idolatry into the adoration of the true God; and that therefore this distinction is

* Twelfth Letter to Dr. Priestley.

to the last degree frivolous. Were it, however, otherwise;—were it of as great importance as possible, it is a distinction, of which the *Unitarians* cannot avail themselves. If Christ Jesus were *nothing more than a mere man*, it is obvious that he could not be in heaven and on earth at the very same instant of time; for it is God alone who filleth heaven and earth, as he hath declared himself by the mouth of the prophet Jeremiah; but St. Peter hath assured us*, that from the period of the man Jesus Christ's ascension, “the heaven must receive or contain him until the times of the restitution of all things.”—ὁν δὲ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκατάστασεως πάντων; and therefore we may be sure that in his *human nature*, he has not been, as our author dreams, sometimes in heaven and sometimes on earth.

Mr. B. admits that Paul and the other sacred writers commonly begin and end their epistles with devout wishes for evangelical blessings from God and Christ, ‘upon those to whom their epistles are addressed; but *wishes* and *prayers*, he says, are very far from being terms of the same import. We have seen the same distinction made between prayers and wishes, by Calvinistic zealots in their outrageous attacks on some parts of the worship of the primitive church; but the distinction is in the highest degree absurd, when the prayers and wishes are for such blessings or mercies as God only can bestow. God understands the thoughts of men long before they be clothed in words; and St. Paul speaks of prayers or intercessions which cannot be uttered. Such intercessions are the devout wishes of which this author speaks; and if those wishes be directed at once to Christ and to God, it follows that Christ as well as God is religiously worshipped by them.

The twelfth section of this work is entitled Arguments “to prove the proper Humanity of Jesus Christ;” but no arguments are necessary to prove this proposition, as the humanity of Jesus Christ is, in the present age, admitted by all who call themselves Christians, if the Quakers or Society of Friends be not an exception. It is well that this is the case; for Mr. Bellsham has produced nothing that deserves to be called an *argument* on the subject. He pours forth, indeed, much declamation against the Catholic doctrine, that Christ was and is God as well as man; and triumphs in the assertion that if this doctrine were true, it would be taught in the New

* Acts xiii. 21.

Testament as explicitly as the doctrine of a future life. To this it is sufficient to reply, that it is taught in language as explicit as that which teaches the resurrection of the dead; and that it would be easy, if it could be done with innocence, to set aside, by *his mode of criticism*, any text which he shall quote in proof of the general resurrection! Of this doctrine indeed he affirms, that no believer in the mission of Christ can possibly entertain a doubt; but when he suffered this hasty assertion to escape him, he had surely forgotten, that even in the days of St. Paul, there were some, professing at least to believe in the mission of Christ, probably in a higher sense than that in which it is believed by Mr. Bellsham, who yet said that there is no resurrection* of the dead; and others, who said that the resurrection was even then past already†. He declaims likewise on the *astonishment* which the apostles must have displayed, when the doctrine of the pre-existence and divinity of their Master was first made known to them, though there appears no evidence of such astonishment in any part of the sacred volume; but this proceeds, as we have already observed, on the supposition that every Jew was, like Mr. Bellsham, a Unitarian, and expected the Messiah to be a mere man; a supposition which has been repeatedly proved to be groundless. He appeals likewise to the reason and common sense of mankind upon the subject; but on such subjects the reason and common sense of mankind, without the aid of revelation, are not competent to sit in judgment; and if they were, we suspect that he himself would on some occasions appeal from their sentence.

It is a fact, which Unitarians admit, that long before the coming of Christ, the philosophers of the Platonic school taught at once a *monarchy* and a *Trinity* in the Godhead. It is likewise a fact, that from time immemorial a similar doctrine, together with repeated incarnations of one of the Divine persons, has been taught by the Bramins of India. We do not say that either of these schools taught a pure doctrine like that which is revealed in the oracles of God; for having

* 1 Cor. xv. 12.

† 2 Tim. ii. 18. He tells us, indeed, himself, in the second part of this work, that the Swedenborgians deny the resurrection in its literal sense, and believe that the last judgment took place in the spiritual world. A. D. 1757.

paid some attention to their doctrines, we are perfectly satisfied that they are both corrupted; but still we would ask this man of reason and common sense, where the Bramins and ancient Platonists originally got their Trinities and Monarchies in the Divine Nature. If their doctrines were the deductions of their own reason, a Trinity in Unity cannot be contrary to the reason and common sense of mankind; unless reason and common sense were unknown in the world till the end of the eighteenth, and the beginning of the nineteenth century, when they were first brought to light by a few English Unitarians. If such doctrines were not the deductions of reason, as certainly they were not; they must have been derived from some other source; and there is but one other source conceivable by us, from which they *could* have been derived. They are not like the polytheism of antiquity, which originated in the blindness of the human understanding, speculating on the natural and moral evil which prevails in the world, and endeavouring to find causes for phenomena apparently so discordant and even contradictory; for a Trinity in Unity accounts for none of these phenomena, as they were accounted for by the good and evil principles of the Magi, and by the superior and inferior Deities of Greece, who were all actuated by human passions and human appetites. How then came this doctrine of a Trinity in Unity which is so mysterious in itself, which gratifies no passion or appetite, and which tends not in the smallest degree to remove any difficulty known to mere reason, to prevail originally in the east, and thence to spread over so large a portion of the habitable globe, as we all know to have displayed traces of it. Mr. Belsham will not say, nor are we disposed to say, that the Indian philosophers *first* caught a glimpse of this doctrine in the Jewish and Christian Scriptures; but we are disposed to say, as we firmly believe, that as the human race had its origin in the east, a Trinity in Unity may have been handed down to the Bramins or Brachmans, by oral tradition from the Patriarchs of that race, to whom occasional revelations were unquestionably made.

With this account of the origin of the heathen Trinities, we are fully aware that Mr. Belsham will not be satisfied; but we hope that when he shall make the usual objections, of superstition, prejudice, ignorance, and bigotry to it, he will favour us with a more rational and satisfactory account of it himself; for that some notion of a Trinity in Unity did in fact prevail in various schools of heathen antiquity, has been proved by the learned Cudworth, with a cogency of argu-

ment which admits of no reply. In the mean time, we request the reader to bear in mind, that we do not urge this fact in *proof* of the *Catholic doctrine*, which must rest entirely on the foundation of *sacred Scripture*; but we do urge it as a proof that the doctrine is not so contrary to the reason and common sense of mankind, as Mr. Belsham and his friends wish the vulgar to believe.

In the remainder of this section, to which a long appendix is added, he travels over the same ground that was trod by Bishop Horsley and Dr. Priestley; and finds, as the reader will anticipate, that these two able combatants retired at last from a field, "equally well satisfied with the result of the conflict; Dr. Priestley with his VICTORY, and Dr. Horsley with his MITRE." It would be a very easy task to show, that this conclusion rests not on the critical acumen, but on the self-sufficiency of the author; and on his confidence, we doubt not well founded, that his friends in Hackney and Essex-street will implicitly believe whatever he may assert; but on this task we mean not to enter. We have reason to believe that a new edition of Bishop Horsley's Tracts is preparing for the press by the son of their author. To him, therefore, we look for a defence of his fathers fair fame against the attack that has been made on it by this champion of Unitarianism; but though we choose not to thrust our sickle into another man's harvest, there are two passages—one in the section under our immediate review, and the other in the appendix; on which our duty to the *public* requires us to animadvert.

Mr. Belsham, in support of Dr. Priestley's opinion, that the Ebionites were not considered, at first, as heretics, affirms that "Ebionites was merely the title by which the body of Jewish believers was distinguished by Gentile Christians till the time of Epiphanius." On what authority this is said we know not; but it is in direct opposition to the testimony of St. Luke, who informs us, (Acts xi. 26,) that even in his time the disciples were called not Ebionites but Christians, and that they were first so called in Antioch. See Whitby's satisfactory note on the place.

In a note on the Appendix, the author boasts of the rapid progress of Unitarian principles, and avows his firm conviction, that the only effectual check which can be given to that torrent of absurdity and enthusiasm, (meaning, we believe, what is called evangelical preaching)

"which threatens to overwhelm the country, and which excites just alarm in every considerate mind, is, not by opposing
ing

sing nonsense to nonsense, and fanaticism to fanaticism, but by the calm, dignified, and irresistible progress of reason, truth, and wisdom; by the prevalence of UNITARIAN PRINCIPLES, OF THE LANCASTERIAN SYSTEM OF EDUCATION, and of a firm, temperate, and truly primitive discipline." P. 445.

To the patrons of the Lancasterian schools, who believe the Catholic doctrines of the TRINITY and the ATONEMENT, this is an awful warning, "whether they will hear, or whether they will forbear," of what they have to expect from such ill-judged patronage. Lancaster himself, if he be indeed a Quaker, is of course a Unitarian; and though he may conscientiously, if that be possible, refrain from instilling any kind of religious principles into the minds of his pupils; yet is it here more than insinuated, that Unitarian missionaries will hover round his schools, or find their way into them as teachers, and plant their notions as first principles in the blank minds of the children of Christian parents. Even this warning, however, if we may infer the future from the past, will have no effect on the conduct of our evangelical preachers; for though we believe them to be sound in the faith, so far as it respects the doctrine of the *Trinity*, we fear that they would hazard even that doctrine to pull down our national establishments. But let the Church of England take the warning, which has thus been fairly held out to her; and let the Church of Scotland, if she thinks fit, do the same thing; for attacked as both churches are, by fanaticism on the one side, and unitarianism on the other; and exposed as they both are to the mining and sapping of false brethren within their respective pales, no human laws can long support their establishment, if care be not taken to instil sound principles into the minds of the rising generation.

We have now performed all that we intended, when we sat down to review this daring volume: we have exhibited such specimens of the talents for reasoning and criticism displayed by its author, as may enable our readers to judge what deference is due to his authority, and whether his work be worthy of a place in their libraries. There is, indeed, a second part, in which the author exhibits, in ten sections, his views of the various doctrines, maintained with respect to the person of Christ, by the various sects of professing Christians. He begins with the *Unitarian doctrine*, to which, of course, he gives the preference; proceeds from it to the *Socinian scheme*; thence to the *Low Arian Scheme*; thence to the proper or *High Arian hypothesis*; thence to the *Semi-Arian scheme*, at the head of which he places, we be-

lieve correctly, Dr. Samuel Clarke : and thence to what he calls *The Indwelling Scheme*, which was supported, he says, by Dr. Thomas Burnet, of the Charterhouse, and by Dr. Doddridge and Dr. Watts among the Dissenters. He then gives very short and superficial views of the *Sabellian scheme*; the *Swedenborgian doctrine*, which was certainly unworthy of notice ; and of *Tritheism*, where we were agreeably surprised to find no mention of some modern names usually classed by Unitarians among Tritheists. In this omission we cheerfully acknowledge that the author displays a degree of genuine candour, which should put some of his brother Unitarians to the blush. The tenth section, which is devoted to the *Trinitarian doctrine*, is comparatively a long one ; but there is no mention of the *Quaker Trinity*, because Mr. Bellsham is probably aware, that the genuine Quaker holds no such doctrine under any modification whatever.

It is entirely foreign from our purpose to give an abstract or analysis of these sections. Whoever wishes to know the doctrines of the Socinians, Arians, and Semi-Arians, &c. will, of course, study the Socinian, Arian, and Semi-Arian authors ; and he who is desirous of discovering the truth as it is in Jesus, ought to study the sacred Scriptures of the Old and New Testaments, and the writings of the three first centuries of the Christian Church. Of the Unitarian scheme, as it is here detailed, we shall only say, that if we were convinced of its truth, though we would not, like some zealous Catholic quoted by our author, talk of burning each his Bible, which would even then be a curious and learned book, we should certainly put very little more value on the Bible, as a system of religious and moral instruction, than on *Xenophon's Memorabilia of Socrates*, and *The religion of Nature delineated*, by Wollaston. According to this view of Christianity, it is nothing more than a revealed system of Deism ; and its author, a mere man, perhaps, and only perhaps, somewhat more perfect than Socrates !

The view of the Trinitarian doctrine is exceptionable, chiefly from the author's exaggeration of the difference of the mode in which that doctrine is conceived, by its various defenders, and the supercilious, and we must add, *ignorant contempt* with which he treats all who have written in its defence. CUDWORTH, and BULL, and WATERLAND, and HORSLEY (the late Mr. Jones, we think, is never mentioned) are all children in sacred literature, when compared with PRIESTLEY, and LINDSEY, and CAPPE, and BELSHAM ! The candid reader, however, who has learning equal to the task, will

will compare the works of these opponents, before he admit that the former class is inferior to the latter; and if he be on his guard to distinguish confident assertion from fair argument, and keep constantly in his mind this unquestionable truth, that in the Divine Nature and mode of subsistence, there must be much that is not incomprehensible by men; he will be in no danger of having his faith shaken by the writings of Mr. Belsham and his Unitarian friends. The observation of Warburton, that "we might as reasonably conclude against the Divine original of the gospel, if there were no traces of such mysterious parts in it, as if there were only such," is an unquestionable truth; "an unclouded splendour, and undiluted obscurity, (as he adds) equally discrediting the works and dispensations of Heaven."

ART. V. *Poems, by Robert Burns: with an Account of his Life, and Miscellaneous Remarks on his Writings, containing also many Poems and Letters, not printed in Dr. Currie's Edition. In two Volumes. 8vo. 11. 1s.* The Trustees of James Marison, (Bell and Bradfute, Edinburgh; and Anderson, Stirling.) 1811.

THIS is a very elegant edition, of Poems deservedly popular; but as we seldom take notice of new editions of works, however celebrated, we should have passed over this edition of Burns, had not our attention been arrested by the new matter, and by the engravings intended to illustrate the poetry. The life of the Poet, and the miscellaneous remarks on his writings, extending altogether through 199 pages, are elegantly and judiciously written, and would have done honour to any biographer and critic of the age; and the engravings, though certainly not in the first style, are, some of them, strikingly emblematical of the spirit of the poems to which they belong, exhibiting in the countenances of the persons, who figure in these poems, the passions under which they are described.

This is remarkably the case in the engraving attached to the first poem, entitled *The two dogs*, in which the gentleman's dog *Cæsar* is made to say,

"I've notic'd, on our Laird's court-day,
An' mony a time my heart's been wae,
Poor tenant bodies, scant o' cash,
How they maun thole a factor's snash;

He'll stamp and threaten, curse an' swear,
 He'll apprehend them, poird their gear;
 While they maun stan', wi' aspect humble,
 An' hear it a', an' fear and tremble!"

In the attached plate is represented "a poor tenant body" in this state of trepidation before an arrogant and enraged factor or steward, to whom he is paying his deficient rent; whilst the bye-standers are averting their faces from the scene.

The plates attached to the poems, entitled *Scotch Drink*, the *Holy Friar*, *Death and Dr. Hornbook*, *Halloween*, *Cotter's Saturday Night*, *Tam O'Shantar*, *The Whistle* and *John Anderson my Joe*, are all equally appropriate; but it must be confessed that some of the plates seem to have little more relation to one poem than to another. They amount, in number, to twenty-three.

The superiority of this edition, however, consists in the poems which are not printed in the edition by Dr. Currie, reviewed in our 16th and 17th volumes. These additional poems, which are unquestionably the productions of Burns, are entitled—1. *The Jolly Beggars; A Cantata*. 2. *Holy Willie's Prayer*. 3. *Epitaph on Holy Willie*. 4. *The Kirk's Alarm*. 5. *The Two Herds* *. 6. *Letter to John Goudie, Kilmarnock*. 7. *The Poet's Inventory*. 8. *Epigram, written in the Highlands*. 9. *Epitaph on a Wag in Meuchline*. 10. *Epigram on Elphinstone's Translation of Martial*. 11. *Epigram on Captain Francis Grose*. 12. *Verses addressed to Mr. J. Ranken*. 13. *Epitaph on a Country Laird*. 14. *Prologue spoken by Mr. Woods, on his Benefit Night*; and *Two Songs*.

Of these poems, by far the most valuable, as, indeed, they are most characteristic of the genius of Burns, are the first; the second; the fourth; and the fifth. We would not, however, be understood to approve of every sentiment expressed in them, or even of every phrase; for Burns's language, though always vigorous, is sometimes gross, while in his satire he seems a stranger to mercy, whether the object of it be vice or only folly.

The personages, who figure in the *Cantata*, are a set of vagrants who had met in a low ale-house, to barter their plunder for drink, and to be merry. They consist of a

* Herdsmen or Shepherds, representing here two ministers of the supralapsarian Calvinistic sect.

maimed foldier discharged from the regiment, with his doxy ; the widow of a Highlandman, who had been *hung* for *theft* and *robbery* ; a strolling fiddler ; a caird or tinker ; a ballad singer and his wife, or rather one of his *three wives*, who defects him for the fiddler. These people tell, each, their different tales, and sing their songs, of which we shall extract the foldier's as a specimen of the poem.

I.

" I am a son of Mars, who have been in many wars,
And shew my cuts and scars wherever I come ;
This here was for a wench, and that other in a trench,
When welcoming the French at the sound of the drum.
Lal de deudle, &c.

II.

" My prenticeship I past wherē my Leader breathed his last,
When the bloody die was cast on the heights of Abram ;
I served out my trade when the gallant game was play'd,
And the Moro low was laid at the sound of the drum.
Lal de deudle, &c.

III.

" I lastly was with Curtis, among the floating batt'ries,
And there I left for witness an arm and a limb ;
Yet let my country need me, with Elliot to heed me,
I'd clatter on my stumps at the sound of a drum.
Lal de deudle, &c.

IV.

" And now, tho' I must beg with a wooden arm and leg,
And many a tattered rag hanging over my bum,
I'm as happy with my wallet, my bottle and my callet,
As when I used in scarlet to follow a drum.
Lal de deudle, &c.

V.

" What though with hoary locks, I must stand the winter
shocks,
Beneath the woods and rocks oftentimes for a home,
When the rother fag I sell, and the rother bottle tell,
I could meet a troop of hell, at the sound of the drum."

These sentiments are, on the whole, so noble, and so worthy of a British soldier, that the reader is half inclined to regret

gret that he who is made to utter them, should be classed with such associates. Yet the character is perfectly natural; for fellows are daily seen whose breasts glow with something like heroic patriotism, even whilst they belong to a gang of thieves and robbers. This son of Mars is followed by his trull, who tells her tale and sings her song; and she, by every one of the banditti in order, except the ballad singer's wife, who is remarked for nothing but her intrigue with the fiddler, from whom the widow of the Highland thief had been carried off by the superior merits of the tinker! The different characters have this in common, that they all prey upon the public, and all place their happiness in the lowest and grossest sensuality; but they are in every other respect very distinct from each other, and the distinctions are strongly marked. One would, indeed, be almost tempted to suppose that he who painted such a group, in colours so lively and so varied, must have passed some time in the midst of it.

Holy Willie's Prayer is intended to hold up to the execration of the public the principles and practices of illiterate Calvinists: and yet there is reason to believe, that Burns was originally of the Calvinistic sect himself, probably without having been at much pains to inquire into the foundation of the system, or to trace its natural consequences. A total revolution, however, took place in his religious creed on the subjects of *election*, *reprobation*, and *original sin*, &c. after he had been compelled, according to the custom which then prevailed among the higher Calvinists, to do public penance in the church for an illicit amour.

"Though this," says the modest biographer, "was merely a matter of common form, and could be interpreted into no personal injury, it begot in Burns an inextinguishable resentment, not only against the Clergyman, by whom the disgrace was inflicted, who was a man of primitive and venerable virtues, but against all that description of his brethren (and lay-elders) who thought it their duty to maintain the severity of the Calvinistic discipline." (Life, p. 49.) By *Holy Willie*, we are to understand a *lay-elder of this class*, who is made to commence his prayer in this strain;

"O THOU, who in the heavens dost dwell,
 Who wha as it pleases best thyself,
 Sends one to heaven and ten to hell,
 A' far thy glory,
 And no for any guide or ill
 They've done afore thee!

"I blefs

“ I blest and praise thy matchless might
 When thousands thou hast left in night,
 That I am here afore thy light,
 For gifts and grace,
 A burnin’ an’ a shining light,
 To a’ this place.”

This burning and shining light, this man so full of gifts and grace, after acknowledging that he might justly have been plunged immediately from his mother’s womb into hell-fire “ through Adam’s cause,” proceeds thus;

“ Yet I am here a *chosen sample*,
 To show thy grace is great and ample;
 I’m here a pillar in thy temple,
 Strong as a rock,
 A guide, a buckler, an’ example
 To a’ thy flock.

“ But yet, O L——d! confess I must,
 At times I’m fash’d wi’ fleshly lust
 An’ sometimes too, wi’ worldly trust,
 Vile self gets in;
 But thou remembers we are dust,
 Defil’d in sin.

* * * * *

“ Besides, I farther maun allow,
 Wi’ Lizie’s lass, three times I trow;
 But, L——d, that Friday I was fow *
 When I come near her,
 Or else, thou kens, *thy servant true*
 Wad ne’er ha’e steer’d her.

“ May be thou lets this fleshly thorn
 Beset thy servant e’en and morn,
 Lest he more high and proud shou’d turn,
 ‘Cause he’s *sae gifted*;
 If sae, thy han’ maun e’en be born,
 Until thou lift it.

“ L——d blest thy chosen in this place,
 For here thou hast a *chosen race*;

But G—d confound their stubborn face,
 And blast their name,
 Wha brings thy elders to disgrace,
 And public shame.

“ L—d mind G***n H*****n’s deserts,
 He drinks, an’ swears, an’ plays at cards*,
 Yet has sae mony takin arts,
 Wi’ grit an’ sma’
 Frae G—d an’ priest the people’s hearts
 He steals awa’.

“ An’ whan we chasten’d him therefore,
 Thou kens trow he bred sic a splore †,
 As set the world in a roar
 O’ laughin’ at us;
 Curse thou his basket and his store
 Kail an’ potatoes.”

This “pillar in the temple”—this child of election—proceeds, in his zeal for what he deems, orthodoxy, to imprecate much heavier curses than the loss of *kail and potatoes*, on the whole presbytery of Air, and more particularly on some one called “glib-tongued A—n,” because, it seems, supralapsarian Calvinism was not among them in sufficient repute! He then concludes his supplication with this *modest* stanza;

“ But, L—d, remember me and mine
 Wi’ mercies temp’ral and divine,
 That I for *gear* and *grace* may shine,
 Excell’d by none,
 And a’ the glory shall be thine,
 Amen, Amen!”

Far be it from us to approve of this mode of exposing any religious opinions, however absurd, which are held in sincerity; and still further be it from us to suppose any serious Calvinists capable of formally expressing such sentiments in an address to God. But surely this poem is sufficient to show the danger of inculcating on uneducated men the peculiar doctrines of Calvinism; for there is not one sentiment in it, which to such men must not appear to flow naturally, from the high Calvinistic doctrines of *election* and *reprobation*,

* Cards.

† Riotous noise.

original sin, making infants liable to the pains of hell, *perseverance* of the saints, and *assurance*. That Burns wrote this satire (for such it certainly is) with any pious or praise-worthy intention, it is difficult to suppose, after the history of his religious opinions which has been given by his present biographer; but if it prove a warning to our *true churchmen* and *field-preachers* to treat less frequently, and with more caution, of the peculiar articles of their creed, *Holy Willie's Prayer* will prove one of the most useful of its author's compositions.

Not being such admirers of Burns's prose writings as many eminent critics have professed themselves to be, we shall extract nothing from the letters which are said to be here published for the first time. The extracts which we have made from the poetry are sufficient to convince our readers, that this is perhaps the most valuable, though not the highest priced edition of his works, which has yet been published; and that it ought to have a place in the library of every admirer of original genius. It concludes with a copious and accurate glossary, without which, indeed, these elegant volumes would be of little value on the south side of the Tweed.

ART. V. *Certain Principles in Evanston's "Dissonance of the four generally received Evangelists,"* &c.

(Concluded from p. 60.)

IN the IVth Discourse, Mr. Falconer considers, at some length, the celebrated hypothesis of Professor Marsh, in regard to an original document, the foundation of the three first Gospels. It is impossible for us to enter at large into his arguments. He entirely disallows the probability, and much more the necessity of any such document. He conceives that, under any degree of inspiration, the things related in the Gospel might be providentially so "*called to the remembrances*" of the writers, as to preserve every thing necessary, "*all things*" of immediate importance to the cause of Christianity; and that to enquire too curiously into the circumstances of that verbal agreement in the evangelical narratives which is known to exist, is to endeavour "to supply by conjecture the defects, if any, of the private history of the Apostles; or to adapt a theory of inspiration to the nature and quantity of information which, we are to presuppose, previously

previously existed in writing." Mr. F. reasons very ably upon the course, duration, authority, and effect, of the oral propagation of the Gospel; and is inclined to conclude, that the received Gospels were committed to writing, more for the sake of guarding posterity from errors, than of instructing contemporaries. In his conclusion upon this point, he agrees with a learned author, whose words he cites to the following effect:—"I admit then of a common document, but that document was no other than the preaching of our Lord himself*." Mr. F. censures, with much feeling, the "familiarity and confidence" with which certain critics have lately handled the *word of God*, and expresses his apprehension, that they may be regarded as the occasion and source of the existing prejudices against the doctrine of inspiration.

The learned author considers, at some length, the design and effect of the spurious and fictitious Gospels: he looks upon them as little likely to affect the general credit of the canonical Scriptures; for however they might interfere, the latter appear to have been commonly regarded, even by the authors of the spurious works, as genuine; nor were the spurious and apocryphal books, in all probability, by any means intended to supersede the others. This is an important point, and we should be glad if we could make such extracts as might give a just view of the argument. Mr. F. himself admits that the apocryphal writings were not distinguished from the canonical Scriptures by any mark of public censure; therefore, as Mr. F. observes, the loss of the former, and permanency of the latter, is a proof that we do not owe our present canon of Scripture to any arbitrary authority, but to the impartial decision and discernment of competent and cautious judges.

In Sermon V. we have some very curious and valuable remarks on the probable effects of the introduction of the art of printing, in regard to the adulteration of the Scriptures. It is shown that, so far from the period preceding the art of printing being favourable to the interpolation and corruption of manuscripts, every copy and manuscript, in fact, was a check upon all others; that printing may propagate an error, undoubtedly with less chance of detection, but that the æra of manuscript transcripts was favourable to the purity of the text, and very much against its general adulteration.

* As we also cited them, in our Review of Dr. Townson's Works. *Rev.*

The VIth Sermon, with the notes that accompany it, would form a book by itself, being an elaborate and very curious discussion of both the external and internal testimony alledged against the authenticity of the two first chapters of St. Matthew's Gospel. Much as this topic has engaged the attention of learned men, of late years especially, it is extremely doubtful whether some very unwarrantable conclusions have not been drawn, from the facts brought forward, even by persons of the highest consideration for learning and abilities; and on this particular account Mr. Falconer's view of the subject is the more important. He has certainly taken a very great deal of pains to set things in a more correct point of view, and with much reason and effect, in our estimation, has put the world upon its guard, against certain concessions, opinions, and expressions, even on the orthodox side, not to be justified by the real state of things. The imputation thrown on Epiphanius by Bishop Horsley (Tracts 144), an incautious expression of Professor Marsh in referring to the same historian, and the conclusion drawn by the latter in regard to the motives which induced the writers of Latin MSS. to separate the genealogy from the rest of the Gospel, are among the principal points of this nature noticed by Mr. Falconer. His objections upon these points are, we think, extremely reasonable; and as they are directed against men whose very names must, in general carry great weight with them, we esteem them to be exceedingly deserving of regard. In Bishop Horsley's opinion of Epiphanius, a slur is cast upon the character of that writer, which would almost render his testimony, in general, of very questionable authority; and yet, upon several accounts, it is of great importance to all parties. What Mr. F. has to say in vindication of that historian, it is almost impossible to abridge, and should be examined in all its parts. In regard to the expressions and assertions of the learned translator of Michaelis, we can do Mr. F. more justice, by stating his objections and arguments in brief. The Professor having observed that Epiphanius asserts that the Hebrew Gospel used by the Ebionites *began* with the words ΕΓΓΕΝΕΤΟ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΗΡΩΔΗ ΤΩ ΒΑΣΙΛΕΩΣ, adds, "*Their Gospel, therefore, contained no part of Matth. i. ii.*" Mr. F. thinks these terms too strong, and considering the actual expressions and testimony of Epiphanius, "*at least incautious.*" Certainly according to Epiphanius himself, the Ebionite Gospel is no direct proof against the authenticity of those chapters, because he declares it to have been *mutilated*; and the great question is, not how the Ebionite Gospel began as *used by them*, but how that Gospel

pel began which they had plainly received in a more complete state. The learned Professor also, in speaking of the Latin Manuscripts, in which the genealogy appears separate from the other parts of the Gospel, has observed, that "the writers of Latin manuscripts, who wrote the genealogy apart from the rest of the Gospel, were actuated not by critical but theological motives. They found difficulty in reconciling the genealogy in Matth. i. with that of Luke iii. and therefore *wished to get rid of it.*"

The author of the Free Enquiry into the authenticity of the first and second chapters of St. Matthew's Gospel, adduces this very circumstance, namely, the mode of placing the genealogy in various MSS. apart from the text, as a proof of their want of authority. Mr. Falconer, however, very ingeniously contends, that from the very accounts given of those manuscripts, it is rash to conclude either that the transcribers deemed the genealogy to be without authority, or that they *wished to get rid of it.* He remarks, that upon reference it will be seen, that in the illuminated copies, so far from any stigma being thrown on the genealogy, though separated in the way described, it is generally particularly embellished, and as much ornamented by the artists as the succeeding passages. This is certainly an important observation. In one of the MSS. also referred to by Mr. Williams in his Free Enquiry, though he expressly observes, that it appears not to have been held in much estimation when the MS. was written, being separated from the Gospel by "prologues, notes, and old poems," yet, says Mr. F., it still has reference to the place which it occupied, and had engaged the attention of some person so much as to induce him to comment upon it. "*Genealogia D. N. I. C. sive nitium Evangelii secundum Matthæum cum notis.*" We merely adduce such remarks as the above, in order to show how much critical acumen and industry Mr. F. displays and evinces, in the conduct of such investigations and inquiries; and we cannot but declare, that in the further agitation of this very curious question (for we see that it will be frequently revived), this particular discourse of Mr. Falconer will demand the fullest examination and attention.

In the VIIIth Discourse, Mr. Falconer enters upon that part of his plan in which he undertook "To investigate in what manner, if in any, the establishment of Christianity in the time of Constantine, as the religion of the state, tended to facilitate the corruption of the written Gospels;" and we must confess, that were not the whole discourse written in the gravest style, and with all the precision of the closest argument,

gument, so palpably does Mr. F. appear to have the advantage of his antagonist, that his lecture would appear to be a mere banter; so entirely unwarrantable and untenable do Mr. Evanston's assumptions and conjectures appear, when brought to the test of Mr. F.'s judicious criticism. Mr. E., in his *Dissonance*, concludes and ventures to pronounce, that the establishment of the church by Constantine, was that very

“ Apostacy from the truths of the Gospel, predicted in different scriptures of the New Testament;” that “ The truth of the Gospel, and the authenticity of the Scriptures which teach it rest solely upon the plurality of the voices of corrupt and erring men, of no authority from Heaven, and supported only by the power of earthly magistrates;” and that “ The four Gospels were received by the church of Constantine, upon the authority of those professed Christians of the second and third centuries, whom they thought fit to denominate orthodox; and who, rejecting all those numerous evangelical histories, which Luke informs us were written in his time, admitted and preserved these four alone, and attributed them to the authors, under whose names they now appear.”

How perfectly absurd and preposterous some of these opinions are, must, we think, be apparent to every mind capable of appreciating the force of the following admirable remarks:

“ We are required to suppose,” says Mr. F., “ that in the latter part of the second century all the copies (of the Gospel) were corrupted, and the forged books generally dispersed; and that in the time of Constantine the Christians had availed themselves of these corruptions. But would not the Arian controversy have brought to light such a deception as this? Or without recurring to antiquity, can it be imagined that the author of the *Decline and Fall of the Roman Empire* overlooked, in his extensive researches into this reign, a fact of such importance, which accorded so well with his purpose of degrading the character of Constantine, and impugning Christianity as an imposture? The wished-for discovery, however, must easily have been made at the time of the Arian controversy, if the imposition had then existed; and it is not a little suspicious, that the author of the *Dissonance* should have effected a discovery, without any intimation or assistance from ancient authors, after an interval of fourteen hundred years; and that he should have suggested corruptions and interlopations which did not occur to the disputants, nor are recorded by the historians of that distant period. Nor can we avoid admiring the good fortune, as well as the acuteness, of the

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the inventors and fabricators of these writings, who could at so early a time insert passages, or compose books, that should afterwards be so exactly accommodated to the future interests of Christians; the establishment of whose religious system, as the religion of the state, could not be traced in any events of their own age. If we suppose that the copies of the interpolated and of the forged writings were the same throughout both the eastern and the western empire, to what are we to ascribe this conformity? Was it so antient as to have acquired no additional authority from the favour and protection of the Emperor? If it were the result of some act of political power, it must, from the extent of its operation, have been noticed, if not preserved, among the memorials of the empire. But we have no record of such transactions; and we are justified in concluding that no such ever existed. If this mode of reply should be regarded as unsatisfactory, it must be considered that it is the only mode which can be employed. When objections relate to periods of time, of which no historical monuments whatever remain, it is easy to invent some answer, deduced from probability, which may satisfy common enquiry, and be applicable to ordinary doubts. But when objections relate to periods of time, of which histories are preserved, and the historians do not speak of events, which are stated in the objections to have occurred, we can only shew, that the objections assume more than the annals of history furnish, and argue upon suppositions and presumptive data."—P. 215.

Mr. F. appeals to facts, and with great reason contends, that it does not at all appear from history, either that the canon of Scripture was ever settled by any plurality of voices in a council, so early as the fourth century, nor by any interposition of the civil magistrate. It is also shown to be a mere assumption, without any evidence to support it, that the histories alluded to by St. Luke, and said by Mr. F. to have been rejected by the orthodox, were contradictory to *his* Gospel. Mr. F. concludes this subject by remarking, that

"It is difficult to imagine, that a mere stratagem of party in favour of four spurious narratives, could at once annihilate the credit, or even destroy the existence, of all the other more antient and more authentic accounts of the same subject: and it is still more difficult to imagine by what means the contents of these lost writings have been so well ascertained, as to justify the affirmation, that they contradicted the accounts contained in the Gospels which we now receive. But as the general preservation of any particular writing is not easily accomplished by interest or favour, so neither is the annihilation of opposite accounts of facts

to be effected completely by any means whatever. The process is not altogether mechanical. The instruments are not merely fire and violence, or a combination of a party, or a tribunal of inquisitors. Public opinion is of much too intellectual a nature to be tangible by any of these human contrivances. How could the Christians controul and direct, to their own ends, such a subtle and delicate, but extensive, engine as this, in the second and third centuries? Both the orthodox and the heretics respectively preserved copies of their own books, in opposition to the same species of political force,—the former in the reign of Diocletian, and the latter under that of Constantine.”

Mr. F., in his notes, apologizes for the defects of this VIIth Discourse, alledging the want of materials ; but as his opponent, under a still greater want of materials to support his assumptions, had delivered himself upon some points of great importance, with a very unbecoming assurance and effrontery, Mr. F. could not do better than to show how little ground he had to make such assertions, and indulge such suspicions, from any authorities supplied by history, or approved by reason.

In the VIIIth and last Discourse of the Lecture, Mr. F. undertakes to “reconcile the supposed anachronisms in the language of the Gospels, by an historical sketch of the diffusion of the Greek tongue among various parts of the world.” Mr. Evanson, it is well known, had asserted that the single circumstance of the mixture of Latin words with the Greek of the Gospels, induced him to suspect every passage or writing wherein it is found, to be either an interpolation or fiction, of no earlier date than the middle of the second century. Mr. F. insists upon this being a very unreasonable standard of authenticity, and that from a due consideration of the general prevalence and reception of the Greek language in all the countries enumerated, particularly in the 2d chapter of the Acts of the Apostles, and where Jews appear to have resided, such an adoption of foreign terms was reasonably to be expected; indeed it would appear that the custom did obtain long before the period fixed by Mr. Evanson, as has been shown by many learned writers. The whole of this discourse is curious, as containing many remarkable references illustrative of the general extension of the Greek tongue, previous to the times in which the Gospels were written, or Christianity preached; but particularly in those parts of the world, whence came that large assembly of persons who, at the day of Pentecost, “witnessed the sudden communication of their respective dialects or languages to the uninstructed Galileans,” as “in Egypt and in the parts of Lybia about
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Cyrene;" in various parts of Asia, as among the "Parthians and Medes, and Elamites, the dwellers in Mesopotamia, &c." Mr. F. concludes, that the Jews of Jerusalem, contrary to what has been asserted, must necessarily have understood Greek, and that the probability is, that none of the sacred writings of the New Testament are versions from another tongue; but that the Greek being at that particular period the most universal language, the very choice of it for the communication of such a revelation, is a strong proof in itself of its authenticity. At the same time, he does not attempt to "deny the claim of inspiration to any work, merely because it is a version." The gift of the interpretation of tongues might extend to written as well as oral communications; so that even a version might have the same claims to an infallible correctness as an original. St. Paul's Hebrew address to the Jews, related in the 13th chapter of the Acts, has been transmitted to us in Greek; but this Greek must have been the Greek either of St. Paul himself or of St. Luke.

We have now given some account, a very imperfect one we admit, of the topics discussed in these Lectures. Many of them are handled by the author at such length, that we could not, consistently with the plan of our Review, either venture ourselves to take part in the discussion, or give such extracts as would do full justice to the learned Lecturer. We have been tempted undoubtedly to do both, in some degree, as we proceeded with the work, but now feel compelled rather to recommend it generally to the learned, as containing some very curious and important criticism, on points by no means confined to the book against which Mr. F. particularly directs his attacks. A IXth Discourse is added, which Mr. F. calls a Probationary Discourse, being preached, as the learned author tells us in his preface, in compliance with the injunction of the Trustees of Canon Bampton's benefaction, who "require each candidate for the appointment to the lecture, to preach before the University within the year preceding the election." This Sermon was preached on Nov. 5th, 1808, and the subjects chosen apply of course to the two events which the church on that day commemorates. In the former part of the discourse, Mr. F. seeks to exculpate the Secretary Cecil from the imputations thrown on him by Dr. Milner, as being the inventor of the Popish Plot, in order to render the Catholics odious in the eyes of the nation. An old accusation revived, as Mr. F. observes, but extremely groundless and malicious, as it appears from even the cursory view of the matter
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taken by Mr. F. As for the abominable misrepresentations of facts, and perversion of history, which Mr. F. has discovered in Dr. Milner's defence of the Jesuits, they cannot be too much exposed, or too generally made known. Some of the notes to this part of the discourse, are very curious. In the latter part Mr. F. combats the idea lately broached by a very eminent and great man, viz.—“That the ruling motive of James the Second's conduct was an inordinate desire to establish an absolute power, and not so much a wish to introduce the Catholic religion.” Upon this head Mr. F. offers some shrewd and ingenious remarks; and we cannot hesitate to say, that we entirely agree with him in his view of this subject.

We here close our observations and remarks on this curious and important addition to the works of Canon Bampton's Lecturers; and foreseeing, as has been the case with too many of Mr. Falconer's predecessors, that his researches will not rapidly become so generally known and studied as they ought to be, we trust our readers will bear in mind the summary given in a former part of this Review, of the topics particularly discussed, that they may not fail to refer to them, whenever their attention may be particularly called to any of those important subjects. The appendix of notes to this work is in many respects particularly valuable.

ART. VII. *A Treatise on the Origin and Nature of Dignities or Titles of Honour; containing all the Cases of Peerage, together with the Mode of Proceeding in Claims of this Kind.* By William Cruise, Esq. of Lincoln's Inn, Barrister at Law. 8vo. pp. 260. 10s. 6d. Butterworth. 1810.

IN a work produced by Mr. Cruise, we habitually expect every thing that learning, diligence, and exactness can bestow on the subject of his enquiry. He has illustrated, with great ability, several abstruse parts of the law of England, and, in the work before us, he has, with his usual care, explored records and documents, and the result of his pains is a work useful and interesting, not to lawyers alone, but to all who wish to be accurately informed on the origin and nature of those distinctions in society, which, if they are over-valued by the weak and vain, are under-rated and decried only by the envious and the malignant.

Mr. Cruise, it appears, had projected a work of much greater extent than the present; for, considering the number

and frequency of claims to ancient dignities, he had formed a plan for collecting all the printed cases that have been presented to the House of Peers, on claims of this nature; and having succeeded in this point, chiefly by the assistance he derived from the collection of printed cases of the late Mr. Serjeant Hill, which is now in the library of Lincoln's Inn, it struck him, that to render such a work complete, it would be necessary to add to each case the report of the Attorney-General, together with such circumstances respecting the grounds on which the House of Peers founded its resolutions, as might be collected from the minutes of the Committee of privileges. This could only be done with the permission of the House of Peers: but from the laudable disposition which now prevails, to publish all such records as tend in any way to illustrate the laws and constitution, there can be no doubt but that every thing proper and fit to be made public, from the archives of the house, would have been allowed. There was, however, another circumstance requiring attention. A work of this nature, from its extent, as well as the vast size of several of the pedigrees annexed to the cases could only be printed in a large folio, and at a considerable expence. Now, as the sale of such a book must be very limited, a loss would probably be occasioned, greater than any private individual could be expected to incur. For these reasons, the plan of publishing a collection of printed cases was abandoned, and the tract now under consideration, was substituted. It professes to contain a systematic arrangement of the law respecting dignities or titles of honour, supported and illustrated by a short statement of all the cases on claims to peerages, that have been referred either to commissioners or to the House of Peers, from the reign of Queen Elizabeth to the present time, together with a chapter respecting the jurisdiction, and mode of proceeding, in claims of this kind.

It is justly observed by the author, that no part of the English law has been so little discussed as that of dignities, or titles of honour. In Dugdale's Baronage the pedigrees of all the ancient nobility are traced from authentic records, with infinite labour and industry; but of the origin and nature of dignities, little can be collected from that work. Mr. Selden, indeed, has left a most learned Treatise on titles of honour. He appears, however, to have paid more attention to the dignities of foreign countries, than to those of his own. As far as he has investigated the subject of English titles, he has displayed profound learning; but it was not until after the publication of his work, that the chief points of law respect-

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ing the nature and descent of dignities by writ, were finally established. Collins's proceedings concerning baronies by writ, is a book of considerable utility, as it contains most of the cases respecting dignities, from the latter end of the reign of Queen Elizabeth, to the year 1740: but they are not arranged under heads, nor does that work contain any general principles.

The present essay is divided into six chapters, each having its appropriate divisions, and treating, 1. Of the Origin of Dignities, and the names or title thereof. 2. Of dignities by Tenure. 3. Of dignities by writ, charter, Letters patent, and Marriage. 4. Of the Estate which may be had in a dignity, and its incidents. 5. Of the Descent of Dignities, and 6. Of the Jurisdiction, and mode of proceeding in claims to dignities.

In his first chapter the author, after noticing the feudal titles, anciently existing in France and Normandy, sufficiently to explain their introduction and establishment in England, observes, that

“ On the establishment of the Normans in this country the conqueror conferred the estates of such of the Saxon thanes as had fallen in the battle of Hastings, on his principal followers, as strict feuds; to be held immediately of himself by fealty, homage, and military or other honourable service. These were *feuda nobilia*; the persons to whom they were given became by such grants English nobles: and when, about the twentieth year of his reign, the tenure of all the lands in England became feudal, those who held immediately of the crown, by military or other honourable service, constituted the nobility or first class of persons in the kingdom.”

Having then described the duty of the vassals to attend their Lord's court, and the establishment of the ancient *Curia regis*, he gives the following rational and satisfactory account of the origin of Parliaments.

“ The power of feudal sovereigns over their vassals was extremely limited: they had no right to demand any services or duties but those which were expressly reserved upon the investiture of the feud; and therefore, as to all things that were extra-feudal, the particular consent of the vassals was necessary: Hence arose the practice of summoning vassals to procure their consent to any new measure which the sovereign might wish to adopt; and particularly to obtain their concurrence to any new tax, which gave rise to those general assemblies, that, upon the continent, were called states, and in England Parliaments. The *Curia regis* was, therefore, the original of our parliaments; in the reign of

King John it was called the *commune consilium regni*, and the duty of attendance on this court conferred a species of dignity on those who were bound to it, by which they became considered as a distinct and superior class of persons. They were called peers from the word *pares*, which, in the feudal law, denoted persons holding of the same lord, under the same tenure, laws and customs, and with equal powers; for in that system the tenants of every lord who met together in his court, to determine the disputes arising within his seignory were called *pares curiæ*. During the reign of William I. and that of his sons, every person who held his lands immediately of the crown, as an earldom or barony, or by the service of one or more knights, was a member of the *curia regis*, and also of the *magnum consilium*. In the Magna Charta of King John, c. 14., which is declaratory of the ancient law, there is an express stipulation to summon to the *commune concilium*, not only all the earls and barons, but also all the King's tenants *in capite*. *Omnes illos qui de nobis tenent in capite*. In the reign of King John, an alteration of great importance took place in the rights of the Barons and tenants *in capite*, for only the principal barons, or *barones majores*, were summoned to attend Parliament, by particular writs from the King; and the rest, who acquired the appellation of *barones minores*, were called by one general summons from the sheriffs of their respective counties; and this practice was recognised and legally established by Magna Charta, c. 14. Mr. Selden supposes that in consequence of the quarrels between King John and the Barons, several baronies had escheated to the crown, either by attainder or otherwise, which were partly granted to others, and partly retained as rewards for those who should come over to the King; that several barons were also decayed in their estates, as not to be able to support their rank; and the ancient barons, or the *barones majores*, who retained their possessions, foreseeing that their dignity might be diminished, if the new tenants in chief, or grantees of the escheated baronies, and the decayed barons, should remain equal to them, procured a law in some of the parliaments preceding the great charter, by which they only in future should be styled barons, and the rest tenants in chief only, or knights; and because their ancient name could not be wholly taken from them, therefore the addition of *majores* was given to the ancient and more powerful barons, and that of *minores* to the others. It is observable that in the Magna Charta, of 9 Henry III. the chapter respecting the mode of summoning the *Barones majores et minores*, which has been stated from the original Magna Charta, is entirely omitted; from which it may be concluded, that the constitution of Parliament had undergone some change in the latter part of the reign of King John. From this period, the right of sitting in Parliament appears to have been confined to those persons who were possessed of entire baronies. But in the reign of King Henry III., a still greater alteration took

took place in the rights of the barons; for whereas every tenant *à capite* was before that period *ipso facto* a parliamentary baron, and entitled to be summoned, either by the King's writ, or by the sheriff of his county: yet about that time some new law is said to have been made, by which it was established, that no person, though possessed of a barony, should come to parliament, without being expressly summoned by the King's writ."

Proceeding then to explain the different titles of nobility, Mr. Cruise observes, that

"The word *Baron* is said by the French writers to have been synonymous with *homo*; and, therefore, the Kings of France, instead of calling their immediate vassals *homines*, gave them the appellation of *Barones*, from whence all the principal nobles of that country assumed the names of Baron, and the whole body of the nobility was called *le barouage*. The word was known in France some centuries before the conquest, and in England, as it is believed, in the time of Edward the Confessor."

The next name or title of dignity is that of *Comes*, Earl; which was also introduced into England by the Normans, at the conquest. Spelman was of opinion that the title of Earl was derived from the Germans; and having been adopted from them by the French, was rendered feudal and hereditary by Hugh Capet. The reason for this appellation is variously given by different authors.

"The first creation of the title of duke, as distinct from that of earl (for in elder times, Selden says they were synonymous), was in the eleventh year of King Edward III., when that monarch created his eldest son, the Black Prince, being then Earl of Chester, into the title of Duke of Cornwall.

"The title of Marquis, as distinct from other titles of honour, was unknown in England till the beginning of King Richard II., who created Robert de Vere, then Earl of Oxford, Marquis of Dublin for life, by a charter which is entered on the rolls of Parliament.

"The most modern title of dignity, is that of Viscount, which, in point of rank is between that of Earl and of Baron; and is but the same word which signifies sheriff. This title was first introduced into England by King Henry VI., who created John Lord Beaumont, Viscount Beaumont, by letters patent."

These details respecting the creation of titles are not, in themselves, new or profound, but they are proved and illustrated, in Mr. Cruise's work, by many instances and quotations, which show great learning and accurate research.

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The second chapter which treats of dignities by tenure, is more curious and interesting than the first, but its matter cannot be so compressed as to make it intelligible by analysis.

In the third chapter, many particulars are detailed respecting dignities by writ, charter, letters patent, and marriage, which, from the frequent occurrence of such advancements to dignity, are of use, even to those who wish to appear, in general conversations, moderately well informed. As a specimen, we give the following observations on a point which is not very likely to occur in fact, although it may afford amusement as a speculation.

“ It seems somewhat doubtful whether a person can refuse or wave a dignity conferred on him by the crown.

“ Lord Coke says : ‘ If the King calleth any knight or esquire to be a lord of Parliament, he cannot refuse to serve the King there : *In illo communi consilio* ; for the good of his country.’ And in Lord Abergavenny’s case the Judges appear to have been of that opinion.

“ This doctrine is contradicted by Lord Chancellor Cowper, who held that the King could not create a subject a peer of the realm against his will ; because it would then be in the power of the King to ruin a subject, whose estate and circumstances might not be sufficient for the honour. He also held that a minor might, when of age, wave a peerage granted to him during his minority.

“ Lord Trevor was of a different opinion, and held in conformity with Lord Coke, that the King had a right to the services of his subjects in any situation he thought proper ; and instanced the case of the Crown’s having power to compel a subject to be sheriff, and to fine him for refusing to serve.

“ He observed, that in Lord Abergavenny’s case it was admitted the King might fine a person whom he thought proper to summon to the House of Peers ; it being there said that a person might choose to submit to a fine. And if it were allowed that the King might fine for not accepting the honour, and not appearing upon the writ, the King might fine, *toties quoties*, where there was a refusal ; and consequently might compel the subject to accept the honour.

“ That it was not to be presumed that the King would grant a peerage to any one, to his wrong, any more than he would make an ill use of pardoning ; all which were suppositions contrary to the principles upon which the constitution was framed, which depended upon the honour and justice of the crown.”

The two ensuing chapters contain ample information on the estate which may be had in a dignity, as, whether it must be a real property, and as such inherited, whether it may be held for life, or for years ; and the incidents attending it, as
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its forfeiture by attainder, corruption of blood, and the effect of a restitution of blood. The possibility of losing a title by reason of poverty, is thus stated.

“ All titles of honour having been originally annexed to lands, it followed that no person could be a peer, unless he had an estate sufficient to support his dignity ; which he could not alien without the consent of the crown, and therefore a peer could never be arrested for debt, the law presuming that he had sufficient lands and tenements in which he might be distrained.

“ When the practice of creating barons by writ and letters patent was adopted, dignities might in some instances be conferred on persons not having a sufficient estate to support them ; and there is one instance of a peer being degraded on account of his poverty.

“ By an Act of Parliament made in 17 Edward IV., reciting that the King had erected and made George Nevill, Duke of Bedford, and had purposed to have given him for the sustentation of the said dignity, sufficient livelihood. And for the great offences, unkindness and misbehavings that the said John Nevill, his father, had done and committed to his Highness, as was openly known, he had no cause to depart any livelihood to the said George. And that it was openly known that the said George Nevill had not, nor by inheritance might have, any livelihood to support the name, estate, and dignity of Duke of Bedford. As oftentimes it was seen that when any lord was called to high estate, and had not livelihood convenient to support the same dignity, it induced great poverty and indigence ; and oftentimes caused great extortion, embracery, and maintenance to be had, to the great trouble of all such countries where such estate should happen to be inhabited. Wherefore the King, by the advice of the lords spiritual, &c. ordained that from thenceforth the said erection and making of the same duke, and all the names of dignity to the said George, or to John Nevill his father, should be from thenceforth void, and of none effect.

“ It has been already stated to have been laid down, that if a nobleman wants possessions to maintain his estate, he cannot press the King in justice to grant him a writ to call him to the Parliament. And that it was so resolved in the case of the Lord Ogle, in the reign of Edward VI., as the Baron Burleigh, lord treasurer of England, at the Parliament, anno 35, Elizabeth did report.

“ In Lord Shrewsbury's case, the Judges to whom it was referred, after noticing the Act by which Nevill, Duke of Bedford was degraded, observe that although the duke had not any possessions to support his dignity, yet it could not be taken away from him without an Act of Parliament.”

The fifth chapter “ on the Descent of Dignities,” is replete with information, and illustrated by many cases ; and the concluding chapter is most eminently useful from the information

formation it affords on the jurisdiction and mode of proceeding in claims to dignities.

Such is the work which gives its author a new claim to the applause of his profession, and the gratitude of the public. The dedication to Lord Ellenborough must be highly gratifying, as his enlarged mind and profound learning must teach him how to estimate such a production, and distinguish it from the many slovenly compilations which operate as advertisements to young barristers, or form the standing annuity-warrants of their seniors.

The book is handsomely, we wish we could add correctly, printed; but the numerous errors of the press are disgraceful and fatiguing. Almost every page would furnish instances, but one or two, not selected, but taken almost at hazard, may suffice. In page 90, it is said, that Fiennes Twisleton died in 1730, leaving issue a son named John, who, in 1633, presented his petition, &c.; that is ninety-seven years before his father's death; and in the same paragraph, *Willis* is printed instead of *Willes*, as the name of the Chief Justice. In page 99, a ludicrous effect is produced by printing *her* general, instead of *heir* general. The latin is often no more correct than the English as in page 134, where *protest* is printed instead of *poteſt*.

ART. VIII. *An Historical Survey of the Ecclesiastical Antiquities of France; with a View to illustrate the Rise and Progress of Gothic Architecture in Europe.* By the late G. D. Whittington, of St. John's College, Cambridge. 4to. 183 pp. 1l. 6s. Taylor. 1809.

ART. IX. *A Treatise on the Ecclesiastical Architecture of England, during the middle Ages, with ten illustrative Plates.* By the Rev. John Milner, D.D. F.S.A., &c. 8vo. 157 pp. 15s. Taylor. 1811.

THE style of ecclesiastical architecture, which had long enjoyed exclusive favour in this and the neighbouring countries, fell so completely into contempt, on the revival of the Grecian or classical style, that the name of GOTHIC was bestowed upon it rather as a reproach, than with any definite reference to its origin. Even so great a man as Sir Christopher Wren, misled by this appellation, and probably not thinking the subject worthy of investigation, betrayed a total ignorance respecting it. He quotes Mr. Evelyn with approbation

probation for saying, "The Goths and Vandals, having demolished the Greek and Roman architecture, introduced in its stead a certain fantastical and licentious manner of building, which we have called modern, or Gothic *." Now, nothing can be more certain, than that the Gothic and Vandals were long extinct, and almost forgotten, before a single attempt was made to erect a building in that style, which, most improperly, has been distinguished by their name: and that the people who invented it, whether in France or England, had not borne the name of Goths for a long series of generations, and cannot even trace an hereditary though distant title to it †. So little was this unfashionable style thought worthy of attention, that, in refitting the choirs and other internal parts of old cathedrals, and sometimes even in adding porches and other external adjuncts, the most wretched attempts at Grecian architecture were, for a long period, thought preferable to any sort of compliance with the general style of the building.

At length a material change has taken place. Without depreciating the just taste for the Grecian orders, the peculiar merits of the old ecclesiastical style have been felt and appreciated; some progress has been made in the study of its principles; and it has been thought a worthy object of contention between men of taste, whether France or England gave birth to a species of architecture confessedly not more ancient, in these countries, than the twelfth century. The attempts to derive this style from the east, whether by means of the crusades, or otherwise, seem to have failed in point of proof; no eastern building having been pointed out, at all of this kind, that may not more probably be ascribed to the crusaders themselves, after this mode of architecture had been invented and approved in Europe ‡. It is true that pointed arches may be discovered in various parts of the east; but nothing altogether resembling our ecclesiastical architecture, which if it had been brought from abroad, as an invention already formed, would have arrived at some degree of perfection; whereas we seem to trace among ourselves the gradual progress of an original thought, from its first rude and perhaps accidental conception, to the highest degrees of improvement and elegance.

* Parentalia. See Milner, p. 51.

† The Goths, in fact, when they built at all, made only very clumsy attempts towards imitating the Roman or Grecian style.

‡ Milner, p. 57.

In contemplating the two works at present before us, a strong feeling of regret attaches itself inseparably to that of Mr. Whittington. That a man so devoted to curious research, and so well qualified to pursue it, should have been lost to the public and his friends at the early age of 27, will be considered as a misfortune by every reader of this elegant volume; which at the same time does credit to the feelings and the taste of his noble friend and editor *, LORD ABERDEEN, whose words we probably cite in transcribing the following passage :

“ His friends, indeed, must greatly lament, that one endowed with so many superior attainments should have been snatched from life, without leaving some more important memorial of himself to the world, than the present volume, and even that in an imperfect and unfinished state. With respect to themselves, never will the remembrance be effaced of that lively and ardent mind, that most tenacious memory, that dispassionate judgment, that inexhaustible variety of conversation, that warm and affectionate heart, and above all, to make use of a favourite expression of his own, that “flow of the soul,” which seemed to be inherent in him, and which never failed to excite the kindness and complacency of all whom he approached; the recollection of these and many other excellent qualities which distinguished him, will through life be cherished by his friends as the most dear to them perhaps of all memorials.

“ By those to whom he was less known, it should be remembered that his death took place before he had completed his twenty-seventh year; that he was twice engaged in a tour upon the continent, during which every moment of his time was employed in ingenious and interesting, if not deep and learned research; and that had his life been extended, it was his deliberate purpose to have devoted it to the acquisition of learning and science.

“ He died regretted by a circle of friends and acquaintance not less numerous and extensive than his own qualifications; more justly lamented by none than by the writer of this note.” P. 172.

This testimony we transcribe with pleasure, as little less honourable to the writer than to the subject of it; and as calculated to create a livelier interest in a production thus originating. Yet while we in this way recommend the book, to all who are attached to such enquiries, we cannot go the

* They are spoken of as *Editors* in (p. 172) but the Preface is signed by his Lordship.

length of adopting the opinion supported in it ; namely, that the style of architecture, which has been currently called Gothic, was invented in France, and from that country passed into England. The contrary opinion, which is supported by Dr. Milner, as it had been before in his history of Winchester, seems to us to have more probability ; though we do not allow that demonstration has yet been produced on either side. So large a part of France was in the hands of our monarchs, during the twelfth and thirteenth centuries, that whatever was invented in the one country would immediately be communicated to the other ; and it must become difficult to determine the priority of claim. The dates produced by Dr. Milner do, indeed, appear to confirm his assertion, in favour of the English ; but we must have more extensive knowledge, than at present seems to be obtained, of the dates and styles of French churches, before we can pronounce that the question is decided. If it be true, as Dr. Milner understands it to be, that “ the received tradition in all the northern provinces of France is, that almost all their grand churches were built by the English,” this will certainly form a strong presumption in our favour ; since the French are very far from being inclined to attribute to us, any merit or discovery, that they can possibly assume to themselves : and on the whole we cannot but consider this opinion, if not entirely proved, as rendered very highly probable, by the arguments here produced.

Respecting the origin of the pointed arch, our own observations, long ago made, and recorded in our volumes *, tend exactly to confirm the hypothesis advanced by Dr. Milner. It was in surveying the old towers of Southwell, in the autumn of 1804, that we were first struck with the effect of the interlaced round arches, in producing the pointed arch, by their intersections. This recollection, however, leads us to observe, that the hypothesis of the intersecting arches is not the invention of Dr. Milner, though he has supported it with great ability. Mr. Wilkins, (of Caius College, Cambridge) on whose paper in the *Archæologia*, vol. xiv. we were remarking, when we first mentioned our observations at Southwell, spoke of it, at that time, as a common opinion, and added that “ it is as satisfactory perhaps as any that has been offered.” We consider it as much more so ; and the confirmation of it which we then offered is so remarkable, that we think it must in future be adopted by the defenders of the

* See Vol. xxiv. p. 426.

system. The old part of Southwell Minster is of the ancient style of Saxon or Norman architecture, which prevailed till the establishment of the pointed arches, with low semicircular arches, round pillars, &c. The Western Towers, that to the south in particular, are much ornamented with the small arches, some plainly semicircular, some intersecting; but what is most remarkable, also with some small pointed arches, *exactly corresponding with the intersections of the interlaced arches* *, merely omitting the intermediate semicircular tops. Here, therefore, is the very step made, and the new arch exhibited in company with those intersected arches, from which it sprung, and evident and exactly taken from them. A stronger illustration, if not a proof of the fact, can hardly be imagined. The same circumstance may, perhaps, be observable in other places, if attention be paid to it, but there it is particularly striking and obvious. Having premised this strong confirmation of Dr. Milner's opinion, we shall suffer him to state it to our readers in his own words.

“ But why should we wander,” he says, “ into every remote country in the known world, and into the regions of fancy, in search of an invention which belongs to our own climate? And for what purpose should we take so much pains to prove a plant to be an imported exotic, which we actually see sprouting up and attaining its full growth in our own garden? Let us now go back to the point from which we started, for the purpose of running down the different false systems. We have seen that the greatest people, without dispute, of the eleventh and twelfth centuries, the conquerors of France, England, Italy, Sicily, and of different countries in the East, namely, the Normans, were possessed of the most ardent passion for ecclesiastical architecture, of any nation upon record, and that they vied with each other in the grandeur and beauty of their respective structures. For the former of these effects, grandeur, we observed that they gave to their churches the greatest length and height in their power; for the latter, beauty, they enriched them with a variety of architectural ornaments, several of which appear to be of their own invention. The most common of these was the arcade, or series of arches, with which some of their buildings, [as for example, the outside of St. Osyth's and St. Bottolph's conventual churches in Essex, and the inside of Durham on the basement story] were covered over, and which occur, more or less on all their cathedral and conventual churches extant. These arcades were diversified many ways, as may be particularly seen on the tower of St. Augustine's mo-

* Br. Cr. loc. cit. Something of this sort appears on the old square towers of Exeter Cathedral, but not so clearly marked.

nastery in Canterbury, built by its first Norman Abbott, Scotlandus, in 1080. One of the varieties consisted in making the semicircular arches (such as all nations, Grecians, Romans, and Saxons, had hitherto built) intersect each other in the middle. The part thus intersected, formed a new kind of arch, of more graceful appearance, and far better calculated to give an idea of height than the semicircular arch: for every one must be convinced that a pyramid or obelisk, from its aspiring form, appears to be taller than the diameter of a semicircle, when both are of the same measure. These plain and intersecting arcades were sometimes placed in alternate rows, as in Remigius's work on the façade of Lincoln Cathedral; and sometimes irregularly intermixed, as on the north side of Durham Cathedral. The pointed arch, thus formed, appeared at first a mere ornament in basso relievo, as in the above-mentioned instances, but very soon it was also seen in alto relievo, over niches and recesses in the inside of Churches, as in the remains of the Cathedral of Canterbury, built by Lanfranc, and in the Abbey Churches of Glastonbury and Rumsy. It is probable that the first open pointed arches, in Europe, were the twenty windows constructed by that great patron of architecture, Henry de Blois, brother of King Stephen, and Bishop of Winchester, in the Choir of the Church of St. Cross, near that city, which structure he certainly raised between the years 1132 and 1136. These consist of openings made in the intersected parts of semicircular arches, which cross each other. The ocular evidence of this, taken along with the ascertained date of the work, is a sufficient proof that to the accidental Norman ornament of intersecting arches, we are indebted for the invention of pointed arches, and pointed architecture. If any man chooses to dispute the proof, he cannot at least deny, that open pointed arches, to the number of twenty, were seen together under intersecting arches, in an English church, between the years 1132 and 1136. As the above-mentioned prelate proceeded in his building, from the East, or choir and (which on all such occasions was first erected, and rendered fit for divine service) to the transept, the tower, and the nave of the church, he made many other pointed arches, some of them obtusely, others acutely pointed; intermixed, however, with a still greater proportion of circular and other Saxon work. In 1138, he built the castle of Farnham, where his pointed arches, resting on huge Saxon columns, are still to be seen." P. 77.

Such are the fundamental proofs of that opinion which Dr. Milner maintains, that the pointed arch was invented in England.

Dr. Milner, in pursuing his subject, assigns three different periods for the origin, perfection, and decline of the ecclesiastical architecture, which he marks as distinguishing three

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different

different orders of the pointed style. Whether we agree with him or not in the opinion that the limits of these changes can be so exactly defined as to form three orders, it is undoubted that he has distinguished the variations with taste and accuracy, and has given an elegant and very able, though concise, view of the whole subject.

Mr. Whittington, who brings no very direct or well ascertained proofs of the prior construction of pointed arches in France, dwells with particular attention on the comparison of the two Cathedrals of Amiens, and Salisbury, built nearly at the same period; that is very early in the thirteenth century. His proof of the greater advance of the French architects at that period, rests partly on the superior magnificence of the Church at Amiens, (a circumstance certainly not conclusive to his point) and partly on the introduction of ornaments and elegancies, which were not adopted by us till much later. This, however, is not decisive if it can be shown that the same contrivances, if not visible at Salisbury, are to be found in other English buildings, of that period; which appears to have been proved with respect to the Chapter-House at York.

Whatever turn may be given to this controversy by the subsequent arguments and researches of ingenious enquirers, this will always be satisfactory, that the present stage of it has given origin to two highly elegant and instructive works, of different character indeed, but both of eminent merit.

The work of Mr. Whittington, after describing, in the first part, the progress of ecclesiastical architecture from the earliest periods to the reign of Louis XII; proceeds, in the second, to the description of several remarkable churches in France; namely, the Abbey Church of St. Germain dez Prez, of St. Genevieve, of St. Denys, of Notre Dame, the Churches of Rheims, and that of Amiens. The only subject for much regret in this work is that, excepting the beautiful view of the west end of Rheims Cathedral, which forms the frontispiece, it contains no illustrative plates. This is doubtless owing to its appearing as a posthumous work, without these accessions which the author, had he lived, would probably have thought requisite. The public, however, is highly indebted to LORD ABERDEEN, and the other Editors, for bringing it forward as it is.

Dr. Milner's book, though professedly only the enlargement of an article drawn up by him for Dr. Rees's Cyclopædia, has sufficient illustration by means of ten neat plates, containing either whole views, or fragments of such parts of buildings as are mentioned, by way of proof to any point under consideration;

consideration ; with references to Mr. Carter's Ancient Architecture for further documents. The history of Ecclesiastical Architecture appears to be given here with more correctness than by the other antiquary ; and the whole forms an elementary work of the greatest utility and value, on the subject of a style of building long depreciated, but now duly considered ; and only wanting the aid of a few more dates to fix its origin with certainty. We hope, and are in a good measure persuaded, that it will be found to have originated among ourselves. That it arose out of the efforts of the Norman Architects, whether Anglo-Norman or Gallo-Norman, appears to us quite clear : and perhaps the time is not far distant, when it will be thought extraordinary that any doubts were entertained upon the subject.

ART. X. *The Works of the English Poets from Chaucer to Cowper, &c.*

(From our last, page 18.)

WE resume this article for the sake of doing justice to the author of the lives, to whom we have not given credit, as we ought, for the Lives of *Smollett*, and *W. Hamilton*. At the same time, we must complain of the sub-editor, or whoever was employed in the inferior line of drawing up the table of contents, for leading us into that error. In the General Index of names, which stands at the head of Vol. I. it will be found, on examination, that exactly those two names are wanting. Now, in making out our comparative lists of the Poets contained in different editions we had recourse to those general tables as the most compendious method ; and relying on their accuracy, had not thought of making any subsequent examination : nor even of correcting our list, which we supposed to be right, by what we afterwards observed in the volumes. Our readers will now, therefore, please to insert in the list of lives written by Mr. Chalmers, those of W. Hamilton (of Bangour) and Smollett. They both occur, with the works of their authors, in the fifteenth volume.

Yes, Mr. Chalmers has written the Life of Smollett, and to make amends for not having mentioned it on the former occasion, we shall here cite an interesting passage from it. Smollett, he says,

“ Set out for Italy early in 1770, with a debilitated body,
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and a mind probably irritated by his late disappointment*, but not without much of that ease which argues firmness, since, during this journey, he could so pleasantly divert his sorrows by writing the Expedition of Humphrey Clinker. This novel, if it may be so called, for it has no regular fable, in point of genuine humour, knowledge of life and manners, and delineation of character, is inferior only to Roderick Random and Peregrine Pickle. It has already been noticed that Matthew Bramble, the principal character, displays the cynical temper and humane feelings of the author, in his tour on the continent, and it may now be added, that he has given another sketch of himself, in the character of Serle, in the first volume. His account of the ingratitude of Paunceford to Smollett is strictly true; and as his biographers seem unacquainted with the circumstances, the following may not be uninteresting, which was related to me by the late intimate friend of Smollett, Mr. Hamilton, the printer and proprietor of the Critical Review.

“Paunceford was a John C——, who was fed by Smollett when he had not bread to eat, nor clothes to cover him. He was taken out to India as private Secretary to a celebrated governor-general, and as essayist; and after only 3 years absence, returned with forty thousand pounds. From India he sent several letters to Smollett, professing that he was coming over to lay his fortune at the feet of his benefactor. But on his arrival, he treated Smollett, Hamilton, and others, who had befriended him, with the most ungrateful contempt. The person who taught him the art of essaying, became reduced in circumstances, and is now (1792) or lately was collector of the toll on carts at Holborn Bars. C—— never paid him or any person to whom he was indebted. He died in two or three years after, at his house near Hounslow, universally despised. At the request of Smollett, Mr. Hamilton employed him to write in the Critical Review, which, with Smollett's charity, was all his support previous to his departure for India.” Vol. xv. p. 550.

This very interesting and original illustration of Smollett's history must be acceptable to every reader. For the life of Hamilton, of Bangour, there were hardly any materials, but what were taken from Lord Woodhouselee and Professor Richardson; but the critical opinion on the Poet with which Mr. C. concludes his life is well worthy of notice.

“Hamilton, if not of the first class, and in whom we find only those secondary qualities which professor Richardson has so ably pointed out, surely excels some whose works are better known and more current. The neglect which he has experienced

* In the attempt to obtain pecuniary assistance.

may be partly attributed to his political principles, and partly to the local interest which his effusions excited, and to which they were long confined. Verses of compliment and personal addresses must have extraordinary merit, if they attract the notice of distant strangers. Prejudice, however, is now at an end, and the friends of Scottish genius who have lately called the attention of the public to this writer, have proved that he deserves higher rank than has yet been assigned to him. He is, perhaps, very unequal, and the blemishes of his verse and diction, to which professor Richardson has alluded are frequent; yet it is no inconsiderable merit to have been one of the first of his countrymen who cultivated the purity and harmony of the English language, and exhibited a variety of composition and fertility of sentiment, that are rarely to be found in the writings of those whose poetical genius is of the second degree."

ART. XI. *A Description of the Feroe Islands, containing an Account of their Situation, Climate, and Productions; together with the Manners, and Customs, of the Inhabitants, their Trade, &c.* By the Rev. G. Landt. Illustrated with a Map, and other Engravings. Translated from the Danish. 8vo. pp. 426. 12s. Longman and Co. 1810.

THE Feroe, Farro, or Faro Islands, for they are thus differently written, constitute a nest of small islands, subject to Denmark, in the remote parts of the northern ocean. They have but little attracted the notice of navigators, though a great number of them are inhabited, and many of them fertile, producing much corn and numerous flocks of sheep. They have also an export trade of no mean importance in commerce, and of great consideration with the voluptuous and luxurious, for from these islands, the far famed Eider-Down is exported.

Our information concerning these islands has hitherto been very unsatisfactory, and the few publications which describe them are of uncommon rarity. Mr. Landt, therefore, the author of this present volume, is entitled to the thanks of the curious, for this valuable addition to our Geographical Collections. He resided seven years in those islands, where he officiated as a Clergyman. He in a more particular manner directed his attention to the Natural History of the islands, but the reader will also find a very entertaining and instructive account of their political state, the characters and manners of the inhabitants, the language of the country, the population, and the other objects of statistical research.

The work is divided into four chapters, and each chapter subdivided into various sections. The first chapter in its different sections exhibits a Geographical description of Feroe, the history, situation, topographical descriptions, mines, harbours, churches, &c.

In the second chapter, we have a physical description of the islands, an account of the currents, climate, earths, plants, animals, and all other subjects of Natural History. From this part of the work we subjoin a short extract.

“CORVUS CORAX. The raven. In Feroese *ravnur*, is a bird of prey very common in Feroe. There is a speckled variety, known here under the name of the white raven, but it is not so common as the black, and is not to be considered as a different species; for pairs are found on these islands, one of which is black and the other speckled, and in one nest may be seen both black and speckled young ones: some assert that the speckled after a few years become black. The raven builds its nest in March, in the high steep hills, and lays four eggs. It is dangerous to the lambs, which it kills as soon as dropped, and sometimes the mother also, when they have become weak in consequence of a severe winter. It is also remarkably fond of the eggs of other birds; but when the puffin, *alca arctica*, catches the raven in its hole, it darts its claws into its breast, seizes it by the neck with its bill, and when they issue from the hole struggling with each other, the raven endeavours to ascend to the land, and the puffin to descend to the water; but the latter, for the most part, is the victor: for when the raven's feathers become wet, it can no longer save itself, and must perish. The raven finds a formidable enemy at land in the sea-pie, *hematopus ostrilegus*, which follows it in its rapid flight, and, darting its long sharp bill into its back, makes it scream out. The sea-pie then, by a shrill cry, collects several more, which pursue their common enemy, and oblige it to seek shelter in some hole, where its back can be protected. In order that this destructive bird may be exterminated, every man who is in a condition to go out to fish, must deliver every year the bill of one raven, or the bills of two crows; or failing these, pay a certain sum to the provincial judge. But all the inhabitants are not equally ready to assist in extirpating the ravens; as there is a saying in Feroe, that this bird never does any hurt to the farm where it builds its nest. If a man, therefore, drives it into his neighbour's premises, it spares the lambs of the latter, but attacks, wherever it can, those belonging to the former. The ravens, however, are of some utility to those who have sheep, as they give notice, by their assembling, when one of these animals has fallen down a precipice, so that it can be recovered, and carried home to be used as food.

“**CORVUS CORNIX.** The common crow. In Feroese *kraaka*. Crows are here very abundant; they build their nests in the clefts of the rocks or on the steep sides of the hills, where they lay four or five eggs. They are thievish and mischievous animals; pick the seed from the fields, dig up the newly-planted potatoes, and at the same time, when they have young, carry off the goslings and young ducks, destroy the barley in autumn before it is ripe, and the fish hung up to dry. They are also very troublesome to those who have gardens, as they cut off the cabbage-shoots, and those of almost every other vegetable production. In winter, especially where they are not scared by shooting at them, they are so bold as to enter the houses where people are sitting, if the doors are open. They may be sometimes frightened by hanging up old clothes, but they soon are taught by instinct to distinguish a gun, and to keep without reach of shot. They are often seen at ebb-tide collecting shell-fish, with which they fly up into the air, and then let them fall on the rocks, in order that they may be broken. In some parts of Feroe they assemble to the number of one or two hundred in one place and at one time, as if they had all been invited on purpose. A few of the flock sit with drooping heads, others seem as grave as if they were judges, and some are exceedingly active and noisy. At length, in the course of about an hour, the company disperse; and it is not uncommon, after they have flown away, to find one or two dead on the spot; whether these were criminals punished for their offences, or invalids which died in consequence of some disease, cannot easily be determined.” P. 220.

The scientific name of the Eider Duck is *Anas Mollissima*, and it is abundant in the Feroe Islands, but it seems that the Royal mandate for preserving them is not strictly observed. Half a pound of Down is commonly obtained from three nests, but it is so mixed with grass and other foreign matters, that forty pounds of feathers will produce but fifteen of the clean down. A pound of the clean Down sells at Ham-burgh for three dollars.

The third chapter is employed in the economical description of the islands, their agriculture, gardens, fisheries, mechanics, trade, dresses of the inhabitants, and their mode of living. The description of the Whale Fishery is peculiarly interesting,

The fourth and last chapter exhibits a political survey of the islands, and describes the characters and manners of the inhabitants. We subjoin an account of their weddings.

“ Sometimes a young man in Feroe endeavours to gain the affection of a young woman without communicating his intentions to any of his friends; but as soon as he obtains the young

woman's consent, he no longer thinks concealment necessary. If he proves unfortunate in his suit, has no means of access to the object of his love, or is unacquainted with her parents, he employs the intervention of some respectable person, who makes the proposal in his name. This confidential friend waits upon the young woman and her parents, acquaints them with the young man's intention, and receives their answer. If the offer be rejected nothing more is to be done, and the suitor must direct his views to some other quarter; but if no objections are made by any of the parties, the lover repairs a week after to the house of the young woman with his high hat on his head, and his wooing staff in his hand, as a signal of his errand. Persons of higher rank celebrate their weddings at any period of the year they think proper; but the common people marry only in the autumn, which is their slaughtering time. As the wedding-dress of both sexes has been already described, I shall here only make a few observations in regard to the ceremonies. The bridegroom has two men, who are generally selected from the most respectable of his friends, and whose duty is to accompany him to and from church, and to dress and undress him. The bride has also two bride-maidens, who dress her, and who, during the ceremony, stand behind her and the bridegroom; she has also two young men called *lejafoynar*, that is, leaders, who each laying hold of an arm, accompany her to the church, hand her into her pew, and when the service is over, attend her in the same manner back to the house where the wedding is celebrated. The bridegroom first repairs to the church, with all his male attendants walking in pairs; and then the bride, who, however, is preceded by a company of bride-girls, (*þyglar*,) all neatly dressed and ornamented, who arrange themselves in a row in the passage before the pew appropriated for her, where they remain standing till she and her maids have passed them*. During the ceremony a great many candles are placed on the altar; and when it is ended, which is generally in the afternoon, the company return. After the new married pair have received a congratulatory kiss from each of the guests, they all sit down to a dinner, which consists of soup made with beef, or lamb; roast beef, or lamb, succeeded by rice soup, plum tarts, and a kind of fritters without apples; and on such occasions there is always a plentiful supply of brandy and ale, which is handed about by cup-bearers. When the dinner is over, and a thanksgiving hymn sung, the apartment is made ready for dancing. The bride and bridegroom, with the whole company, form themselves into a circle, and joining hands, dance

* A widow, or bride, who is pregnant, has no bride-girls at her wedding; and in this case the men and the women walk promiscuously together.

round in cadence, towards the left side, to the sound of a nuptial song, which is sung by all the dancers in full chorus. If the apartment is not large enough to admit the whole company to make one circle, they form themselves into two or more concentric circles.

When the evening has been spent in dancing, the cup-bearers enter, and giving a loud thump on one of the beams, summon the bridegroom to bed for the first time; half an hour after they give a second thump, and summon the bride to bed; this ceremony is repeated, and afterwards the bridegroom is summoned to bed for the last time. The bride is conducted first to bed, in which she lies down half undressed, and on this occasion she sheds a few tears; the same ceremony is observed in regard to the bridegroom, who, however, lies down without dropping any tears. When both are in bed a couple of psalms are sung in most places, and the evening prayers read, after which the company retire, and continue their dancing as long as they think proper. Next morning the wedded pair receive in bed presents from the guests, which generally amount to one or two crowns, and a glass of wine, or brandy is given to each person present. The whole of the day is spent in feasting and dancing; but after dinner one of the most ingenious of the guests brings in a rump of roast beef, part of the cow killed for the wedding, the tail of which, adhering to it, is bent upwards and ornamented with ribbons; but the whole piece sometimes is decorated with painted, or gilt paper; it is introduced with a poetical oration, the subject of which is a panegyric on the dish; and sometimes the fate and history of the cow is detailed in this speech, with a tiresome and insipid minuteness. The vessel containing the dish is placed at the upper end of the table, where it is handed from the one to the other, each of the company, if they choose, giving vent at the same time to some witty and extempore effusion in verse, which either contains some trait of satyr, or is calculated to excite a roar of laughter*.

Christmas also is a period of pastime and mirth to these islanders, at which time they assemble on Sundays and holidays in the afternoon, to amuse themselves with singing and dancing; but they never drink, or indulge in any games that could tend to corrupt their morals.

* Some injury done to them by their superiors, or rulers, serves sometimes on such occasions as the subject of these effusions. The following is an example; an inhabitant of Feroe was once condemned to pay a fine for shooting an eider-duck, though the witnesses differed in regard to the colour of the fowl, the one asserting it to be grey, and the other affirming that it was white. The culprit, therefore, turned the whole procedure into verse, and with so much satirical humour, that it afterwards served as a fund of amusement to various companies.

The translator has not given us an opportunity of thanking him by name, for which we are sorry, as his performance is in every respect very creditable to him, and we feel ourselves authorized to recommend this book as a valuable Geographical present. The volume is illustrated with a map, the scale of which is of Danish miles. The Danish mile is somewhat more than four miles and a half English. But it must be remembered, that in the translation where miles are mentioned, English miles must be understood. The work is also embellished with other engravings.

ART. XII. *An Inquiry into the Consequences of neglecting to give the Prayer-Book with the Bible; interspersed with Remarks on some late Speeches at Cambridge, and other important Matter relative to the British and Foreign Bible Society.* By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity at Cambridge. 8vo. 80 pp. 2s. 6d. Rivingtons. 1812.

WHEN we consider the rapid progress which the Bible Society is now making throughout the kingdom, we must admit, that few subjects are more entitled to the present attention of the public, than that, which is proposed for examination in the work now before us*. For, if the good which this Society, by Dr. Marsh's own admission, is calculated to produce, is yet attended with the evil, which he ascribes to it, the friends of the Establishment must seriously consider, whether they can with safety, or even conscientiously, continue their support. For our own parts, we scruple not to declare, that, judging from the works which have hitherto come under our notice, we have been disposed to view this Society in a very favourable light. We have considered it as accompanied with certain good, and only uncertain evil; for the danger usually ascribed to it, is such only, as would arise from an abuse of the institution, from which nothing human is exempt: and since the presence and co-operation of Churchmen in this Society must serve at least as a check on the dissenting interest, we have been accustomed to believe, that the more powerfully this Society was supported on the part of the Church, the less would be the danger of its being perverted to purposes inimical to the Church. But, if on a further hearing of the cause, which we have already tried,

* We have printed this article exactly as we received it, in deference to the very eminent person by whom it was communicated; but we would have it understood, that some of the admissions in it, by no means express the unanimous sentiments of the Editors of the BRITISH CRITIC.

new matter should come out in evidence, which had not been adduced before, the verdict must be given, without regard to opinions, founded on different data.

We have already observed, that the danger usually ascribed to the Bible Society, is such only as would arise from a perversion of its avowed objects. But if it can be shown, that it is dangerous to the Established Church, even without such perversion; if it can be shown, that there is danger inherent in, and inseparable from, the very constitution of the Society, the light in which we have hitherto viewed it, in company with a large proportion of the British public, will be totally changed. We shall then have an evil, not against which we must guard, but which we must remove, if we intend that the Church shall be preserved. And it is obvious, that a remedy, which would serve in the former case, might be no remedy in the latter case. The cure of an existing malady, and the prevention of a possible one, may require very different modes of treatment. And hence the co-operation of Churchmen with the Bible Society, however well it may be calculated to prevent contingent evil, may tend even to increase an evil, which already exists.

The grand question therefore, whether Churchmen should withdraw themselves from the Bible Society, or not, will resolve itself into the two following subordinate questions.

1. Has Dr. Marsh succeeded in his attempt to prove, that there is real danger to the Established Church, in the present practice and constitution of the Society, even without a departure from its avowed object?

2. In the event of having proved this point, is he further able to show, that the danger thus existing is increased, instead of being diminished, by the co-operation of Churchmen in the Society?

If he is able to establish both these points, we must confess, that the grand question can be answered only in the affirmative. Let us proceed therefore to an analysis of his Inquiry. The very title of it declares on what ground he has taken his stand; and a firmer position he could not well have chosen. He objects, not to the distribution of the Bible, either by the hands of Churchmen, or by the hands of Dissenters; but solely to the omission of the Liturgy. At the very opening of the work, he says,

“Whoever objects to the British and Foreign Bible Society, is invariably asked, Where is the harm of giving away a Bible? I will answer therefore, by saying, None whatever; on the contrary, the more widely the Scriptures are disseminated, the greater in all respects must be the good produced. Having answered this question,

question, and, as I hope, to the satisfaction of every member of the Society, I beg leave to ask in my turn, Where is the harm of giving away a Prayer-Book?"

He thus very fairly questions, in their own manner, the persons who contend for the distribution of the Bible alone. He then asks of Churchmen, (to whom alone his arguments are addressed) whether it is not *useful*, and thirdly, whether it is not *necessary* to distribute the Prayer-Book in company with the Bible. He afterwards adduces arguments in support of that necessity, which are really so convincing, that we are no less surprized than Dr. M. himself, that Churchmen and Clergymen, in an English University, should "reprehend a Professor of Divinity, because he contended that the Prayer-Book should be distributed with the Bible."

The reprehension here meant, was displayed in some of the speeches delivered in the Town-Hall at Cambridge*, on the day of the public meeting for the formation of an auxiliary Bible Society, when Dr. M., it seems, incurred the displeasure of several of the speakers, especially of Dr. Milner and Dr. Clarke, for his objection to the distribution of the Bible alone, or without the Prayer-Book. This objection he first made in a Sermon preached last year at St. Paul's, and repeated in a printed Address to the Senate, which, as appears from the date, was circulated in the University a short time before this public meeting. The objection therefore, thus recently published, was such an obstacle to the practice of the Bible Society, that every effort was made to overrule it. But the defence, which was set up on that day, of the practice of giving the Bible *alone*, has put such weapons into the hands of our experienced controversialist, as his adversaries will hardly be able to resist. And we must confess, that even before we had seen his Inquiry, our faith in the Society had been already staggered, by the very arguments which were used on that day in its defence†.

* From the circumstance, that the Meeting was held in the Town-Hall, we infer, that it was not a meeting of the University in its corporate capacity, but a meeting only of individual members in company with persons belonging to the town and county.

† The speeches were first printed in the Cambridge Chronicle, but were immediately reprinted in London. A new edition has been lately printed at Cambridge; but, as we have been informed, with some alterations.

The point on which Dr. M. is at issue with his adversaries, is, not whether Churchmen shall distribute the Bible, but whether Churchmen shall omit the Prayer-Book; and the misrepresentations, to which many of his adversaries have had recourse on this subject, where misapprehension seemed almost impossible, deserves severe censure. Truth is not to be supported by distortion; and if arguments cannot be answered in a fair way, they ought not to be answered at all. There is so little connexion between an objection to the leaving out the Prayer-Book, and an objection to giving the Bible, that there must be great want, either of discernment, or of candour, when men can argue, as if the two objections had the same meaning. The danger however, which Dr. M. apprehends, has been so represented, as if he meant that it arose from the use of the Bible. We have already declared, that our own prepossessions have been hitherto in favour of the Society, to which he objects: but we think it our duty to expose sophistry, and to embrace truth, wherever we may find either the one or the other.

In the second and third sections of this work, the author combats, and as we think successfully, the arguments for the distribution of the Bible alone, which are founded in the notion, that to distribute more than the Bible, is incompatible with true Protestantism. To understand his reasoning, both here and in other parts of his Inquiry, we must always remember, that he addresses himself solely to Churchmen, that he expressly declares, he has no desire to interfere with the Dissenters, or to urge their acceptance of a book, which they from principle reject; but that the whole of his argumentation is confined to a question of *consistency*, namely, whether Churchmen, as such, can, without a dereliction of their principles, partake of a Society, which, instead of distributing both Bibles and Prayer-Books, distributes the Bible alone. In examining the arguments for distributing the Bible alone, he has shown that their fallacy consists in the confusion of things, which are quite distinct. Every Protestant must admit, that the Bible alone contains all things, which are necessary for salvation. But it does not therefore follow, that Churchmen sufficiently provide for religious *instruction*, if they do not also give the Liturgy, as an exposition of the *doctrine* contained in the Bible. If our Reformers had been of this opinion, they would neither have composed the Liturgy and Articles, nor would they have enjoined, that children, as soon as they are able, should learn the Church Catechism. Again, the Bible only is the religion of the Protestant. But as there are so many different kinds of Protestants,

tants, and the Articles of Religion, belonging to one party, are often contradictory to those of another, an appeal to the Bible only can never determine what kind of Protestant is meant. If Churchmen therefore make no *distinction* between Protestants of one kind, and Protestants of another, they proceed on a levelling principle, which must be fatal to the Established Church. On this amalgamation, we have already (Brit. Crit. vol. xxxviii. p. 579) declared our decided opinion, and described it to be “productive of the most pernicious consequences.” When Dr. Clarke therefore, to vindicate the practice of giving the Bible alone, reproaches those who complain of that practice, with forgetting they are Protestants, we must agree with Dr. M., that he exposes himself to the imputation of forgetting that he is a Churchman.

But we are still more surprized at the language held by the Dean of Carlisle; and we are at a loss to comprehend how he will be able to remove the objections, which our author has produced in his third section. We have not yet heard, whether he intends to reply; but if he does, we hope, especially as he declared at the meeting his thoughts of going to press, it will not be in an *anonymous* publication. His rank and character require, that some explanation should be given to the public in his own name, which may justify his application of the term “corrective” to the Prayer-Book, and at least palliate his comparison of it with Popish tradition.

In the fourth section a parallel is drawn between the religious instruction afforded by Mr. Lancaster, and the religious instruction afforded by the Bible Society. At the same time a parallel is drawn between the religious instruction afforded by the Madras system, and the religious instruction afforded by the Society for promoting Christian Knowledge, which, as Dr. M. observes, is a Society both for Bibles and Prayer-Books. Here we must confess, that the parallel in both cases is so exact, that there seems to be at least an inconsistency, when Churchmen disapprove the Lancastrian system, and yet promote the Bible Society. It must be observed however, (what indeed Dr. M. himself admits) that the analogy holds good only in the *home* department of the Society; and we were pleased to meet with the candid acknowledgment, that

“Its operations abroad are not only unobjectionable, but highly laudable.”—“The Liturgy of our Church, (he observes) has no concern with the distribution of Bibles, where Christianity is professed under a different form.”—“But, (as he further observes) when Protestant Churchmen and Protestant Dissenters combine for the distribution of the Bible at home; and a Society,
thus

thus composed, *omits the Liturgy*, because the Dissenters could not otherwise partake of it, such a Society is formed on terms of inequality, and the sacrifice is made on the part of the Church."

The fifth section is historical, and contains many curious and interesting facts respecting the measures which preceded and followed the abolition of the Liturgy in the reign of Charles the First. The sixth section is a continuation of the subject, and applies those facts to the events now passing before us, in reference to the Bible Society. It has been long observed, that there is a *general* resemblance between the Puritans in the time of Cromwell and the Methodists of the present age. But we were certainly not aware, that there was so close a resemblance, both in the conduct and in the language of the ancient Puritans when they were preparing to abolish the Liturgy, and the present conduct and language which Dr. M. has detailed in the sixth section. As our limits do not permit us to enter into the comparison, we must refer our reader to the work itself, where he will find materials for very serious reflection at the present period. Facts, we all know, are stubborn things; and the same cause which has once produced an effect may produce it again. We are extremely sorry, that a very late event has enabled us to increase the number of examples, in which the present history of religion corresponds with the age of Charles the First. It is well known, that the City of London then took a prominent part in the overthrow of the established Church. Now this same City, in its corporate capacity, has not only granted 300*l.* to support a system of education which *is not* for the established Church, but has lately refused its support to a system of education which *is* for the established Church. With such examples before us, we have more reason than ever to apprehend the consequences that must arise from a neglect of the Liturgy, which Dr. M. very justly styles the bulwark of the Church.

In the seventh section, he considers what remedy may be best applied to remove the danger of the Bible Society. In the first place he adverts to the remedy proposed by its advocates, that Churchmen in general should become members of it, and thus obtain a preponderance over the dissenting influence.

"But," says Dr. M., "is it not owing to the dissenting influence, that, when the Society distributes Bibles at home, those Bibles are not accompanied with Prayer Books? Are not Prayer Books omitted for this very reason, that it is a *joint* concern between Churchmen and Dissenters? A religious society, consisting
of

of Churchmen, has nothing to prevent it from distributing both Bibles and Prayer Books. But as soon as the dissenting influence is mixed with the Church influence, the distribution of the Prayer Book by a society so composed is at once prevented. Even, therefore, if all the Bishops, and all the Clergy of England and Wales, became members of the Society, it would still remain a Society for Bibles alone. No preponderance whatever on the part of the Church would alter the *constitution* of the Society. The evil consequences, therefore, of neglecting to give the Prayer Book with the Bible, instead of being diminished by an accession of Churchmen, are really increased by it, for every addition of Churchmen is an addition of contributors to the evil."

Here then we perceive the important difference between the mode of curing an existing evil, and the prevention of a contingent one. We still retain the opinion which we have always supported, that the presence and co-operation of Churchmen are the most effectual means of preventing an abuse of the Institution, or of its application to other objects than that which it professes. But if there is an evil in the constitution itself, we are forced to admit, that such an evil is not corrected, but confirmed by the contributions of Churchmen.

"If it be said," continues our author, "that Churchmen who become members of this Society are not restricted in their individual capacity to the distribution of the Bible alone, I answer, that the very circumstance of their joining this Society, though it does not actually prevent their procuring Prayer Books elsewhere, has a natural and necessary tendency to diminish, in the opinion of Churchmen themselves, both the importance of the Liturgy, and the consequent frequency of its distribution. As this tendency of the Society is very important in its effects, and yet in general is not perceived, it will be worth our while to analyse and examine it in its several relations."

We cannot transcribe the whole of this analysis, and the matter is so compressed as to be incapable of abridgment. We must content ourselves, therefore, with recommending it to an attentive perusal, and shall only state the result in the author's own words at the end of the section. After having shown not only the tendency of the Society to bring the Liturgy into neglect, but that Churchmen, by becoming members of it, learn to justify the neglect, he observes, that under such circumstances

"It would be a poor consolation to produce examples of Churchmen, who, though members of this Society, are sensible of its defects, and endeavour to supply them by their individual exertions.

exertions. For such examples would not only be exceptions to the general rule, but exceptions to the vindication of that rule. We must argue, not from single instances, but from the general character of the Society, and its general effects. And what are those general effects, but to bring into neglect *the bulwark of the Established Church?* When Churchmen and Dissenters unite in a Society for the distribution of the Bible alone, even where the Church of England is established, and Churchmen conform to this regulation, because the Dissenters could not otherwise join with them, they sacrifice their own principles to those of the Dissenters *. If the operations of the Society were confined to foreign countries, the objection, which is founded on the omission of the Liturgy, would at once be removed. The Liturgy of a particular Church has no concern with the distribution of Bibles, where that Church is not established; but where it is established, we must either preserve the criterion and test of that establishment, or abandon the establishment altogether. When Churchmen and Dissenters, therefore, agree to act on a principle which excludes that criterion and test, and excludes it where the Church of England is established, an union of such parties on such a principle must ultimately lead to *the ruin of that party which makes the sacrifice.* When Dissenters distribute the Bible alone, they do all that is requisite on their part. They have no Liturgy to distribute, and consequently omit nothing which either their duty or their interest requires. But when Churchmen, who have a Liturgy, neglect to distribute it with the Bible, both duty and interest are neglected on their part. They neglect the distribution of the book which constitutes the Churchman. They make approaches therefore to the Conventicle, while the Conventicle makes no approaches to the Church. Thus the Church is undermined, while the Conventicle remains entire.

* “ As far as I can judge, the very reason which is assigned for not giving the Prayer Book with the Bible, is a reason why Churchmen should be careful to abstain from that neglect. The more desirous the Dissenters may be that the Prayer Book should be omitted, the more desirous should Churchmen be to distribute it. But if I understand Dr. Milner rightly, he considers the objection of the Dissenters to the Liturgy as a reason, not only why Churchmen may omit the Liturgy when they give the Bible, but why they may omit it with safety. For he says, ‘ As the adoption of the Liturgy is not to be expected while Dissenters of several denominations adhere to their present system of ceremonies and Church government, I would not represent the distribution of the Bible alone as a thing that cannot be done with safety, unless accompanied with the *corrective* of a Prayer Book of the Church of England.’ ”

“ So long, therefore, as the British and Foreign Bible Society retains its present constitution, I can discover no other remedy for the evil, which has been the subject of this Inquiry, than that Churchmen should withdraw from it, and transfer their contributions and their influence to that true Church of England Society, the Society for Promoting Christian Knowledge.”

The eighth section is wholly employed in the consideration of the consequences which would follow from such a transfer of contribution and influence. Mr. Vansittart, in a Letter which he published as an Answer to Dr. M.’s Address to the Senate, had observed, that if Churchmen now withdrew from the Bible Society, the Society would either cease to exist, or the Dissenters alone would have the honour of conducting it, and of disseminating the Scriptures throughout the world. To this Dr. M. replies, that he proposes, not that Churchmen should cease to propagate the Gospel in foreign parts, but only that they should act through the means of another Society. But it is said, that this Society is not so active as the modern one.

“ Let the inferiority of its energies,” says Dr. M., “ be admitted in any proportion you please, yet if those energies are exerted with safety to the established Church, and the energies of the modern Society are not, we had better have security at home, with diminished energy abroad, than diminish our security at home by increasing our energy abroad.”

And as he farther observes, there is one respect in which the ancient Bible Society is much better calculated to promote Christianity among the Heathens than the modern Society.

“ For the latter is rather a preparatory Society; it prepares the way for the exertions of Missionaries, by supplying them with Bibles in various languages. But no Missionary can be employed by the Society, for the sending of Missionaries would be contrary to its constitution. Now the former Society not only can, but actually does employ Missionaries for the propagation of the Gospel, and would increase their number with an augmentation of its funds. I know, indeed, that the advocates of the modern Society think nothing more is requisite for conversion to Christianity than the simple operations of their own body. They think the Bible, when once distributed, whether amongst Mahomedans or Hindoos, whether amongst Tartars or Chinese, will make its own way, without the aid of a Missionary to explain it and to enforce its doctrines.”

As we ourselves have exposed the weakness of this opinion, when we reviewed Dr. Buchanan’s Sermons, and it is
important

important that the public should be undeceived in this matter, we beg leave to repeat what was said on that occasion. (Vol. 28, p. 584, 585.) Having stated that Dr. B. "seems even to think that the nations of Asia might be converted to the religion of Christ, merely by translating the Bible into their several languages, and circulating those translations among those who can read," we asked,

"Were the mere studying of the Bible sufficient not only to convert idolatrous nations from their error, but also to make them members of Christ, children of God, and inheritors of the kingdom of heaven, why were the apostles commanded to go into all the world, and preach the Gospel to every creature, when they could have written the Gospel in the languages of the earth, and thus converted the nations by writing, without incurring those dangers, to which, by their travelling and preaching, they were daily exposed?"

In the same section, Dr. M. proceeds to a further consideration of the consequences, which would ensue from a secession of Churchmen from the Bible Society. He says,

"If Churchmen in general resolved to act by themselves in the distribution of Bibles and Prayer-books, and Dissenters formed another society for the distribution of Bibles alone, agreeably to their respective religious opinions, the two societies might act without mutual bitterness, and without an encroachment on each other's rights. Surely harmony might be preserved, without requiring that one party shall sacrifice to the other. Nor can such a sacrifice be necessary for the purpose of conducting the operations abroad. The competition which might ensue, would be a competition for good; and as each party would retain the full possession of its own doctrine and discipline, there would be no drawback on either side to interrupt the harmony of their proceedings."

But the concluding part of this section, is that which we consider as the most important, because it brings the whole of the inquiry into one point. It has been frequently, and indeed justly observed, that Churchmen should not refuse to join the Dissenters, when they can do it with propriety, and that if the presence of Churchmen is the most effectual check on the dissenting interest in the Bible Society, even they, who at first objected to it, must now admit, that it is the best policy to join it. It is therefore of the last importance to ascertain, when we can join the dissenters with propriety, and if such a junction will afford the remedy which is desired.

“ On this subject,” says Dr. M., “ I agree with Mr. Vansittart (and here also with Dr. Milner) that the co-operation of Churchmen with dissenters, so far as they can conscientiously co-operate, is the best mode of lessening the evils of dissent. But when Churchmen and dissenters co-operate in the omission of the Liturgy, which is the bulwark of the established Church, it is a co-operation, in which I must declare for myself, that, as a *Churchman*, I cannot conscientiously join. And in respect of the danger, for which such union is supposed a remedy, though I may clearly perceive, that a society of dissenters, professedly formed for the advancement of religion, may easily become a *political engine*, yet I cannot subscribe to the opinion of those who think that the dissenting interest of the society in question will receive the most effectual check from the presence and co-operation of Churchmen. The most effectual barrier against the rising power of the dissenters, would be a general union of Churchmen with Churchmen, all acting on a common principle, and that principle, the principle of the established Church. But the remedy now applied, in the co-operation of Churchmen with dissenters, though it is considered as effectual, is really worse than the disease. While it provides against contingent evil, it creates a present one; in the hope of preventing political mischief, it undermines the established religion; without receiving the smallest compensation, it surrenders the interest of the church, by bringing Churchmen and dissenters to act upon a common principle, which excludes what is essential to the church. Thus the strength of the establishment, instead of being retained within its own channel, for its own preservation, is not only diverted to another channel, but turns the current against itself.”

We must now call the attention of our readers to the test, by which we proposed to try the merits of the present work. We observed, that the grand question, whether Churchmen should withdraw from the Bible Society, depended on two subordinate questions; first, whether danger, not contingent but actual, existed in the Bible Society; and secondly, whether actual evil, in case it existed, could equally with contingent evil, be remedied by the co-operation of Churchmen. Both of these subordinate questions have been closely examined by our author, and we have endeavoured to state, with impartiality, the leading arguments on each of them. It may be expected therefore, that we should now deliver the verdict, of which we spake in the first paragraph of this article. But when we consider, that we should thus undertake to decide on a question, which now agitates the whole kingdom, we must confess, that on a more mature reflection, we would rather consider our readers as the jury, which shall pronounce the verdict. We would recommend to them an attentive

attentive examination of the work itself, which contains such a variety of matter, condensed in so small a compass, that we have been able to do little more, than to give a general notion of it. And though we do not presume to prescribe to our readers the part which they should take in respect to the Bible Society, yet as the welfare of the church, and consequently of the state, is involved in the momentous question which is now before them, we earnestly request them not to decide upon trivial and superficial, much less on interested grounds, but to select every solid argument, and then to determine from the dictates of their own conscience.

ART. XIII. *The Remains of Joseph Blacket; consisting of Poems, dramatic Sketches, the Times, an Ode, and a Memoir of his Life. By Mr. Pratt. 2 vols. crown 8vo. 11. Sherwood and Co. 1811.*

WHEN we call to mind that these volumes were published very principally for the purpose of procuring assistance for the orphan daughter of the very ingenious author, we regret even the short delay which has unavoidably taken place in our notice of them. When we connect them also with the name of our truly valued and lamented friend, Mr. W. Boscawen, who, to the full extent of his ability, patronized the author while living, and his child when he was no more, we feel a still more lively wish to make amends for our omission.

The pleasure of wondering at efforts, apparently disproportioned to the means enjoyed, is often the chief attraction to the works of untaught or self-taught authors. This is not altogether the case in the productions of Blacket; in whom is seen a great versatility of genius, and a liveliness of imagination, united with a character very singularly benevolent and pleasing.

Joseph Blacket had few advantages of education, and when he left the country was apprenticed to his brother in London, to learn the trade of a shoe-maker. Here, unfortunately, perhaps for himself, though not for his fame, he imbibed a taste for dramatic writing, from seeing Shakespeare played by Kemble; and from that time was assiduous in his endeavours to qualify himself for the character of an author. There can be little doubt that the extraordinary efforts which he made to find time for study or writing, without neglecting his business, tended to undermine his

constitution. From these causes, his life was short and eventful. He was born in 1786, in Yorkshire, married in 1804, lost his wife in 1807, and died August 22, 1810, leaving an orphan daughter and an aged mother. The whole of his history is included in less than 24 years, and yet he has left materials for two volumes (not very small) of letters and poetical effusions, of which the second volume is principally dramatic. His very kind and affectionate friend, Mr. Pratt, has taken care to give his volumes the advantages of an elegant form, with the embellishments of an engraved title, a portrait of the author, and an illustrative frontispiece to the second volume. But by these ornaments the useful profits of the edition are not to be diminished; and it is right that the public should know what the editor has very properly told, that

“ Mr. MASQUERIER complimented him with the sketch of the author’s portrait, the engraving from which presents to the reader a most excellent likeness of the original. Mr. James Ward favoured the editor with the vignette, taken from a passage in the poems; as did Mr. Jones, of Portland Street, with the very fine drawing, from which the engraving is made, in front of the second volume, illustrating a sublime exertion of Mr. Blacket’s Muse. The liberal spirit here acknowledged has influenced Mr. Freeman and Mr. H. R. Cook, the engravers, both of whom, I am informed by competent judges, have wrought for considerably less than their usual prices; and the last, assuredly not least, in that combination of kindness in a good cause—the protection of the fatherless child of a man of worth and genius, is unquestionably such—the Publishers have, on this occasion, voluntarily resigned a considerable share of their established profits, to augment the fund of the orphan, after disbursement of the inevitable expences of publication, which they take upon themselves. In a word, there is not a person concerned in these volumes, of any description, who has not testified a very generous desire and endeavour to promote the aim and end for which they are brought before the public.” P. lxx.

All this is extremely gratifying and honourable to every person concerned. A letter from Blacket to Mr. Pratt, dated April 19, 1810, evidently paints him as very near his end; but it exhibits so many pleasing features of his character, that we are tempted to insert it.

“ You must not attribute my silence to neglect—no! believe me, Sir, I am, and ever have been, proud of holding the pen to address you.

“ I know you will first ask me, how I am? To which kind question I answer, most lamentably! Worn, worn, my dear friend,

friend, to a thread ! My poor legs and arms mere drumsticks ! My respiration thick—sometimes shuddering in ice ; sometimes burning with fever.—A fate worse than that of Tantalus !

“ Dr. Fearon has just dropt in—he staid not five minutes. ‘ Well, Dr. Fearon,’ said I, ‘ I suppose you will now allow that I am verging fast towards the grave ? ’ ‘ Why Sir,’ answered he with kind motives, ‘ we have an approaching summer, and on that we must at present rest our chief hopes : the fine warm months frequently produce in your case the most beneficial effects. ’

“ Alas ! when will this fine weather arrive ? April, instead of the ‘ sweet breezes of the south, blusters on us like the Boreas of December,’ bellowing around like a disordered spirit ; and I cannot so much as look out at my window to catch a sunbeam.

“ You must excuse me for not writing at large, my poor distracted head will not bear it ; and Dixon’s hand is so difficult to read, that I doubt you would make little of him.

“ I suppose this will find you in the cottage circle ?—May its inhabitants be happy ! and may the sympathetic heart, which drops its generous tear for the sufferings of others, never, never experience the pang of shedding *one* for the sufferings of its own.

“ The good Duchess of L—— is still busily employed in procuring me subscribers ; but, as you communicate, I need not say much on this subject.

“ I would have you send her Grace one dozen and a half of poems ; she will soon send them adrift, good and gracious being that she is !

“ Remember me to Mr. Marchant most kindly.

“ Your letter first gave me the awful and important intelligence of the disturbance in your city :—’tis well that Fortune placed Blacket in an humble situation.

“ I glory in rational, (not riotous,) legitimate, not ‘ mobbed’ liberty !—dear is the name of freedom to my heart !—weak and miserable as I am, I yet would cross the bayonet with Oppression, and give stab for stab with that wretch, who dared to infringe on the just privileges of my countrymen and my country.

“ I have said too much, my head is dizzy.

“ Very dear Sir, your faithful

“ J. BLACKET.”

Vol. i. p. 90.

In the great variety of his poetical compositions here collected, we are inclined to insert one, which, from the originality of its style, and force of its expressions, seems to mark the state of the author’s mind when he wrote it.

BRITISH CATALOGUE.

POETRY.

ART. 14. *Joseph. A Religious Poem. Historical, Patriarchal, and Typical. With Notes, in two Volumes. By the Rev. Charles Lucas, A.M. Curate of Avebury, Wilts. 8vo. Two Volumes. 1l. 1s. Sherwood and Co. 1811.*

That a poem on a sacred subject may be both beautiful and attractive, we have sufficient instances to prove beyond all doubt; and the plea of this author, against certain critics, is so far valid, and almost superfluous. But that *his* poem answers that description, or would have proved the point, had it not been exemplified before, we cannot so far compliment him as to assert. The history of Joseph, as related by Moses, is, in all its circumstances, one of the most touching and interesting that exist; but as the particulars are, for that very reason, almost universally known, no curiosity or suspense can be introduced into the narrative; and the imagination must be singularly gifted, which could invent new, yet proper, incidents and embellishments. This felicity is assuredly not possessed by Mr. Lucas, nor will his mode of narration be preferred by many to the simpler, but more affecting style of Moses. Joseph, when bought by Potiphar, is thus made to tell his own story.

“ My name is Joseph. I derive my race
From holy Abraham. Jacob my sire
If yet he live! if no sad filial [rather *parental*] pang
Lay his grey hairs with sorrow in the grave!
And ten more sons sojourn in Canaan’s land;
But none among them, tho’ our elder all
Claim’d the same mother’s love! There, valued stores
Of substance, and the earth’s best gifts, his God
With liberal hand hath blest’d and multiplied.
A man of peace he is; rich in his flocks
And herds, *primordial* wealth, which freely feed
O’er nature’s pasture; he nor ploughs the soil,
With busy labour of the husbandman,
Nor leaves his home for war or merchandize.
Six years are past—But wherefore should I dwell
On scenes, where memory fain would lose her powers?
To him I’m dead—he must be so to me!”

Vol. i. p. 11.

Here certainly is no rival of Moses. Afterwards we find him writing what Moses, without a very extraordinary gift of prophecy,

phcey, could not have written: and it may reasonably be doubted, whether he would if he could.

“ Swartz, Gerické, Vanderkemp, Kicherer,
Frank, Ziegenhausen, Freylinghausen, Schultz,
O ye have proved what Berkeley wished to be.”

Ib. p. 300.

To say the truth, the lines, (for verses they are not all) have no very close connection with the place where they stand, and might, we think, have been better introduced elsewhere, or even omitted altogether. The author says in a note, “ names not formed for metre, but something better.” But, as there are notes, why should not that something better have been reserved for them? It may seem perhaps unjust, to dismiss a work of so much extent and labour, with so short an account. But poetry is like wine, it is altogether a luxury, and if the flavour of a glass is bad, there is no temptation to try the rest. The author might be praised with justice for diligence, and for some branches of learning, but it must be with the reserve that those qualifications might have been better employed in a work of some different kind. For the present, it seems only to excel in the art of making an interesting narrative tedious.

ART. 15. *Modern Wonders, or Bell and the Dragon, a Poetical Romantic Narrative, in Two Cantos, dedicated to the Seven Champions of Christendom, with Notes of Admiration. Embellished with an appropriate Frontispiece.* 4to. 5s. Stockdale. 1812.

This is a facetious attempt to ridicule the controversy which at present exists on the systems of national education as pursued under the different auspices of Dr. Bell and Mr. Lancaster. However serious and important the subject itself may be, and decided as our opinions long have been in favour of Dr. Bell, it is impossible to read without a smile this poetical effusion. We cannot, however, refrain from expressing our wishes that the wit and humour had been exerted on a different subject. The following specimen will shew that this Hudibrastic attempt is far from contemptible.

“ Few words he muttered—next a book
Of magic lore from pouch he took,
If book it justly might be called,
Which Slate appear’d all over scrawl’d
With figures dark, nor understood,
Older than Lot, or Noah’s flood,
Of various tongues at Babel’s tower,
Of Isis and Anubis power,
Of Sphinx and Œdipus he treated.
And Baal by Israel’s seer defeated.

Of idol fraud through every nation,
 Of pious knack and conjuration,
 Pythagoras and transfiguration.
 From Simon Magus took his text,
 Berofus and Ocellus next,
 Judas Iſcariot the Pretender,
 Trophonius' Cave, and Witch of Endor,
 Of hocus pocus, elbow-shakers,
 Of whining knaves and convert-makers,
 Of Merlins, mountebanks, and quakers, &c. &c."

ART. 16. *British Scenery; a Poetical Sketch.* By a Quondam Oxonian and Caribufian. 4to. Bickerstaff. 4s. 1811.

This is a very good specimen of blank verse, and the author demonstrates himself to be both an accurate observer and an animated describer of the beauties of nature. In the poem the reader will find a pleasing sketch of many of the more picturesque scenes which, in this country, attract the attention and deserve the admiration of travellers. We subjoin the description of Bath.

"Of Europe's towns the queen, in structured pride,
 Bath stands unrivalled: Bath encircled round
 With girdle picturesque; why need I name
 Stoke? Abſtone? Wick? the fairy dale that winds
 Through intermingled meadows, copse and glade,
 And villages sequestered, (Freshford, Coombe,
 And Claverton) to Bradford's puny mart?
 Or Farley's rich domains and mouldering fane?
 But though I praise the countless charms that bloom,
 In Bladud's precincts, deem not I admire
 The crowded rout, or Ball's promiscuous stew
 Noxious with vapours dire, I ever shunned
 The motley group where with complacent air,
 Self sapient folly swells his frothy note,
 And the light coxcomb shakes his mealy wings.
 "Revere thyself," well did the sage advise,
 Who penned the maxim, folly's confluence shun,
 And fashions fickle brood led by caprice
 To emulate the rainbow, &c. &c."

ART. 17. *The Tocſin, with ſeveral Minor Poems.* By a Member of the Honourable Society of Lincoln's Inn. 4to. 4s. Bickerstaff. 1811.

This is an elegant publication, and very creditable to the poetic taste of the writer. The Tocſin, which introduces the tract, is a serious admonitory poem, in the manner of Goldsmith's Traveller, and much resembling that delightful composition in many particulars.

We give a specimen of the smaller poems.

Lines

Lines written while viewing the tomb of Ariosto, in the Church of the Benedictines at Ferrara. Nov. 13, 1796.

I.

“ Ye willows green that wide extend
O'er moist Ferrara's marshy shore,
Your heads in pitying languor bend,
And mourn your favourite bard—no more !

II.

“ Ye reeds that skirt his hallowed grave,
Where wildly wanders down the vale,
This purest stream, still milder wave,
And sigh along the passing gale !

III.

“ For here your poet, wildly great,
His magic numbers sweetly sung ;
And here inexorable fate,
For ever stopp'd his tuneful tongue.

IV.

“ Yet still Orlando's fame survives,
Where cold Orlando's poet lies,
Though Fate forbids the bard to live,
His wreath of laurel never dies.”

It is a pity that the author does not pay a little more attention to the accuracy of his rhymes, of which the preceding lines exhibit an example. We have also destroyed, as a rhyme to cry'd, soil, beguile, ascends, winds, &c. &c.

ART. 18. *Ovid's Metamorphoses, translated by Thomas Orgar. With the original Latin Text.* No. 1. 8vo. 48 pp. 1s. 6d. To be continued quarterly, in 15 Numbers. Sherwood and Co. 1811.

Though we cannot without reserve approve the execution of this translation, yet we are willing to allow that it has merit, and the pleasing modesty of the author puts that merit in its fairest light. “ At a period,” he says, “ so fertile in poetic excellence, it may excite surprise that, to translate a poet of so much celebrity, has devolved upon a man of no celebrity at all; and who has probably mistaken admiration of the author's beauties in the original, for abilities to do justice to those beauties in a translation.” The following specimen is in some respects favourable, in others not.

“ Earth had not yet by heav'n's paternal care
Upheld her balanc'd orb in ambient air,
Nor buoyant ocean stretch'd, on every side,
From shore to distant shore his billowy tide.

Earth,

Earth, water, air, maintain'd a mingled reign
 'Twas baseless earth, unnavigable main,
 And darken'd ether. Each forsook its form,
 To combat in one desolating storm.
 While heat with cold maintain'd a dubious fight
 The moist, the dry, the heavy, and the light
 Knew no restraint, but in confusion hurl'd,
 Vex'd with rude storms the elemental world.
 Jove to the mass a better nature gave,
 Divided earth from air, and land from wave;
 From flagging mists a finer essence drew
 To deck th' ethereal arch with liquid blue;
 Then pois'd the whole, bade jarring discord cease
 And bound the parted elements in peace." P. 6.

Among these lines the third and fourth couplet are eminently good: close to the original, and well expressed in English. The mention of Jove, soon after, is particularly exceptionable; as Ovid studiously avoids naming any particular Deity, and says a few lines lower "*quisquis fuit ille Deorum.*" The remainder of the passage is so loose and paraphrastical, as hardly to be traced to the original.

The author, in his Preface, has sufficiently justified his undertaking; but among the reasons why a person, not established as a poet, should attempt a classical translation, there is one not enumerated, which seems particularly applicable to him; namely, that he may try his powers, and exercise them on a good subject. If this was one of his objects, he has to a considerable degree succeeded. His versification is smooth and spirited, and his expressions, such as have been stamp'd with the mint-mark of Poetry. Let him therefore persevere; but with redoubled care and attention.

ART. 19. *Poems and Letters by the late William Isaac Roberts, of Bristol, deceased, with some Account of his Life.* pp. 247. 10s. 6d. Longman. 1811.

The author of these poems adds another melancholy name to the list of those juvenile poets, who have been removed from this earthly sphere, before age and experience had matured talents just beginning to show themselves, and without their being animated to future efforts by the cheering tribute of applause. Examples of premature talent have often been held up to public observation; but amongst those of later times, few, perhaps, have been more remarkable than those of Henry Kirke White, whose memoirs by Mr. Southey were prefixed to a posthumous edition of his poems not very long since. We have been induced to mention the name of White in particular, from the striking similarity that existed in disposition, talent and genius between him and Roberts. We are informed by Mr. Southey, that White was for

for some time articulated to an attorney, and that he pursued this study with the greatest zeal, whilst the author of the present work was equally industrious and attentive to his duties in a banking house; nor was the application of White in the hours of leisure from business more strenuous than that of Roberts, excepting that the object of the one was to be enabled to pursue his studies under the fostering auspices of Alma Mater, while the other only aspired to the acquisition of learning. With the success of the former our readers are already acquainted, and it only remains for us to lament that the same unfortunate crisis intercepted the career of Roberts. In acknowledging with due praise the early genius of White, we are compelled to remark a want of filial reverence and decorous sensibility with respect to his mother; neither do we recollect throughout his poetic effusions any that breathe the more tender passions of the soul. The heart of Roberts, however, was of more malleable materials, as the following short but elegant little poem will evince.

“ Yes, Lady! I had hush’d my woes,
Had almost soothed despair to sleep;
But oh! that look has woke repose
Again to love, to wish and weep!

“ And can a look so sweet deceive?
A look the parent of delight;
Say, can it like the gleams of eve,
Smile but a herald of the night?

“ Or was that murmur’d sigh alone,
The voice of Pity’s seraph breath;
And hope’s young rose, but scarcely blown,
Say must it deck the brows of death?”

P. 40.

A mind capable of producing at so early an age, these and other lines breathing much poetic feeling, we can easily conceive to have been of no common cast; but were not this sufficiently evident, the author of the memoir prefixed; portrays his character in so amiable a point of view, that we cannot help subjoining the following extract:

“ The period at length arrived when the remotest expectation of his recovery could no longer be entertained, and it was then resolved that the hopelessness of his state should be candidly disclosed to him. He received the awful intelligence with his characteristic magnanimity, and expressed a deep sense of obligation to the friend who had felt it his duty to perform this painful office. The tone and temper of his mind, however, remained still unchanged. His spirits suffered no depression, his tranquillity no abatement. Every action, every word breathed a spirit of calmness and resignation, while long and deep musings often proved that his approaching dissolution was a subject of serious and solemn reflection. If sadness for a moment clouded his brow,

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it was when the bursting heart of his mother, or the stifled tears of his sister, could no longer be concealed. ‘*For them,*’ he had, indeed, ‘*prayed to live, and to live with ability for exertion.*’ How then could he leave them desolate and defenceless without a pang.”

After such a description of the heart and genius of the subject of the present article, we shall not dwell longer on his productions; but we must add, that we sincerely regret our approbation can now render him no service.

This little volume will be found to afford much gratification to the lovers of poetry, and all must admire the truly christian termination of such a life.

ART. 20. *Catalonia, a Poem; with Notes illustrative of the present State of Affairs in the Peninsula.* 8vo. 2s. 6d. Longman. 1811.

Whether the readers of poetry are increased in proportion to the multitude of poetical productions which load our tables, is a question we are unable to answer. If all specimens had as much of the true poetical spirit as this before us; we should certainly contemplate them not only without reluctance but with complacency. The whole may be recommended as an effusion of great taste, genuine sensibility, and much agreeable melody of composition. All these distinctions will appear in the following extract, and induce our readers to procure the whole.

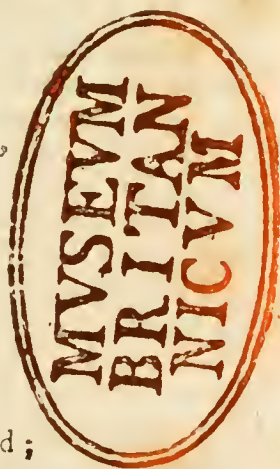
“ No more from mingl’d groups arise,
The sounds that peasant mirth denote;
No more the jocund dance supplies
The merry Sequidillas note.

“ The graceful air of village maid,
Would often check the strangers rein,
And oft the sleek Franciscan staid,
To listen to the rustic strain.

“ Hard by the low Posada’s door,
Secluded from the sultry beam;
The Muleteers refreshing store,
Dripped on the lip in taper stream.

“ While turning oft his eager eye,
In scattered line his charge he viewed;
While o’er the rugged causeway nigh,
With tinkling sound their way pursued,

“ Beneath the latticed window gay,
Unconscious of a storm so near;
Love whispering oft his tender lay,
Bewitched the listening lady’s ear.



“ And

“ And while the bashful fair conceal’d,
 Would sing responsive to his sighs ;
 The favoured lover stood reveal’d,
 Bencath the Capa’s fond disguise.

“ But hark his country calls—the hand,
 That trembling struck the light guittar ;
 Now firmly grasps a soldier’s brand,
 And love resigns his heart to war.”

The whole forms an elegant and interesting poem. The notes demonstrate much knowledge of the manners and present circumstances of Spain; and tend to confirm what is very generally believed the want of cordial sympathy and co-operation with their friends and benefactors of this country.

DRAMATIC.

ART. 21. *Montalban, a Tragedy, in Five Acts.* 8vo. 65 pp.
 2s. 6d. Richardson. 1811.

There is no exercise more improving to a young mind than the practice of writing poetry ; nor any thing which indicates more promising dispositions, than the desire to cultivate and excel in it. That desire very strongly shows itself in this author, who says, with a truly pleasing enthusiasm, that “ the temple of the Muses is so delightful an habitation, that to live in its most lonely and obscure corner, unknown, perhaps unnoticed, is a gratification, which those who have experienced it can alone explain.” But the same reasons which sanction the cultivation of poetry, do not authorize the publication of it ; and an author is certainly *desirous* to quit the “ obscure corner,” when he determines to give his composition to the press. By this step he at once makes himself censurable, though till then his pursuit was truly laudable. A candid and equitable reviewer is also thus brought into a very perplexing situation. He wishes to praise the disposition, and the attempt, but feels himself obliged to condemn the execution.

The present author seems to have some talent for poetry, perhaps even for the drama ; but he wants as yet so much of judgment and experience, that we could not easily quote a passage, even of a few lines, in which some of his deficiencies would not appear. We earnestly recommend to him to cultivate poetry in private, and to study the best models, but by no means to publish again, for a considerable time.

NOVELS:

ART. 22. *The Milesian Chief; a Romance. By the Author of Montorio, or the Wild Irish Boy.* 4 vols. 12mo. 1l. 1s. 1811.

Alas! to our shame perhaps, be it confessed, that never did we hear of either Montorio, or the Wild Irish Boy, and had it been our destiny never to have seen the Milesian Chief, we might with some, not improbably, have incurred the imputation of stupidity or ignorance, or both, but it would not have broken our hearts. In our youth, we may ourselves have been somewhat inclined to be rhapsodical, but there are many passages in this wild and extravagant performance which out-rhapsodize all the rhapsodies we ever remember to have seen.

Pray reader take a specimen.

“ Sometimes the sun breaks out for a moment, and sheds a green light on the distant grassy hills like a ray of imagination playing on a withered heart; but I see far off the sweeping shadows of the clouds that come to extinguish it and feel it gone before it disappears. This solitude might be favourable to deep reflection, but I have so much real melancholy in my heart, I am afraid to think.” This brings to recollection the famous lines—

“ My love it is so small

It would be greater were it none at all.”

How can any one write, or, what is of more consequence, how can any one read four volumes of such composition?

ART. 23. *The Sea Devil, or Son of a Bellows Mender. A tragicomic Romance.* 2 Vols. By Edward Rose, Seaman, Plymouth Dock. 9s.

Some authors endeavour to disarm criticism by their modesty, others by an appeal to the reader's feelings in behalf of poverty, but what are we to say to one who begins thus?

“ When a work of this nature is ushered into the world, preceded by a long string of right honourable subscribers, few, if any, will strictly scrutinize its merits * * * * for who will not read, and reading admire, a book patronized by Lord A. B. C. D. and other equally celebrated leaders of taste and fashion?”

To this question we have a short reply, great names weigh not with us who point out to the best of our judgment the real merit of every work, which happens to fall under our inspection. Under this impression we declare the author of the present work to possess both wit and humour; but when in his preface he is anxious to impress upon the minds of his readers, that he was actuated by the best intentions, we must differ from him; for we can hardly allow a novel, the moral of which exhibits a duellist and

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debauchee as finally prosperous, to be proof of any anxious endeavour in the cause of virtue.

MEDICINE.

ART. 24. *The Æsculapian Monitor; or faithful Guide to the History of the Human Species, and most important Branches of Medical Philosophy; combined with moral Reflections, and enforced by religious Precepts. By the Rev. Edward Barry, M.D. Rector of St. Mary's, Wallingford. 8vo. 17opp. Longman. 1811.*

The author of this volume, though now a clergyman, was bred to the study of physic; and finding, doubtless, the advantage of this double qualification in his own case, is anxious to impart a share of it to others. He argues, not without force, that some general knowledge of medical facts, and of the structure of the human body, must be useful to all persons, and therefore has undertaken to communicate it to the uninstructed. It cannot be expected that, in the compass of so small a volume, profound or extensive knowledge can be imparted, but hints which are at once clear and concise may be successfully conveyed by means of a judicious selection of subjects.

After some very cursory account of the principal sciences connected with medicine, (among which modern systematic botany seems by no means to enjoy his favour) Dr. B. with no less rapidity describes the structure of the human body, borrowing from Dr. Paley some very striking observations on the wonderful combination of the whole. He then proceeds to the view of diseases, of which he first speaks generally, and then descends to particulars, under the heads of fevers, inflammatory and putrid; scarlatina, cow-pock, subjoining directions for that species of inoculation; measles, consumption, apoplexy, palsy, jaundice, dropsy, cholera morbus, rheumatism, gout; under which heads we are rather surprised to find no mention of the *Eau Medicinale*; and lastly, the diseases of literary and sedentary persons. The remainder of the book is occupied by directions for the recovery of patients from the effects of sudden accidents, poisons, &c. The utility of such clear and familiar hints, from a person of sound knowledge, will be better appreciated by those who feel the want of them, than by professional men, and persons to whom these facts have long been known.

GEOGRAPHY.

ART. 25. *Compendium of Ancient Geography. By Monsieur D'Anville, of the Royal Academy of Inscriptions, &c. &c. Translated from the French. Illustrated with Maps, carefully reduced from those of the Paris Atlas in Imperial Folio; with a Map*

Map of Roman Britain from the learned John Horsley, M. A. F. R. S. and with Prologomena and Notes by the Translator. Calculated for private Libraries, as well as for the Use of Schools. 8vo. 2 vols. 1l. 1s. Faulder. 1810.

The excellent Compendium of D'Anville having been before the public upwards of forty years, and well known to the learned of this country, for the chief part of that time, it is certainly rather extraordinary that it has never till now appeared in an English translation. The present publication may therefore be welcomed as a most useful acquisition to the student. The notes of the translator, though not numerous, are useful, and add to the value of the work. Of the maps it must in justice be said, that they are very greatly superior to those published with the original work; much fuller of names, much more neatly executed, and to all appearance carefully reduced from the folio originals, as is professed in the title page. The addition of the map from Horsley must be very acceptable to the English reader; and the reason assigned for its introduction is such as cannot fail to be approved. "My author having observed as his reason for giving a particular map of Gaul, that the subject is particularly interesting to a Frenchman, I have superinduced one of Roman Britain, from the learned John Horsley, M. A. F. R. S. Supposing this to be not less interesting to the posterity of the conquerors of this province of the empire." The translator adds, "To gratify the ingenious [probably *ingenuous*] curiosity of youth, for whose use this English edition is principally designed, I have annexed etymologies of the Greek names, that are not sufficiently interpreted in the text." P. xiii.

Of the translation nothing particular requires to be said. It must have been a task of very dry labour to translate what is little more than a catalogue of names, which required only accuracy, and admitted not of ornament. The indexes are improved (why the translator writes *indices* we cannot guess) by consolidation, and the whole work has been rendered extremely convenient for reference and use. To make such a book known to the public, is in fact to recommend it.

POLITICS.

ART. 26. *Hints to all Classes on the State of the Country at this momentous Crisis. By one of the People. 8vo. 28 pp. 1s. 6d. J. J. Stockdale. 1812.*

This politician appears to be what is usually called a good sort of man; but at the time of writing and printing this tract, very grievously tormented with the hyp. He remarks upon a number of changes which have taken place in the state of English society, within the last forty years, some of more and some of less consequence.

quence. He laments among other things the disuse of bag-wigs and swords, and coaches and fix, and rural hospitality. But the greatest lamentation seems to be founded on a certain mysterious and inquisitorial commission which, it seems, took place in 1806. At the same time he allows that two of the greatest luminaries of the law were employed in it, and that the object of the enquiry was "an illustrious foreigner!" It is not difficult to guess, to what investigation the author here alludes, but till we are more correctly informed as to the particulars of it, we cannot pretend to judge what bearings it had, or could possibly have, upon the general rights of British subjects. Delicacy was the apparent reason for the secrecy attempted, but not entirely kept; and perhaps there are excellent reasons why the same reserve should still be maintained.

DIVINITY.

ART. 27. *A Sermon on the Sacrament of the Lord's Supper, by the Rev. James Rudge, A. B. Curate and Lecturer of St. Anne, Limehouse. Second Edition. 12mo. 6d. Rivingtons. 1811.*

However a congregation may be impressed by the persuasive eloquence of the preacher, unless its good effects are manifested by their frequent appearance at the Lord's Table, it is to be feared that it will prove but of little avail.

The author of this discourse details a plain but satisfactory account of the institution of the Sacrament, the importance of its object and the necessity of frequent appearance at the Holy Communion; that he has done this well and effectually is sufficiently manifest by his discourse having come to a second edition, before it presented itself for our examination. We very much approve of the publication of such discourses as the present, in a cheap and convenient form.

ART. 28. *The Dignity and Duty of Magistrates; a Sermon preached before the Honourable Mr. Justice Grose, and the Honourable Mr. Baron Thomson, at the Assizes, in St. Martin's Church, Leicester, on Thursday, August 8, 1811, by Thomas Ford, L. L. D. Vicar of Melton Mowbray, and heretofore Student of Christ Church, Oxford. 8vo. pp. 24. 1s. 6d. Rivingtons. 1811.*

Dr. Ford, in what he calls his *Premonition*, acknowledges that this sermon is founded (at least) on one of Bishop Sanderfon's. He confesses the plagiarism, and is contented to express no other wish as to its success, than that it may be the means of introducing the sermons of that excellent prelate to the study of the younger brethren of the ministry. We have before had occasion to express our sentiments upon this *modern* mode (as we must call it) of republishing in the way of abridgement the sermons of our
ancient

ancient divines, particularly, as Dr. F. calls them, the *Apostolic Fathers* of the *English Church*, such as Bishop *Andrews*, *Babington*, *Browning*, *Hall*, *Taylor*, &c. That it is good to preserve such discourses and exercises from oblivion, and to secure the benefit of such able and excellent admonitions to the people of all ages, there can be no doubt; we are only fearful that in the mode of republication lately adopted, the *enemies of the church* may find occasion to suspect the living clergy of a lack of abilities or industry, in the way of original composition. Be this however as it may, it behoves us to say of this sermon, that whatever share either Bishop Sanderson or Dr. Ford may have had in it, the publication altogether is excellent in its way, so much so, indeed, that we could scarcely point out a better model for an affize sermon from the whole store of our reading in that line. Much, of course, we conclude to be exclusively Bishop Sanderson's own, from the *Premunition* of the author, but the close of it bears allusion and reference to events so recent, and of such immediate and temporary interest, that in transcribing it, we apprehend we shall be doing but common justice to the author, who has certainly managed most admirably to blend his own thoughts with those of his learned prototype, and we are certain we should pay Bishop Sanderson himself no bad compliment, were we to assign to him every expression and sentiment, which is not temporary, in the following eloquent and impressive peroration.

“ Continuance of blessings is too apt to extinguish that gratitude towards the author of them, which it ought to cherish; but in the present enumeration of them, it is happily not the case. Justice is not less regarded, because it maketh these awful processions annually, but the more revered and admired on that very account: for justice is one of *those rivers, the streams whereof make glad the cities of God*; refreshing every soil through which it floweth, the *wilderness* as well as the *fruitful field*; and *the little hills rejoice on every side*. Such blessings have we, by the mercies of our God, enjoyed for above half a century, under the favoured reign of George the Third: whom may it please the Almighty God, the *King of Kings*, and Supreme Disposer of all events, at this very alarming period, to support, succour, help, and deliver, under the most direful, most desponding, and almost incurable of maladies, to which human nature is subject! We would bless God, that our dear Monarch hath hitherto been so signally preserved, *the father of his people*, among us; and that a long and convincing experience hath begat in us that assurance and confidence, which made duty a delight, and improved loyalty into affection. Nor shall the memory of *his high character* be easily effaced or forgotten, whilst princely grandeur, united with all gracious condescension, public integrity, domestic virtues, and personal goodness, have a name and praise among men. To expatiate upon his mild and merciful government, were to apply to

all who have their feelings about them ; all who have ever known or heard what hath been his unwearied *attention* to the welfare and indulgence of *all ranks and orders* in his dominions ; to the improvement of *arts*, advancement of *sciences*, encouragement of *industry and agriculture*, patronage of newly instituted *charities*, and augmentation of old ones ; what his steady adherence to *ecclesiastical polity*, and *civil freedom* ; what his munificent reward of *merit* ; what his distinguishing promotion of *honour* ; and, not the least, that first act of his reign, the emanation of his own *great spirit*—I mean, the securing to his people the *fountain of law* clear, and its current free, by the *dignity, independency, and permanency* of the JUDGES for life.

“ And when *his days shall be expired*, and himself called to exchange a *corruptible crown* for an *incorruptible*, let us indulge the animating affiance that his *successor*, our present gracious *Regent*, may be *strengthened in his kingdom*, as *Solomon* was after *David* ; and that *the God of his father may be with him, and magnify him exceedingly*. Then shall we continue to enjoy, under his auspices, that *national prosperity*, which is the product of *just government and dutiful subjection*.

“ What part all faithful subjects are bound to contribute to the public good, their respective stations and opportunities must point out to them. Some, by their eminence, and more enlarged understandings, are called to the honourable office of *advising the Sovereign* in affairs of state : they will do it according to their best information, and with a fixed attention to the common interest, and that of their master ; which good policy will never put asunder. Others have to *fight the king's battles*, and to go forth against his and their enemies : with what alacrity and resolution, those enemies themselves be witnesses. We, the *clergy*, have a part assigned us ; and a part it is of no trifling consideration and account. It is to form the principles of the rising generation ; to teach men betimes to reverence authority ; to *obey magistrates* ; to *honour all men* ; *love the brotherhood* ; *fear God* ; *honour the King*. In a word, to make good men and good subjects, *that we may live a quiet and peaceable life in all godliness and honesty, our land may be the joy of the whole earth*. And ye, O ye truly honourable and much honoured personages, before whom I speak, *the Lord that loveth judgment, direct your work in truth* ; make you so zealous for his name, so faithful to your Sovereign, so righteous in your decisions, so merciful in your sentences, and so firm in your proceedings, that the *multitudes* who see and hear you may ever hail your entrance, delight in your presence, keep your charge, abide by your judgment, send you forth with their prayers and thanks, and above all, that we may have reason to transfer our thoughts from your temporal tribunal to the *judgment seat of Christ*, to which we are all cited, and before which we must all appear ; for behold ! He cometh, he cometh to judge the earth !

with

with righteousness to judge the world; and the people with his truth! To Him be glory for ever and ever. Amen."

This sermon was published at the request of the High Sheriff and Grand Jury, and it certainly well deserved so public and distinguished a mark of praise and approbation.

ART. 29. *Scripture Directory; or an Attempt to assist the unlearned Reader to understand the General History and leading Subjects of the Old Testament. By Thomas Jones, Curate of Creaton. 12mo. 140 pp. 2s. 6d. Seeley. 1811.*

Abridgements and Compendiums of the Bible are very numerous, but we do not recollect any one that is executed upon a clearer plan than this, or more likely to be instructive. The author first gives a view of the order and principal subjects of each book, then a brief table of the contents of each chapter, and lastly, general observations on the tendency of the book, and the things principally to be learned from it. It is perfectly evident that, with this book by his side, every reader of the Bible (which every Christian ought to be) will gain with greater ease and accuracy a general notion of its contents, and will be more able to study that holy book, as the author judiciously recommends, "in a regular manner." That is, going steadily through it, from beginning to end, and endeavouring to fix the substance of the whole in the memory.

ART. 30. *Conferences between the Danish Christian Missionaries resident at Tranquebar and the Heathen Natives of Hindoostan, from the original Manuscript. By an Officer in the Service of the Honourable East India Company. 12mo. 5s. Johnson. 1812.*

We should probably not have distinguished this volume by any notice, had we not thought it our duty to caution our readers against being imposed upon by these pretended conferences, introduced as they are with the stale and hacknied subterfuge of their being found in a recess or closet.

The writer, whoever he may be, appears either to be very ignorant of the genuine Christian doctrine, or to have grossly and wilfully misrepresented it. He must also be very little acquainted with the religious creed of India, and the state of morals among the inhabitants of Hindoostan. Having said thus much we dismiss this publication to its destined obscurity.

ART. 31. *Personal Reform, the only sure and effectual Basis of National Reform. A Sermon. By the Rev. Charles Moore, M. A. one of the six Preachers in the Metropolitcal Church of Canterbury. 4to. 29 pp. 2s. Hatchard 1810*

The very worthy and sensible author of this discourse has

ceased, since it was published, to teach and to instruct *, except by what he has thus left in print. His very laborious compilation on the subject of suicide, in two volumes, 4to. and three other detached discourses, are the memorials which he has left of his zeal, diligence, and ability to do good.

The importance as well as the truth of the position maintained in the present discourse, will be allowed by all reasonable persons; and the manner in which it is enforced by the author, is calculated to be highly useful. We insert a short specimen, premising that the text is, "Physician heal thyself."

"Before then we presume to set up for reformers of others, it would better become us to examine our own hearts, and deeply to enter into the views and principles of our own general conduct: how far, for instance, we are disposed to do our own duty as individuals in our respective stations and callings; and thus to contribute by the rectitude of our own Christian morals to the general good of society. Before we presume, in particular, to meddle in such matters of state as are evidently above our sphere of management, having perhaps neither experienced an education suitable thereto, nor being endowed with an enlargement of knowledge and understanding capable of conducting the same—before (I say) we presume to censure and revile our public governors, we should do well to consider, how far we ourselves have deserved ill or well of the public by our own private conduct. Thou therefore, who mayest take upon thee to exclaim, "My governors are employed in a system of corruption," art thou sure that thy own hand was never ready, nor would be ready, to receive a proffered bribe in any shape best adapted to the gratification of thy own feelings and passions? If thou exclaimest, "The elected representatives of the people are apt to serve their own interests alone," look to the days of election itself; observe the venality of the great body of electors; examine what is going forward among them, and then judge whether the corruption be all on one side. "Thou criest out, "My governors are faithless and deceitful:" art thou then the constant promoter of truth and sincerity in thy own person at home? Thou complaineest, "My superiors are haughty and supercilious:" art thou always kind and gracious to thy family, domestics, and inferiors? Thou who exclaimest, "My governors are imperious and tyrannical," art thou at all times mild, merciful, and moderate at home?" P. 12.

The author was already disabled, by long illness, from delivering his discourse himself, but he dedicated it to his parishioners of St. Nicholas, in Rochester, for whom it was composed: to prove to them, that though he had been long confined to his house, "his thoughts and his pen were still employed in their service." This picture of a declining minister is always

* See Gent. Mag. Dec. 1811, p. 592.

affecting. To us it is particularly so in this instance, because we knew the man!

MISCELLANIES.

ART. 32. *Phædri Fabulæ in usum Scholarum expurgatæ, cum Notis Anglicis. Studio C. Bradley, A. M. Lond. in Æd. Valpian.* Longman. 4s. 1812.

Various have been the editions of Phædrus, expressly published for the use of schools, some with claves, others with interpretations, and many with the *ordo verborum* annexed. Mr. Bradley pursues a different system, and merely prints the text, with some such concise notes in English as may be esteemed useful and instructive to pupils. This indeed is a plan we approve in preference to either that of claves, which teach boys to be idle, and dissatisfied when requested to translate any passage in which words are found, for which it may be necessary to consult their dictionary: and superior to the *ordo verborum*, because here the pupil is compelled to exert his own judgement, and discover the chief words in each sentence. We have frequently indeed known boys who could construe a passage with tolerable fluency, when possessed with the order of the words, who have been totally at a loss when asked the same passage without this order. Having stated this, we scruple not to recommend the present publication as a very useful work for schools or private tuition.

ART. 33. *A Letter upon the mischievous Influence of the Spanish Inquisition, as it actually exists in the Provinces under the Spanish Government. Translated from El Espanol, a periodical Spanish Journal published in London.* 8vo. 1s. 6d. Johnson. 1811.

The sensible writer of this pamphlet introduces it with a story of a poor miserable girl, who for her fanaticism was first confined for four years in the cells of the Inquisition, and afterwards barbarously executed at an Auto de Fe at Seville. He was a spectator of this enormity which happened only thirty years ago. He proceeds to observe, that notwithstanding the present political situation of the country the same laws still exist in Spain, and in all their force. But the worst of the present and existing operations of the Spanish Inquisition is, that they impose an eternal restraint upon a good education. The list of books prohibited is so numerous and so extensive, that the student is confined to Thomas Aquinas, the Laws of Spain, or the Attorney's Guide. If an ingenuous youth is ambitious of overcoming or avoiding these obstructions to knowledge, the terrors of excommunication are before him; he must, if called upon, deliver up all his books accuse the procurer, and violate the most sacred bonds of confidence.

fidence. The writer in his own person experienced these evils. It is finally proposed in this tract to disarm the Inquisition of its sting, and the mode recommended seems very plausible, of easy execution, and can only be opposed or rejected by remorseless intolerance, or the most extravagant bigotry.

ART. 34. *Salmagundi; or the Whim-Whams and Opinions of Launcelot Langstaff, Esq. and others. Reprinted from the American Edition, with an introductory Essay, and explanatory Notes. By John Lambert. 12mo. Two Volumes. 12s. Richardson. 1811.*

The refinements of satirical humour seldom appear in an early stage of literary progress, and our American brethren have probably many steps to make, not only in writing, but in social elegance, before they can hope, in any degree, to rival the best of our best periodical essays. - It is, however, an object of reasonable curiosity to see what they are doing, and the British public have, therefore, obligations to Mr. J. Lambert, for the re-production of this work among us. The *Salmagundi* is a collection of essays, published at New York, at periods not exactly regular, but nearly at the rate of one in a fortnight, and they were received throughout the States with unprecedented applause.

In a long, but sensible, introductory essay, the editor labours, very laudably, to soften the prejudices generally entertained in this country, against any work of American origin. We do not believe that there exists among us so much prejudice of that kind as he supposes, having known many republications from the American press extremely well received: and we have always lent our aid to any thing that might tend even in the remotest degree to revive the kindness that *naturally* should subsist between us. "These essays," says the editor, "partake more of the broad humour and satirical wit of Rabelais and Swift, than the refined morality of Addison and Johnson; their chief aim is to raise a laugh at the expence of folly and absurdity, and to lash the vices of society with the rod of satire," p. xxxvii. With what propriety Swift is here classed with Rabelais, and otherwise characterized, we shall not stop to enquire; but it is certain that the humour of *Salmagundi* is coarse and flippant, and though it may amuse, is not likely to satisfy the taste of British readers.

Much illustration of American manners will, however, be found in these pages, and satirical attacks, of some force, against certain English travellers, and against a writer of their own, named Fessenden, whose *Hudibrastics* in favour of the Tractors, we long ago noticed. [Brit. Crit. xxi. 552, also his Poems, xxv. 196.] The following recipe for a New York lady's full dress, will illustrate at once the fashions of the place, and the style of the essayists.

"Take

“ Take of spider-net, crape, satin, gyp, cat-gut, gauze, whalebone, lace, bobbins, ribbons, and artificial flowers, as much as will rig out the congregation of a village-church; to these add as many spangles, beads, and gew-gaws, as would be sufficient to turn the heads of all the fashionable fair ones of Nootka-Sound. Let Mrs. Toole or Madam Bouchard, [Milliners,] patch all those articles together, one upon another, dash them plentifully over with stars, bugles, and tinsel, and they will altogether form a dress, which, hung upon a lady's back, cannot fail of supplying the place of beauty, youth, and grace, and of reminding the spectator of that celebrated region of finery, called *Rag-fair*.” Vol. 1. p. 51.

It cannot be expected, however, that, in so short an account, we can give an accurate idea of a very miscellaneous work: we therefore recommend those readers, whose curiosity may be at all excited by what we have said, to seek the satisfaction of it in the book itself.

ART. 35. *Present State of the Spanish Colonies, including a particular Report of Hispaniola, or the Spanish Part of St. Domingo, with a general Survey of the Settlements on the South Continent of America, as relates to History, Trade, Population, Customs, Manners, &c. with a concise Statement of the Sentiments of the People on their relative Situation to their Mother Country, &c. By William Walter, jun. Secretary to the Expedition which captured the City of Santo Domingo from the French, and Resident British Agent there.* 8vo. 2 vols. 11. 1s. 1812.

This is one of the many publications of the kind to which we would willingly give a principal place in our journal, but they have of late so multiplied upon us, that unless we satisfied ourselves with giving a concise opinion of their contents and merits, we should be totally unable to keep pace with the public curiosity. The author gives in his first volume a circumstantial account of Hispaniola from its first discovery, its soil, natural history, population, present manners, and the advantages which are likely to result from dispossessing the French of this interesting country. To this volume an appendix of considerable extent is subjoined; in which some of the articles appear of no great importance.

The second volume is employed in describing the other portions of Spanish America, the varieties of climate, the state of trade, population, and the opinions of the author on the relative state of the Spanish Colonies to the mother country. To this volume also a long Appendix is subjoined, containing some curious and interesting articles. We would gladly give an extract, but it must then be deferred to another time. The volumes will be found interesting and acceptable at the present period. They have also the embellishments of a plan of the city of St. Domingo, and the route pursued by the British army on its capture, with a head of the p
king

king of Spain, and a representation of a singular idol of the Lincan kind carved in granite, and found in Hispaniola.

ART. 36. *An Account of the different Charities belonging to the Poor of the County of Norfolk, abridged from the Returns under Gilbert's Act to the House of Commons in 1786, and from the Terriers in the Office of the Lord Bishop of Norwich.* By Zachary Clark. 1811.

This is a somewhat singular, but benevolent and eventually a very important publication. Zachary Clark, the author, some time before Mr. Gilbert's Bill of 1786, was introduced into Parliament, employed himself in ascertaining in the county of Norfolk, where he resided an account of the different charities which well disposed individuals had bequeathed for the use of the poor. His object, doubtless, was the amiable one of being the instrument of preventing their future misapplication and mismanagement. With this view he submitted to great labour and incurred much inconvenience and expence, in obtaining copies of wills, decrees, terriers, and other authentic documents. Mr. Gilbert's bill and the active kindness of the Bishop of Norwich facilitated his exertions; and the public now possess an authentic account in alphabetical order of all the different charities of the various parishes in the county of Norfolk. It is unnecessary to expatiate upon the utility or importance of such an undertaking; it speaks for itself. Mr. Clarkson whose exertions in the cause of benevolence are sufficiently known and appreciated, has introduced the work by a very sensible preface, in which the motives, progress, difficulties, and final success of the author are circumstantially detailed.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

An Essay on Christian Education. By the late Mrs. Trimmer. 8vo. 7s. 6d.

An Inquiry into the Consequences of neglecting to give the Prayer Book with the Bible. Interperied with Remarks on some late Speeches at Cambridge, and other Important Matter relative to the British and Foreign Bible Society. By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity in Cambridge. 2s. 6d.

The Sermons of Dr. Edwin Sandys, formerly Archbishop of York, with a Life of the Author, by Thomas Dunham Whitaker, L. L. D. F. S. A. Vicar of Whalley in Lancashire. 8vo. 15s.

A New Interpretation of the Sixty-eighth Psalm. To which is added, an Exposition of the Hundred and Tenth Psalm, proposed in a Sermon preached before the University of Oxford, at St. Mary's, Sunday October 27, 1811. By the Rev. Richard Dixon, M. A. F. R. S. Fellow of Queen's College. 4to. 5s.

Two Sermons, one on the Impartiality of God; the other on Candour. By the Rev. Dr. Clarke of Boston in America. 2s. 6d.

A Letter to Herbert Marsh, D. D. &c. in Reply to certain Observations in his Pamphlet relative to the British and Foreign Bible Society. By Edward Daniel Clarke. 1s. 6d.

Defence

Defence of Modern Calvinism, containing an Examination of the Bishop of Lincoln's Work entitled, "a Refutation of Calvinism," by Edward Williams, D. D. 8vo. 12s.

Remarks on the Rev. Dr. Buchanan's Christian Researches in Asia. By Major Scott Waring. 3s.

A Report of the Proceedings at the late Meeting, convened by the Lord Lieutenant, and the Bishop of Lincoln, to consider of establishing a Society for promoting the Education of the Poor in the Principles of the Established Church. Together with Remarks suggested by these Proceedings. By the Editor of the Stamford News. 1s

The Discouragements and Supports of the Christian Minister, a Discourse delivered to the Rev. J. Robertson, at his Ordination over the Independent Church at Shelton in Warwickshire. By Robert Hall, A. M. 2s.

National Calamities averted. A Sermon preached in the Parish Church of St. Andrew, Holborn, on Wednesday, February 5, 1812, being the Day appointed for a General Fast. By the Rev. Charles Pryce, M. A. Vicar of Weltonborough, Northamptonshire, Lecturer of St. Andrew's, Holborn, and of Christ Church, Middlesex. 1s. 6d.

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A Second Volume of Sermons, by David Brichan, D. D. 8vo. 9s. boards.

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A Narrative of a Passage from the Island of Cape Breton across the Atlantic Ocean, in the Winter of 1799, with other interesting Occurrences; in a Letter to a Friend. By J. Luce. 2s. 6d.

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Biographical Memoirs of Adam Smith, L. L. D. of William Robertson, D. D., and of Thomas Reid, D. D. Read before the Royal Society of Edinburgh. Now collected into one Volume, with some Additional Notes. By Dugald Stewart, Esq. F. R. S. Edinburgh. 4to. 2l. 2s.

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LITERARY INTELLIGENCE.

Dr. Marsh is printing an *Appendix* to his late publication on the Conſequences of neglecting to give the Prayer Book with the Bible.

Mr. Saumarez will publiſh in a few days a Work on the *Philophy of Phyſiology*, and of *Phyſics*; comprehending an examination of the modern Systems of *Philophy*.

Some Account of a *Journey into Albania Roumelia, and other Provinces of Turkey*, during the Years 1809 and 1810, by Mr. C. Hobhouse, will ſpeedily appear.

A ſecond and much enlarged Edition of *Remarks on the Pariſh Register Bill*, by the worthy Vicar of Boſton, will ſhortly be publiſhed, containing, outlines of a propoſed *Pariſh Register Bill*; and of another for *Diſſenters*.

Mr. Bullock is printing an enlarged Catalogue of his Muſeum now removing to the new Building in Piccadilly.

The Iſle of Palms and other Poems, by Mr. Wilſon of Magdalen College, Oxford, will be publiſhed in a few days.

A new Grammar of the Spaniſh Language, by Mr. L. I. A. Mc. Henry, a native of Spain, will ſpeedily appear.

The Third Volume of Mr. Britton's *Architectural Antiquities of Great Britain*, with ſeventy Engravings is nearly ready for publication.

A ſplendid Volume is alſo announced by the ſame Author, entitled, *the Fine Arts of the Engliſh School*. The Work will contain twenty four Engravings, with a ſuitable portion of Letter Preſs. The Plates are engraved by Scott, Pye, Cardon, &c. from Pictures by Sir J. Reynolds, Weſt, Gainsborough, &c. &c. Others from Sculpture, by Banks, Flaxman, &c.

Letters on Marriage, on the Cauſes of matrimonial Infidelity, and on the reciprocal Relations of the Sexes, by Mr. H. T. Kirchner, in two ſmall Volumes, will appear in a few days.

Mr. Fletcher, of Blackburne, will ſhortly publiſh, *Remains of the late Rev. E. White*, of Cheſter, from Papers in the poſſeſſion of the late Mr. Spencer, of Liverpool.

Sketches of Cottage Characters by the Author of the *Antidote to the Miſeries of Human Life*, are printing in two duodecimo Volumes.

A ſecond Edition of the *Genius of the Thames, Palmyra, and other Poems*, by T. L. Peacock, will be ſpeedily publiſhed.

THE
BRITISH CRITIC,

For MARCH, 1812.

Ὅτι ἕνα λαβεῖν καὶ ὀλίγους ῥᾶον, ἢ πολλοὺς εὐφρονοῦντας καὶ δυνα-
μένους νομοθετεῖν καὶ δικάζειν. Aristot. Rhet.

For it is easier to find one or few, than many who think right-
ly, and who are able to prescribe laws and pass sentence.

ART. I. *History of the Reformation in Scotland: with an in-
troductory Book, and an Appendix.* By George Cook, D. D.
Minister of Laurencekirk, and Author of an Illustration of
the general Evidence establishing the Reality of Christ's Re-
surrection. Three Vols. Svo. 1l. 11s. 6d. Hill, and
Constable and Co. Edinburgh; Longman and Co., &c.
London. 1811.

A HISTORY of the Reformation in Scotland was a de-
sideratum in ecclesiastical literature, which Dr. Cook
has ably supplied. There are indeed few scholars, certainly
very few *theological* scholars, who are ignorant of the origin
and progress of that reformation; but such as have an accu-
rate knowledge of it, must have collected that knowledge
from a variety of works. It is true, that Knox, the great
Scottish reformer, wrote a history of the transactions in
which he bore so conspicuous a part; but such liberties ap-
pear to have been taken with his work by David Buchanan,
the editor, and by others, that it is certainly not entitled to
the same credit, that it must have universally obtained, had
it been published in the state in which it was left by its
Q author.

author*. Archbishop Spottiswood too published a History of the Reformation of the Church of Scotland; but that work, though certainly preferable to Knox's in its present state, is in some particulars inaccurate, and in many defective. We have likewise a variety of other ecclesiastical histories of Scotland, including the principal events of the Reformation, and some of them very valuable†; but these are all composed in a style which has no attraction for the generality of readers.

Mr. Hume, Dr. Robertson, and Dr. Gilbert Stuart, have indeed adverted to the great change of religion, so intimately connected with the political transactions of which it was their object to write the history; and the last of these authors published, in a separate work, a short Account of the Scottish Reformation. But though their style is sufficiently attractive to engage every reader's attention, their details of ecclesiastical affairs, not even excepting Stewart's, are too concise to be satisfactory. The field was therefore still open to Dr. Cook; and it is our business to make our readers acquainted with what he has reaped from it for their benefit.

The introductory book consists of two chapters, in the former of which the author proves, that the Scottish sovereigns, and the Scottish Church, resisted the incroachments and usurpation of the court of Rome, longer and more successfully than perhaps any other church and state in Europe. Popery, however, prevailed at last, and appears to have had, in Scotland, more pernicious effects on the civil government, the administration of justice, the morality and intellectual improvement of the people, and the happiness of life, than in almost any other country that submitted to its domination. For all this Dr. Cook accounts in a manner at once perspicuous and satisfactory. In the course of his researches he has occasion to treat of the introduction of Christianity into Scotland, which he seems inclined, on the authority of Ferdun, Buchanan, Holingshead, and others, to attribute to the Culdees. In this we think he is mistaken. Of any establishment of Culdees in Scotland, we have no account

* This has been completely proved by archbishop Spottiswood and bishop Sage, the latter of whom scruples not to pronounce, that Knox was not the author of the work which is attributed to him.

† Skinner's Ecclesiastical History is certainly a work of value, though the learned author has bestowed no labour on his style.

worthy of regard, for many ages after the introduction of Christianity into that country. We quote the following passage, however, with great pleasure, because it displays a spirit of candour and good sense, which, of late, we have not often met with in Scottish writers on ecclesiastical subjects.

“ From their own number, the Culdees chose the most pious and exemplary to superintend the exertions, and to guide the counsels of the community of teachers; but whether they considered these superintendents as thus invested with an order distinct from that of their brethren, or were directed merely by views of expediency, we have not sufficient knowledge to decide. It is, in fact, a matter of little moment; for however eagerly it may have been canvassed by the advocates of episcopacy, or of presbytery, it is obvious, that, if any one form of ecclesiastical government has been exclusively sanctioned by the authority of heaven, we must derive our opinions of its nature, and of the arrangements which are connected with it, not from the practice of an age enjoying few advantages for the accurate investigation of divine truth, but from the positive declarations of the sacred Scriptures.” P. 3.

This is candid, and with respect to the constitution of the church of the Culdees, as affecting the controversy at issue between episcopacy and presbytery, it is perfectly just. Whether the Culdees were episcopalians or presbyterians, is of no importance whatever in that controversy, which must be decided by sacred Scripture; and where there is any doubt respecting the sense of Scripture, when relating *a matter of fact*, candid men will always appeal, not to the practice or testimony of a college of monks, residing at a comparatively late period in Scotland, but to the writings of those who conversed with the Apostles, and to the uninterrupted testimony of the Catholic Church. The highest churchman on earth will allow, that Christianity was, in the days of the Apostles themselves, introduced into some countries by preachers or evangelists of orders inferior to that which is now called *episcopal*; and that the churches founded by them, continued without bishops, under the immediate inspection of their own elders, superintended by some apostle, until persons were found fit to be entrusted with the inspection of those elders, as Timothy was entrusted with the inspection of the elders of Ephesus, and Titus with those of Crete. On the other hand, no presbyterian, possessing half the candour of our author, will infer from this circumstance *alone*, that the original constitution of the Church was presbyterian. It is not certain that Prudentius, when he first

carried the glad tidings of the Gospel into Abyssinia, was any thing more than a layman; but who, except a modern independent, would from this circumstance infer that, in the seventh century, the constitution of the Christian church was congregational and independent? If there be any truth in ecclesiastical history, Frumentius, as he was returning from that country into Egypt, was consecrated by the famous Athanasius, bishop of Alexandria, and sent back into Abyssinia to govern the church as its first bishop, and this is the reason, as the Abyssinians themselves declare, that their bishop, or *Abuna*, is at this day consecrated by the patriarch of Alexandria.

Dr. Cook expresses himself incautiously, we are satisfied not uncandidly, when he speaks of our form of ecclesiastical government, and the *arrangements connected with it*, being exclusively sanctioned by the authority of heaven. This, we are persuaded, was never contended for by any episcopalian or presbyterian who understood the question at issue between their respective churches. That question is, "Through what channel, and by what means do the clergy of the present age derive their authority to act as the ambassadors of Christ and stewards of the mysteries of God;" and by no means, whether deans, canons, and archdeacons, whose offices are generally found among the arrangements of episcopal churches established by law; as lay-elders and lay-deacons, who are found in the arrangements of most presbyterian churches, be sanctioned by the authority of heaven. No episcopalian contends for the apostolical institution of such dignitaries as we have just mentioned, nor does any learned presbyterian, we believe, contend for the apostolical institution of elders and deacons, who have no authority to preach the Gospel, or to administer either of the sacraments of Christ. The episcopalian says, that the offices of dean, archdeacon, and canon, are not *inconsistent* with the original constitution of the church, and are calculated to be *useful* in churches *incorporated with the state*; and nothing more than this, we believe, is said by the learned presbyterian for the offices of his lay-elder and lay-deacon. The real question at issue between the episcopalian and presbyterian churches is, "through *what order* do the ministers of Christ in the present age derive authority to act as his ambassadors?" If it be through the episcopal order, that order is essential to the constitution of the Christian church, though its powers may be limited in the administration of *discipline* by the laws of the state or by ecclesiastical canons; if it be through the order of presbyters that authority to minister

minister in holy things is derived, the orders of bishops is a manifest usurpation; and the utmost that can be pleaded for it is political expediency in some churches.

Having, in the first chapter, exhibited the pernicious consequences of papal usurpation as well on religion as on civil society, the author proceeds, in the second, to detail the chief causes which gave rise to the reformation in Germany. He observes, that there were, in all ages, even the darkest, some advocates for the truth, by whom the corruptions issuing from the court of Rome were either publicly or privately condemned. Among the public opposers of popery, he mentions the Albigeneses or Waldenses, and Wickliff; and mentions them in terms of unqualified praise. We have certainly no wish to detract from their merits; but our duty to the public requires us to say, that Dr. Cook has taken his account of Wickliff's doctrines, not from the author's works, which were not within his reach, but from a party under at least as strong temptation to magnify that reformer's merit, as any other party can be to diminish it. The only authorities to which he refers, are *Peirce's Vindication of the Dissenters*; *Rapin's History*; *Neale's History of the Puritans*; and *Rolt's Lives of the Reformers*. To these we have no objection to offer; but in addition to them, we beg leave to mention, *Collier's Ecclesiastical History*, as a work, which, on this subject, is entitled to great regard.

But although some ray of light penetrated through the darkness, which so long overspread the whole of Europe, this author justly observes, that

“ We must look for the causes of the reformation in the system of popery itself, combined with the incautious conduct of those who were attached to it; in the restoration of learning, and the invention of printing, which diffused that learning; and in the irregularity, inconsistency, and indecency, which marked the characters of the pontiffs, who, for a considerable period before the appearance of Luther, occupied the apostolical chair.” P. 94.

Dr. Cook shows, in a very luminous manner, how each of these circumstances contributed to bring about the reformation; vindicates the character of Luther from the aspersions thrown on it by Mr. Hume, and the historian of the council of Trent; but censures, we think, too severely the principles of Leo X. That Leo was not very religious, we readily admit; but we are unwilling to believe, that a pontiff so accomplished in literature and the fine arts, felt not the force of the evidence which is furnished by the works of nature for the existence and perfections of their

Almighty author. Leo was licentious in his morals, and probably despised the mummeries of popery; but it is so much more easy for gay licentious men of pleasure to elude their principles than to renounce them, that there seems to be no probability of his having taken refuge in atheism from the stings of conscience.

Having in the introductory book detailed the circumstances which gave rise to the reformation in Germany, Dr. Cook proceeds to his main object, the history of the Reformation in Scotland. In conducting such a history, it was impossible for him to avoid all notice of the political revolutions in that country, with which the great change in the faith and constitution of the church was so closely combined; but in our remarks on his work, we shall confine ourselves as much as possible to what concerns religion and the church only, as being that which is least generally known.

The doctrines of the German reformers appear to have been introduced into Scotland, so early as 1527, by Patrick Hamilton, abbot of Fearn. This young man, for though a dignitary, he was hardly twenty-three years of age, on hearing of that doctrine, went to Wirtemberg, that he might derive his knowledge of it from the source whence it had sprung. Whether by nature, or by habitual reverence for Melancthon, he seems to have possessed much of the meek and Christian spirit of that eminent reformer; and when he returned to Scotland, he preached the truth, or what he believed to be the truth, with so much zeal, tempered by prudence and moderation, that the ecclesiastics could not convict him of what they called heresy, without having recourse to the basest and most treacherous arts. By these means they enticed him to betray himself; and he suffered death by fire in the city of St. Andrews, on the 29th of February, 1528, being the first martyr of the reformation in Scotland. The present author transcribes from Keith a summary of the doctrines for which he suffered; and though the greater part of them are held by most Protestant churches at this day, it must be acknowledged, that some of them are too metaphysical, as well as incautiously expressed. This is admitted by Dr. Cook, who justly observes, however, that

“ Whatever opinion may be entertained of many of the points which Hamilton believed to be taught in Scripture—however much it may be regretted that the attention of the reformer was so early and so much fixed upon dark and disputable subjects, whilst the more obvious and interesting truths of revelation were less strenuously inculcated, it is apparent that the senti-

sentiments for which Hamilton was accused, contained enough to shew that the church of Rome was built upon a wrong foundation, that the judges who were to determine his fate, were the supporters of delusion and superstition."

The mild and amiable character of the man, the severity of his fate, and the fortitude with which he submitted to it, attracted the attention of the public to the doctrines for which he suffered. Many both of the clergy and the laity adopted those doctrines, and suffered for them after his example, and with similar fortitude; and the consequence was, what the archbishop of Glasgow, (Gavin Dunbar,) declared it would be—"that such executions as had of late taken place, would injure the cause which they were designed to promote." One of these martyrs, Forrest, vicar of Dallas, had, before his last trial and sufferings, been summoned by the bishop of Dunkeld, to answer for his preaching to his people every Sunday upon the Gospel and Epistle for the day!

"The bishop, who seems to have been anxious to save the vicar, warned him that he would thus bring upon himself the suspicion of heresy; and the advice which he gave him, conjoined with the declaration accompanying it, gives a strong view of the state of some, even of the most dignified among the clergy. "If you can find a good gospel, or a good epistle, which may support the holy church, you have my permission to preach upon it." Forrest replied, that he had read both the Old Testament and the New, and had never found in either of them an ill gospel or an ill epistle. Upon this information, for it was plainly information to him, the prelate observed—"I thank God, I have lived well these many years, and never knew either the Old or New Testament. I content myself with my portesse and pontifical; and if you do not leave these fancies, you will repent when you cannot mend it." Vol. 1. p. 159.

When the dignified clergy were so ignorant of the very foundations of the Christian faith, it can excite no wonder that the preaching of the reformers attracted the attention of the people. To religious innovations the king, however, was decidedly hostile; though he was not blind to the corruptions of the church, nor unwilling to reform her discipline as well as the morals of the clergy. James the Fifth, like every preceding sovereign of the house of Stewart, was desirous of humbling the aristocracy, which had long trampled on the people, and resisted the just prerogative of the crown. He had himself been insulted, and in fact kept a prisoner in his minority by the Douglasses; and he was

perfectly aware that the other nobles would have been ready to treat him in the same manner, had they possessed equal power. He could humble the nobility only by the aid of the clergy, some of whom, and cardinal Beaton in particular, possessed very great talents, and were supposed to direct all the measures of his government. The cardinal wished to remove the public odium which he and the other prelates incurred, by persecuting the reformers, from themselves to the legislature, or at least to divide it between the church and the state. With this view he had the influence and address to get an act of parliament past, subjecting all heretics to death and the confiscation of their estates, as if they had been guilty of high treason; and James was obliged, however reluctantly, to give his consent to this act, and occasionally to carry it into effect to gratify the clergy, and to attach them to himself, as a balance to the power of the rude and rapacious nobles.

Those nobles, on the other hand, had envied the wealth and influence of the church; detested the cardinal and every churchman of eminent talents; and encouraged the reformers, sometimes from no better motives than to employ them as tools to overturn the church, of which they hoped to appropriate to themselves the lands and revenues. In these projects they were encouraged by the secret emissaries of Henry VIII. of England, who failed, as every one knows, to engage his nephew, the king of Scots, in a reformation similar to that, which he had himself commenced in England.

To this opposition of interests between the king and the nobles, we may attribute the great progress which the reformed doctrines *secretly* made in Scotland, as well as the comparatively small number of heretics that were cut off during the short reign of the fifth James. The transactions of that reign, as far as they are connected with the reformation of the church, Dr. Cook has detailed with the utmost candour and impartiality; and given a fair view of the opinions that were maintained by the principal reformers. As these are not generally and at the same time accurately known, we shall extract the opinions for which Sir John Borthwick was, in 1540, condemned by cardinal Beaton as a heretic.

“ He was charged by the cardinal *for* [with] having taught, that the pope had no greater authority over Christians than any other bishop: that indulgences and pardons granted by the pope were of no force or effect, but were devised to abuse the people, and to deceive poor ignorant souls; that bishops, priests, and
other

other clergymen, may lawfully marry; that the heresies, commonly called the heresies of England, and the new liturgy, were commendable, and to be embraced of all Christians; that the people of Scotland *are* (were) blinded by their clergy, and professed not the true faith; *that churchmen ought not to enjoy any temporalities; that the king ought to convert the rents of the church to other purposes; that the church of Scotland ought to be governed after the manner of the English; that the canons and decrees of the (Romish) church were of no force, being contrary to the law of God; and that the orders of friars and monks should be abolished, as had been done in England.* To these charges it was added, that he had called the pope simoniacal, for selling spiritual things; that he read heretical books, and the New Testament in English, with some other treatises written by Melancthon, Ecolampadius, and Erasmus, which he also gave to others; and, what completed the aggravation of his guilt, that he refused to acknowledge the holy see, or to be subject to it." Vol. i. p. 188.

In these doctrines and opinions there is surely nothing exceptionable, unless in the articles which we have printed in italics; but as Dr. Cook observes, there is reason to believe, that the opinions expressed in these articles were introduced by the cardinal, or at least greatly exaggerated for the purpose of making a deeper impression on the priesthood, and stimulating them to the activity which his Eminence was eager to excite. As Sir John was apprized of the designs against him, and knew that whoever should be tried for heresy by cardinal Beaton, would certainly be found guilty, instead of appearing at St. Andrews, he retired into England; where, having received from a friend a copy of the articles charging him with heresy, he disavowed those which respected the poverty of the clergy. This is said by the author on the authority of Dr. Mackenzie, in his life of cardinal Beaton, and of Collier the ecclesiastical historian. Dr. Mackenzie's work we have at present no opportunity of consulting, but we suppose it to be very explicit on this head; for Collier, whose language is indeed extremely ambiguous, seems to admit that Borthwick maintained this absurd and dangerous tenet, which, were it acted upon, would render all property insecure. If the sovereign could appropriate to himself the property of any one order of his subjects, no reason can be assigned why he might not seize on the property of any other order: If James could have seized on the lands of the church, because the dignified clergy employed their immense wealth for wicked purposes, he might, on the same principles, and for the same reason, have seized on the estates of the factious barons.

For two or three years after the death of the King, religious persecution seems to have ceased in Scotland. Arran, the governor of the kingdom, gave his countenance to the Reformers, and entertained, as domestic chaplains, two of their preachers; but he made no encroachment on the rights of the Established Church. Dr. Cook details the political transactions of these years; the demands of our Henry, supported by the Douglasses on the one hand, and the arts of the Queen-Mother and Cardinal Beaton on the other, with his usual impartiality and candour. His chief authority is Sadler's Letters, of which he was favoured with the use of a manuscript copy, from the library of the University of St. Andrews; and of that valuable collection*, which is now in the hands of the public, he has availed himself with great judgment. During the short period under our immediate review, the cause of truth was greatly promoted by an Act of Parliament, authorizing all the infant Queen's subjects to possess the Word of God in the vulgar Tongue.

“ The clergy saw that consequences would, in all probability, follow from this act, most injurious to the established faith; but they were not able to prevent what the executive government had determined to sanction. That they might, however, be guiltless of the crime of permitting Christians to read what the blessed Author of the Gospel had exhorted them to search, the representatives of the priesthood protested, and stated their reasons against any law upon so delicate and momentous a subject.”
P. 240.

They were soon gratified in their wishes. The governor deserted the cause of the reformers and the English interest, and united himself with the Queen-mother and the Cardinal to support the Established Church, and the ancient alliance of Scotland with France. In December, 1543, the law so lately enacted to permit the reading of the Scriptures, was repealed; and the prelates were exhorted to proceed against all who taught doctrines contrary to the established faith, according to the laws of the church. Some time, however, elapsed before the Cardinal deemed it safe to renew the persecution which was thus authorized by the versatile governor; but in the year 1545, four men were at Perth, condemned to the stake, one of them for having interrupted a friar while teaching that there could be no salvation without praying to the saints, and the other three for having

* See our 37th volume, pp, 209 and 478.

eaten flesh on some day on which the use of it was forbidden by the church.

“ A similar fate was assigned to another man in the same town, only because he had kept company with the persons who had been declared guilty; and the wife of one of the four was sentenced to be drowned, because, when in the agony of labour, she had refused to invoke the Virgin Mary, affirming that she would pray to God alone, in the name of Jesus Christ!” Vol. i. p. 266.

By these cruelties the cause of the church neither gained nor lost much, though it seems rather to have lost. To this opinion we are led, by the Cardinal's having changed the punishment of heretics; for instead of condemning to the flames those who were in the practice of reading the Scriptures, he contented himself with *banishing them*, though no practice could be more dangerous to the cause of Popery.

“ To read the Scriptures of the New Testament was, indeed, a crime which the zealous advocates of Popery were most unwilling to pardon, and against which many, even of the clergy, were peculiarly zealous, from a persuasion, which, however astonishing, was certainly at this time very prevalent, that the only Scripture given by God, was the Old Testament; and that the New, the code of Christians, had been composed by Luther!!” P. 269.

That such an opinion as this was *very prevalent* among the clergy at the era of the Reformation, it seems almost impossible to believe. We have the greatest respect for the memory of Archbishop Spottiswoode and of Dr. Jortin, on whose authority, together with Buchanan's, D. C. advances this astonishing fact; but we are likewise aware how ready the most vigorous and upright minds, are when under the influence of fervent zeal, to aggravate whatever tends to support their own cause, and depress the cause of their adversaries. A small number of the most illiterate of the Romish clergy may have adopted this most extravagant opinion; but it could hardly be *very prevalent* among the most zealous persecutors in Scotland; for we learn from Keith* and others, that when Cardinal Beaton sat in judgment on heretics, the Gospels were spread open before him; and that when his sanguinary sentences were published to the world, this circumstance was always mentioned, to convince the people that his “ judgment had proceeded from

* History of Scotland, Book i. Appendix No. 4.

the FACE OF GOD," as he expresses himself in the sentence pronounced on Sir John Borthwick.

It does not appear that any capital punishments were inflicted by the Cardinal on *the readers of the Scriptures*, or that any event, of much importance in the History of the Reformation, took place after those horrid cruelties exercised at Perth, until the apprehension, trial, and murder of George Wishart. Of this amiable reformer's life and death, and character, Dr. Cook gives a most interesting and impartial account, as well as of the murder of Cardinal Beaton, which soon followed it. This detail is too long for insertion, and of too much value to be abridged. We must therefore refer our readers to the work itself, remarking, however, that the author, while writing with candour almost unrivalled, reasons on one point, not with his usual precision and consistency. In vindication of Wishart, who, although a layman, administered to himself and others, the Sacrament of the Lord's Supper in the morning of the day on which he suffered, Dr. Cook observes, that

"Although it be unquestionable, that a peculiar order should be set apart for the ministry, although the worst consequences would result, if every individual of himself assumed the exercise of the pastoral function, and the administration of the solemn ordinances to be observed by Christians, it admits not of a rational doubt, that there may be circumstances, in which this general principle may with propriety be disregarded. In such circumstances Wishart was surely placed. Contemplating, with an anxiety inseparable from human nature, the lingering anguish by which he was to escape from the world, he was desirous, by thus remembering his Redeemer, to increase his strength, and to give fervour to his devotion. But this was denied, and he must have been deprived of all the consolation which it imparted to him, had he not done what has been unadvisedly censured." Vol. i. p. 292.

If this reasoning be just, it will lead to consequences, which Dr. Cook may not readily admit. There are churches, and we believe the church of Scotland is one of them, in which private communions are not *on any occasion* allowed, not even to Christians lingering on the bed of sickness and of death. If it admit not of a rational doubt that there are circumstances, in which the general principle on which the sacraments are administered, may be disregarded, and if Wishart was placed in such circumstances, it cannot be denied that, in Scotland, every Christian who has been long confined by sickness, from which he hopes not to recover,

is placed in such circumstances likewise; but would this author allow every pious Christian in such circumstances to administer the Communion to himself, or to get it administered by some unauthorized friend or neighbour! We are persuaded that he would not, and indeed that no man would allow of such practices, who does not hold the Popish principle, that the sacraments are *absolutely* and *universally* necessary to salvation. The churches of England and Scotland, which consider the sacraments as only *generally* necessary to salvation, and teach that "neither of them may be dispensed by any but by a minister of the word, lawfully ordained*" instruct their members to believe that the observation of these ordinances is never required, but when they can be had from a minister authorized to dispense them. The mere eating of bread and drinking of wine in remembrance that Christ died for us, would be a ceremony of no importance whatever, if it had not been instituted by Christ himself; and if it be administered by any man, who has not Christ's authority for such administration, it must be equally insignificant, if not worse than insignificant. The only rational apology, therefore, which can be made for Wishart in this instance, is that which was long ago made by Collier, and which our author, with equal candour on his own part, admits to be candid in the High-church Historian.

"How far," says Collier, "purity of intention, the spirit of martyrdom, and resignation to death and torture for conscience sake, which seems to have been Wishart's case, may atone for human frailties, and breaking through the discipline of the church, I shall not take upon me to determine; but from the mercies of God, we have reason to hope the best."

On the death of Cardinal Beaton, the established clergy felt themselves deprived of their ablest protector; while the reformers rejoiced in the downfall of their deadliest foe. The Historian gives a luminous account of the political events which followed that barbarous deed, and of the feeble attempts of the governor to bring the conspirators to punishment. Those men kept possession of the archiepiscopal palace or castle, and aided by our Henry and his son Edward VI. bade defiance to the arms of the governor. Dr. Cook, with his usual good sense and candour, censures the English government for supporting such atrocious rebels against the laws of their country; and represents these rebels as the

* See *The Church Catechism*, and *The Westminster Confession of Faith*. Chap. 27. Sect. 4.

most profane and profligate wretches of even that profligate and licentious age. John Rough, one of the reformed preachers, whom the governor had formerly entertained as a domestic chaplain, joined the rebels in the castle, considering them as the chief defenders of the Protestant cause; but they paid so little attention to his exhortations and sermons, and treated him with such contempt, that he quitted the castle and preached in the city.

In the mean time Knox arrived in St. Andrews, not as a clergyman, but as tutor to some young gentlemen, for whose use he had composed a Catechism of the reformed Doctrines, which he explained privately to all who chose to attend him. His abilities, zeal, intrepidity, and coarse sarcastic wit were soon discerned by the friends of the Reformation, who, thinking him much fitter, as he certainly was, than Rough, to contend with the established clergy, urged him to take on himself the office of Minister of St. Andrews. This he at first declined, declaring that he had no call to the ministry, and that he would not, without a lawful vocation, intrude as a teacher into the church. He was soon *called* by Rough and his congregation in a manner, which was certainly novel, and is here minutely described; and this call appears to have supplied the place of ordination to Knox, during the whole course of his ministry. Dr. Cook, after speaking respectfully of episcopal ordination, as having many advantages, says that he must “attach to the ceremonial part of religion, a value which does not belong to it, who can have any scruple in recognizing Knox as a minister of Christ.” The apology which he makes for the irregularity of Knox’s *call* is ingenious and plausible; but we should have allowed more weight to it, had the Scottish reformer, before he entered on his ministry, solicited ordination in England and been rejected.

The effect of his preaching was soon visible. Instead of acting on the defensive, as Rough had done, in his contests with the clergy, he carried the war into the quarters of the enemy. He attacked the authority of the Pope and the whole Romish hierarchy, attempting to prove, not only that the Church of Rome was corrupted; that its laws and doctrines were repugnant to those of the Gospel; that the appellations given to the Pontiffs were blasphemous; but even that the Pope himself was Antichrist!

Dr. John Hamilton, a natural brother of the Governor, had been promoted to the Archiepiscopal See on the murder of Cardinal Beaton; and being a man of sense and learning, he ordered Knox to be excluded from the pulpits in the churches,

churches, with the use of which he had been hitherto indulged, and the clergy to occupy those pulpits themselves. They preached, accordingly, in succession every Lord's day; and instead of irritating the passions by discoursing on the controverted points, they endeavoured to enlighten the people by explaining those fundamental doctrines of the Gospel, which all denominations of believers with reverence embraced. "Even Knox," says Dr. Cook, "was compelled to admit, not only that this had the appearance of Godliness, but that the design was faithfully executed;" and had this practice been adopted at an earlier period, it would, in our author's opinion, have probably saved the wealth, and preserved the respectability of the church. In this opinion we heartily agree with him; for hitherto there appears among the Scotch reformers little or nothing of those levelling and democratic principles, which ultimately proved so pernicious to their work of Reformation.

Knox, when deprived of the opportunity of preaching on the Lord's day, taught most assiduously through the week, and persuaded a considerable number of converts to receive from his hands the sacrament of the Lord's Supper, administered according to the protestant practice. Dr. Cook does not say by what *form* he administered; but at that period he seems to have had no objection to liturgical worship; and it is probable that he made use of King Edward the Sixth's liturgy, as his friend Mr. Rough certainly did.

War breaking out with England, Mr. Knox retired into the castle of St. Andrews, being the only place in Scotland where he deemed himself safe; but that fortress surrendered in 1547 to the arms of France; and Knox shared the hard destiny of the rebels, whose licentious practices he had most severely reproved. He was indeed worse treated than many of them; for in violation of the terms on which the castle had surrendered, he was, during the whole of the ensuing winter, confined to the galleys, from which he was at last relieved by the interposition of the Queen Dowager.

The Romish Clergy exulted on being rid of their most formidable opponent Knox, and of his protectors, the murderers of Cardinal Beaton; and they prepared to execute the sanguinary laws which were still in force against heretics. Their designs, however, were for some time crushed by the war with England, and the signal defeat of the army of Scotland by Somerset at the battle of Pinky—events which laid asleep religious controversy, and united all parties in defence of the independency of the Kingdom. Even the Governor and the Queen Dowager, who were secretly plotting against each

each other, saw the necessity of granting some indulgence to the reformers, that they might be induced to co-operate with the adherents of the church, to repel the invasions with which they were threatened from England, and which these rival personages were equally determined to resist. As the pretence for the aggressions of England was the governor's refusal to confirm the treaty which had been made for the marriage of the Queen of Scots to Edward Prince of Wales, now King of England; and as the conduct of Henry and the Protector had alienated the minds of all the Scottish nobles from that alliance, it was agreed by a great majority, that the young Queen should be immediately sent to France. This was accordingly done, in the year 1548; and two years afterwards, peace was restored between England and France, and Scotland included in the treaty.

The church was now at leisure to recommence her endeavours to extirpate heresy, by persecution; and in those attempts the governor gave her his decided support, instigated probably by his brother the primate. The only person, however, of whose sufferings the present history gives any account, was one Adam Wallace, a man in low station, whose fortitude and patience in the midst of torture attracted to him a degree of attention, which otherwise he could never have obtained; and increased the horror with which the authors of such cruelty had long been regarded by the greater part of the nation. The archbishop, who, whatever may have been his morals, was unquestionably a man of talents and literature, seems to have been sensible, about this period, that heresy could not be extirpated by persecution. He therefore composed a catechism, containing a short but clear explanation of the ten commandments, the apostles' creed, and the Lord's prayer; and got it published by the authority of the whole church of Scotland, and circulated through the country; to counteract, in some degree, the effects of the preaching of the reformers. Of this catechism the present author, who seems to have examined it with care, writes in terms of respect, and vindicates the claim of the archbishop to the merit of it from the cavils of certain party-writers, who seem to have been unwilling to allow merit of any kind to a prelate of the Romish church.

The queen-dowager had long wished to wrest from the feeble hands of Arran the government of the kingdom, and get herself invested with the supreme power. By means of her own address, and the influence of the French monarch, she accomplished this object, in the year 1554, to the great alarm of the reformers, who justly dreaded the principles of

the house of Guise; and this alarm was much increased by the death of Edward VI. of England, and the accession of his sister Mary to the throne. Contrary, however, to all expectation, these events proved propitious to the progress of the truth in Scotland; for the queen-dowager, though strongly attached to the church of Rome and the interest of France, was not by nature cruel; and the persecution carried on by Mary in England, induced several well-informed divines of that kingdom to take refuge in Scotland, and they enlightened the people with a more thorough knowledge of the scriptures than they had hitherto attained.

Knox too returned to Scotland in 1555, with more fervent zeal than ever for the reformation of the Church. When he was relieved from his confinement in France, he came over to England, where he remained till the death of King Edward, preaching in various Churches, and occasionally before the King and his council. At the accession of Mary he went to Geneva, and became intimate with Calvin, under whom he studied with unwearied diligence, and by whose advice he went to Frankfort, and became pastor of a church which was attended by exiles from England. On a quarrel with Dr. Cox, who had been the tutor of Edward, about some things in the Liturgy authorized by the Monarch, he quitted Frankfort*, and returned to Geneva, whence, after some months, he proceeded to Scotland. He arrived in Edinburgh about the end of the year, and immediately commenced his exertions, giving a more decided character to the opposition which had hitherto been carried on against the Church established by law. Until this period the protestants in Scotland had not openly separated from the Church; but continued to receive the sacrament of the Lord's Supper from the hands of the popish priests; though they denied the doctrine of transubstantiation, and the sacrifice of the mass, as well as the other doctrines peculiar to popery. Knox soon convinced them of the inconsistency and sinfulness of giving countenance to what, upon the principles which they had embraced, was contrary to the first principles of the Christian faith; and thus was an open schism produced between the reformed in Edinburgh and the popish church, a schism which quickly spread from the metropolis throughout the whole kingdom.

* For an account of Knox's conduct at Frankfort, the reader will do well to consult Collier's History.

We shall here take leave of this candid and judicious author for the present month, after observing that the inference which he draws from Knox's having been occasionally employed to preach before king Edward, and under the immediate eye of Cranmer, seems not to flow fairly from his premises. "These facts," he says, "are clear proofs, that according to the principles then received in the Church of England, there was no irregularity, or no deficiency in Knox's ordination." With all possible respect for Dr. Cook, who merits indeed the respect of every lover of truth, we beg leave to reply, that these facts are clear proofs only of the Erastianism of the court of Edward VI. in general, and of the archbishop of Canterbury in particular, but by no means of the *principles* then received in the *Church of England*. That the court of Edward wished it to be believed that all authority, as well spiritual as temporal, is derived from the supreme civil magistrate, is known to every one at all acquainted with the history of England at that period; and bishop Burnet assures us*, that the denial of the necessity of ordination, as well as some other things, were singular opinions of Cranmer's, but not established as doctrines of the Church. The doctrines of the Church are to be found, not in the opinion of this or that individual of whatever station, but in her articles of religion, homilies, and liturgy. Now in the preface to the forms of ordination, which were drawn up about the period at which Knox was in England, and had the sanction both of the Church and of the State, it is expressly said that "to the intent these orders should be continued, and reverently used and esteemed in this Church of England, it is requisite that no man (not being at this present Bishop, Priest, or Deacon,) shall execute any of them except he be called, tried, examined, and admitted, according to the form hereafter following †.

* Hist. of Reform. p. 276, 4th. ed.

† We quote from the *first* edition of the reformed ordinal of the Church of England. In the subsequent editions the clause quoted is expressed thus:—"To the intent that these orders, (which in all the editions are declared to have been from the Apostle's time,) may be continued, &c.—no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereto, according to the form hereafter following, or hath had formerly episcopal consecration or ordination."

As Cranmer, if we mistake not, was one of the committee which compiled these forms, it was then probably, that "on debating the matter, he changed his opinion, and subscribed, as Burnet assures us he did, a book which is directly contrary to his former opinion." But we shall have our attention again called by the historian, to this subject, when we may enter into it more fully, observing, in the mean time, that the Church of England never called in question the orders of the Greek Church, the Romish Church, or the Lutheran Church of Sweden.

(*To be concluded in our next.*)

ART. II. *A Sermon on the Necessity of Educating the Poor in the Principles of the Established Church; preached before the University of Oxford, at St. Mary's, on Sunday, December 1, 1811. By the Rev. Godfrey Faussett, M. A. late Fellow of Magdalen College; and one of the Select Preachers in that University.* 2d. Edit. 8vo. pp 23. Parker. Oxford. 1811.

THIS is an important sermon on a very important subject. Mr. Faussett strikes at once at the root of the evil now overspreading the whole land, and which so many thoughtful and considerate men have contemplated with great concern and no small alarm; a question of very great magnitude has been started, which so far from being settled in the way of reason, candour and justice, as it might be, has been hitherto too much reduced to a mere squabble, in which abuse and calling of names have sometimes been called in to decide between the parties.

A system of general Education has lately been set on foot, and countenanced in a most surprising manner, which, to say the least of it, avowedly professes to leave the mind free from every impression in regard to Christianity, except such as are merely practical. Merely practical Christianity is, however, little better than moral philosophy, or natural religion, or Deism. All the titles by which Jesus Christ is distinguished in the New Testament, as, the Lord, and Saviour, and Redeemer of the world, and propitiation for the sins of mankind, are lost sight of, and dismissed, as of little or no importance to Christians in general. Of course, all who insist upon such doctrines, are reproached with endeavouring to narrow the terms of communion, and to lay a stress

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upon

upon distinctions, and doctrines, which have in reality no better foundation, than the whim and caprice of man, not really to be found in the unadulterated word of God. The tenets of the national Church are by no means consonant to such opinions; nor yet the tenets of numerous classes of Dissenters: and yet on the single score of *liberality*, every body is expected not only to receive and support this new system with complacency, but to hail it as a blessing of the greatest magnitude. The mechanical part of the system indeed, whether it originated in the East or the West, in Asia or Europe, whether we are indebted for it to Dr. Bell or Mr. Lancaster, or to neither, we undoubtedly are inclined to hail as a noble invention, and heartily wish it may meet with every support; but the loose and general manner of teaching what are called the principles of Christianity, in the Lancasterian seminaries, we cannot bring ourselves to approve. It is alledged that by these means, the mind is left more open, more free; more unembarrassed and unprejudiced. It becomes a fair question then, to what is it that the mind is left so happily open? Either certainly to *some* or to *no* other *additional* impressions. Supposing then, that no superstructure is ever afterwards raised upon this foundation, the mind must remain in a state perfectly adverse to the principles of the national Church; and if any thing further should be thought necessary, there is constantly such a zeal towards proselytism, among Dissenters, and so many classes of them, if they be at all sincere, must be anxious as well as the more considerate members of the Church, to make *additions* to the creed of the Lancasterian disciples, that there arises an immediate probability, that of very many if not most of those who are educated in this free and loose manner, the Dissenters will make a rich harvest; too probably, as the learned author of this discourse observes:

“ They will become the victims of those self-appointed pastors, who will be on their watch for them, as for their destined prey. For the proselyting spirit naturally and necessarily distinguishes the struggling sectary from the member of an established Church. This is a circumstance which our adversaries could not fail to foresee and to appreciate. Hence has this dangerous project invariably found the readiest admittance, where schism most abounded; and those have ever been the loudest in praising the liberality of leaving the young to form their own opinions, who are the most disposed to violate the principle, and who are eagerly looking forward to the day, when they may take advantage of the error.”

In this we entirely agree with Mr. Faussett. The national Church is exposed to two risks, first in the abandonment of the established mode of teaching, which in fact, in regard to the children of Church Members, is a deliberate withdrawing of them from that community, not merely to set them free, as is generally pretended, but to leave them more open to the Profelytism of Dissenters; and secondly in being left to defend herself upon no terms of equality whatsoever; the Dissenting interest being uniformly in favour of the new mode, as an easy way of getting rid of some of the best securities of the church, and ready of course with one voice to unite in the cry of bigotry, against any efforts of the latter. We say not these things by way of censure against the Dissenters; their proceedings are natural and consistent, nor can we at all object to their availing themselves of such advantages, much less to their educating their own children, as they see proper; but it is necessary, just, and fair to show, how much is done against the church in the first instance, by relinquishing the national formula of faith, and next by setting the minds of youth more generally open to the profelytism of sectarists, or to the fascinating charms of lukewarmness and indifference in regard to religion in general, if not absolute infidelity. We wish not to impute any thing amiss to Mr. Lancaster personally, but to commend him highly for his industry, and abilities, in the general cause of education; but we are desirous undoubtedly of giving notice to the members of the national church of the natural course of things, and tendency of such a system, especially at this particular moment, when the recent establishment of the National Society under the auspices of the Prince Regent, gives us reason to hope, that the defence of the national church will soon be put upon the most respectable, most proper, and fair footing; that it will be rescued from the dangers above specified, by an adoption of the mechanical part, into her own schools and seminaries; and that what has hitherto been carried on rather in a spirit of opposition, may be reduced as it should be, to a fair competition, who shall go furthest in the actual improvement and education of the poor, in such principles as they severally, most conscientiously believe to be strictly consonant to the word God.

Thus, and thus alone will the national Church recover its fair, natural and legal support, without the smallest infringement of the rights, or offence to the principles of those who differ from her. To stimulate the members of that Church to such efforts as are not only necessary and proper, but highly becoming and indeed strictly incumbent on them

in the present posture of affairs, is the object of the learned writer in the sermon before us, which we are happy to see has already reached more editions than one. Mr. Faussett begins by noticing the too “predominant feature in the *religious* character of this nation,” namely, “lukewarmness and indifference,” to which he attributes, we fear justly, the too general approbation that has been bestowed on the new system of education. He very ably and judiciously insists upon the great importance of some of the chief doctrines of Christianity, which though certainly to be found in the Bible, may not be found by every enquirer.

“For,” says he, “the Bible contains difficulties which have divided the learned; and it is to the Bible that every sect can appeal for a confirmation even of the wildest absurdities. And shall we venture to allow the inexperienced youth to wander at large in this wide and intricate field, absolutely without a guide?”—“The consequence of doing so, must be,” says Mr. F. “either that the Bible would shortly be thrown aside in disgust (which is the more probable case) or that his research would terminate in partial and distorted views, in herefy and error.”

As the discourse itself however is not merely designed to point out the evils and pernicious tendency, to be apprehended from the new system, as a general mode of instruction, but to stir up the friends of the constitution, to a vigorous and active defence of what ought to be ever most dear to them, we shall, after generally recommending the sermon to the perusal and careful attention of the public, conclude our review with two extracts particularly deserving of consideration.

“The most obvious and only competent remedy for the evil is, to bring into immediate and universal competition with it a system of education of our own, whose leading feature must be a careful instruction in the doctrines, and a regular attendance on the ordinances of our established Church. When we see how few take up their religious opinions from deliberate conviction, in comparison with those multitudes, who remain through life the creatures of prejudice and early habit, shall we neglect to employ these powerful principles in the cause of truth? shall we leave that to chance which we might fix in comparative certainty? or rather shall we do far worse than leave it to chance? for it is now become notorious, that if the child be not diligently instructed to love the religion of his fathers, there are those at hand, who will too certainly teach him to despise it.” P. 20.

“But if there be any, whose prejudices and fears are beyond the reach of such arguments as these, let them be assured that the time is now come, when the question is no longer, whether the children

children of the poor, shall or shall not, be instructed ; but whether they shall be instructed in the church or out of it ; for us, or against us : that the decisive period is at length arrived, when we shall no longer be suffered to *halt between two opinions* ; but must promptly and irrevocably determine, whether we will look on with stupid unconcern, whilst our youth are trained in those paths which too naturally lead to indifference or to schism ; or shake off that lethargy which has so long disgraced us, and zealously co-operate with those truly patriotic exertions, which even now inspire us with the cheering hopes of a better generation, that shall redeem the errors of their fathers, and restore our holy faith to those secure foundations on which it may for ever rest."

This able and ingenious discourse is with the highest propriety dedicated to the Bishop of London.

ART. III. *The Itinerary of Greece, with a Commentary on Pausanias and Strabo ; and an Account of the Monuments of Antiquity at present existing in that Country ; compiled in the Years 1801, 1802, 1805, and 1806. By W. Gell, Esq. M. A. F. R. S. F. S. A. 4to. 2l. 12s. 6d. T. Payne. 1810.*

IT is not a little singular that Greece, abounding in every object of elegant curiosity and exquisite taste, does not seem of late years to have so much excited the attention of our countrymen, as might reasonably have been expected. This is the more surprising, as the most considerable part of Europe is now barred from their research, and the real difficulties attending an excursion to Greece, are neither very numerous nor very formidable. Whatever may happen to be the peculiar taste of the traveller, ample gratification invites his attention in the classic ground beyond the Adriatic. If he wishes to be a spectator of primitive manners, he will still find Athens the most polished city of Greece ; if he wishes to compare their manners with those of the other parts of Europe or of Asia, nothing can be accomplished with greater facility. If he chance to be an enthusiastic admirer of the picturesque combinations of land and water, of the beauties and varieties of landscape, no country in the world exhibits them in a greater multitude of forms. If the study of antiquity shall predominate, it is surely unnecessary to add, that in no region can there be found more exquisite or purer remains ; and it may be added, that with regard to natural history, there are here abundant sources of instruction and entertainment.

The public are therefore in no small degree indebted to Mr. Gell, who, having personally with the attainments of a scholar, the taste of an artist, and indeed with every essential advantage, examined this interesting country, has, with great precision, pointed out to succeeding travellers, the path to be pursued, the obstacles which impede, the objects most worthy of attention, and indeed explained in the most satisfactory manner, every thing which may facilitate so delightful an enterprize. This Itinerary is altogether the work of a scholar and a man of taste, but it is almost and altogether an Itinerary. They who look for amusing anecdotes, hair breadth scapes, or flowery descriptions, will be disappointed. But it is a real classical performance, to be consulted with much benefit and satisfaction in the closet, and must be of incalculable use to whoever shall pursue the same or a similar route.

It is not of much consequence from which part of the volume we extract a specimen, as the book itself will probably adorn the library of every scholar. The author however seems to have paid particular attention to the treasury of Mycenæ, which he thus describes.

“ Pausanias mentions this edifice. “ Among the ruins of Mycenæ is a fountain named Perseia, and the subterraneous chambers of Atreus and his sons, in which treasuries their riches were deposited; there is also the sepulchre of Atreus and of all those whom Ægisthus slew at the supper with Agamemnon at his return from Troy.” *Corinthiaca*, 59. It is of little consequence whether these treasuries or magazines were erected by Atreus or his predecessors. Atreus was the greatest of the princes of the Peloponnesus, and the Atreidae were proverbially rich, but the edifices might have been erected before his time as in the cases of Acrisius, of Proetus, and Minyas. Eurystheus, who immediately preceded his uncle Atreus, is said by Diodorus and others to have concealed himself in a brazen vase when terrified by the return of Hercules to Mycenæ. Apollodorus however, b. 2. says, that he concealed himself in an urn of brass, which he constructed secretly underground, an account which would be perfectly applicable to a brazen chamber, though it is nonsense when referred to a vase.

“ This building has not the smallest traces of holes for bolts, nor sockets for hinges, at the great entrance. The first chamber might have been both a temple and a tomb. See the chamber of Daqæ at Argos, and the inner apartment a treasury; for that has been secured by strong bars. Perhaps the holes in the great architrave might have held nails, which supported a curtain or veil. *Pausanias*, Book 8, Chap. 10. mentions a temple of Neptune Hippius, only protected by its sanctity and a woollen veil, built by the same Trophonius and Agamedes, who were famous for their skill in erecting treasuries and temples, and who actually built the treasury

bury of Minyas at Orchomenos in Bœotia, and another for king Hyrieus at Delphi. Pausanias says, "the treasury of Minyas is one of the wonders of Greece, a work not yielding in magnificence to any of those in other countries. It is thus constructed: the walls are all of stone, the building is of a circular form, the roof is not very much pointed, they say that the parts of the edifice are proportioned to each other even to the highest stone." This passage, and the present existence of the edifice it describes at Orchomenos, exactly similar to this at Mycenæ, sufficiently proves that the building at Krabata is what the Greeks called a treasury. Both Orchomenos and Mycenæ were famous for opulence. *Odyssey* 3. 305. and Speech of Achilles in the *Iliad*. The brass nails which are placed at regular distances throughout the interior, have not heads, which might have served for ornament. They consist of 88 parts of copper and 12 of tin.

"They must have served to fasten plates of the same metal to the wall, and the seeming fables of brazen chambers and brazen temples may be easily explained by this circumstance.

"Danaë was confined in a similar apartment, as may be proved by the description given of her chamber at Argos. See Argos. The Thalamoi of the daughters of Prætus at Tiryns, were probably of the same species.

"Treasures were also used as prisons, for "the Messenians having taken prisoner Philopœmen," placed him in a treasury, which was under ground and without light; it had no door, which seems a curious circumstance for a treasury, but they placed a large stone so as to prevent his escape. *Plutarch's Life of Philopœmen*. Homer also mentions the brazen chamber in the *Odyssey*, in a manner that makes it probable he meant a prison.

"There was a very ancient temple of Apollo at Delphi, said to have been built by bees; but this was probably an allusion to the form of the hive, like this edifice at Mycenæ. This was succeeded by one built of brass, an idea which must have arisen from the plates of that metal with which it was covered. On the outside of the treasury is a tumulus of earth, which was probably much higher than it is at present. If this was ever used as a place of sepulchre, it was on this tumulus that Electra made the libation of milk in honour of Agamemnon. See Electra of Sophocles, Speech of Chrysothemis, αρχαιον ταφον κολωνης ακρας. The sepulchre of Minyas is mentioned immediately after his treasury by Pausanias.

"From the entrance of the treasury the citadel will be perceived, having the appearance of a mural crown, as mentioned by Nonnus, B. 41. ΣΤΕΜΜΑΤΙ ΤΕΙΧΙΟΕΝΤΙ ΠΕΡΙΖΩΘΕΙΣΑ ΜΥΚΗΝΗΣ. ΚΥΚΛΩΠΩΝ ΚΑΝΟΝΕΣΣΙ.

"Follow the watercourse, and the gate of the lions will soon be visible on the right. In the hollow between the treasury and the hill of the citadel, there was formerly a street terminated by a gate toward the bed of the torrent.

“ At the upper end of this hollow is a hillock, either a tumulus or the covering of another chamber like the treasury. There were within the city of Mycenæ the tombs of Agamemnon, and of his charioteer Eurymedon; also that of Teledamus and Pelops; with that of Electra. That of Clytæmnestra and Ægisthus was without the walls, and at a little distance from them. *Pausanias.*

“ From this tumulus the situation of the great gate of the citadel will be perceived. When opposite to it, on examining the descent of the hill to the left, another circular edifice, like the treasury, may be discovered; but the roof has fallen in as far as the great stone above the gate, leaving a large circular hollow. The portal is entire, and is about eight feet wide and 14 feet deep. One of the stones in the side wall is of that length. The architrave is about 10 feet long.

“ The walls of the citadel are very curious, being evidently of the same date with those of Tirynthus. Mycenæ, in the tragedy of Hercules Furens, is called ΚΥΚΛΩΠΕΙΑΝ ΠΟΛΙΝ; also ΚΥΚΛΩΠΩΝ ΒΑΘΡΑ. In Electra ΚΥΚΛΩΠΕΙΑ ΟΥΡΑΝΙΑ ΤΕΙΧΗ. Again ΠΟΛΙΣΜΑ ΠΕΡΣΕΩΣ ΚΥΚΛΩΠΩΝ ΠΟΝΟΝ ΚΕΡΩΝ. Iphigenia in Aulis ΚΥΚΛΩΠΩΝ ΘΥΜΕΛΑΣ. *Ibid.* Hesychius explains ΘΥΜΕΛΗ by ΙΕΡΩΝ ΕΔΑΦΟΣ. Mycenæ is stated by Homer well built. *Iliad*, B. 2. ΕΥΚΤΙΜΕΝΟΝ ΠΙΤΟΛΙΕΘΡΟΝ. This might refer to the walls as well as the houses.” P. 31.

In the preface, Mr. Gell gives some easy directions to future travellers in Greece, upon the observance of which both their security and comfort must materially depend. Such as the obtaining a firman, hiring a janissary, the procuring the necessary articles of bed, carpet, and other things of the kind. We are sorry to observe a kind of intimation in the conclusion of this introduction, that communications in the author's estimation of great importance, had not been received with attention where they might be presumed to have excited peculiar interest; let us hope that a more convenient season is all that is waited for.

The work is embellished with twenty-eight plates, executed in a singular but bold and impressive style, resembling those which accompanied Mr. Hamilton's valuable book on Egypt. The translations from the different ancient authors, which are very numerous, are literal, but remarkably faithful; and many errors and difficulties, more particularly in Pausanias and Strabo, are corrected and explained.

ART. IV. *Observations on the Criminal Law of England, as it relates to capital Punishments, and on the Mode in which it is administered. By Sir Samuel Romilly. The second Edition. 8vo. 97 pp. 2s. 6d. Cadell and Davies. 1811.*

THIS Essay will engage more of our attention and occupy a greater portion of room, than is generally allotted to a half-crown pamphlet. For the distinction thus shown, the acknowledged talents and high public character of the author would afford some apology, but none will be necessary to those who duly consider the nature of the subject, and how much of the virtue and happiness of the community in which we live is involved in the discussion.

“The following observations,” the author says, in his prefatory advertisement, “contain the substance of a speech delivered in the House of Commons on the 9th Feb. 1810, on moving for leave to bring in bills to repeal the Acts of 10 and 11 William III., 12 Ann., and 24 Geo. II., which make the crimes of stealing privately in a shop, goods of the value of five shillings; or in a dwelling house, or on board a vessel in a navigable river, property of the value of forty shillings, capital felonies. Some arguments have been here added, which on that occasion were suppressed, that the patience of the house might not be put to too severe a trial; and in particular the attempt to refute Dr. Paley has been considerably enlarged.”

Sir Samuel Romilly appears to have been principally incited to the present publication, or rather republication of his opinions, by the failure of the bills which he endeavoured to recommend. He had before obtained a repeal of the Statute of Elizabeth, which denounced the punishment of death against the crime of privately stealing from the person to any amount exceeding a shilling; but his subsequent attempt met with a fate, which he does not appear to have expected, and which, with undisguised dissatisfaction, he states in the following terms:

“No one of these bills passed into a law. That which proposed to repeal the capital punishment appointed for the crime of stealing in a dwelling house to the amount of forty shillings, was rejected by the House of Commons upon the second reading. It was in a very thin House, and the Bill was lost by a majority of only two, the numbers being thirty-one for it, and against it thirty-three. The Bill to abolish the punishment of death, for the offence of stealing privately in a shop, goods of the value

of five shillings, passed the House of Commons without a division, and almost without opposition; but was thrown out upon the second reading in the Lords by a majority of thirty-one to eleven. Upon the third Bill, that which related to the stealing property of forty shillings value on board vessels, no vote was ever come to in either house. Though all the bills had been brought in very early in the sessions, the consideration of them had been postponed, in the first instance, that ample time might be given for examining their merits, and afterwards from time to time on account of the unavoidable absence of members, who were known to disapprove of the Bills, and who it was anxiously wished should have the fullest opportunity of stating their objections. It thus came to be very late in the sessions, before there was any prospect of bringing the last of them into discussion; and then the great press of other Bills, which to those who are allowed to decide in what order the business before the house shall be taken up, appeared more important, so fully occupied the time, and fatigued the attention of the members, that after standing for many successive days as an order of the day, it became matter of necessity to defer the measure to a future sessions, Such having been the fate of these bills, the proposer of them conceives it to be his duty at a very early opportunity to submit them again to the Legislature."

This pamphlet, then, can only be considered as an appeal to the public against the decision of the legislature, and as an effort to sway the minds of individual members to a different view of the measure proposed, from that which operated on them in their collective capacity. It is also calculated to impress on the public, that in the constitution of our criminal code, there is too much rigour, and in the administration of it too much left to the discretion, which is considered as only another name for the caprice, of the judges.

In pursuing this speculation, the learned author falls often into the errors of that class, among whom he protests against being ranked, the mere theorists. Human affairs, it is generally agreed, must be conducted on principles which are the result of sound reflection corrected by experience, and in viewing a system so extensive and complicated as the criminal jurisprudence of England, it seems almost a descent into mere puerilities to select a few anomalous cases, a few irreconcilable decisions, and a few unwarranted verdicts as a test of the whole, and as unanswerable reasons for a radical alteration.

With all the horror that is felt against Crime, and all the anxiety which prevails to be guaranteed against its effects, the nature of man is so prone to speculative moderation at least, that the desire of appearing, at an easy sacrifice, the cham-

Champions of humanity, will induce many to receive, and to repeat sentiments which in the common intercourse of life, a man who values a good reception among his friends, will hardly venture to contradict; but which, if made the basis of legislation, would lead only to absurdity, disorder and confusion. It is but twenty years since the constituent assembly of France was agitated with discussions on the system of preventing and punishing crimes, and in those debates, the necessity of punishing few offences, but those invariably, and without mitigation, with death, was eloquently enforced. On the other hand, a few deprecated the punishment of death altogether. Petion was one of the advocates on this side, and Robespierre was so vehement, that his friends regarded him with pity. He was a good sort of man, they said, but far too tender-hearted for a politician.

If society could be reduced to a state so simple, that all ideas of guilt and punishment could be obliterated, and a legislature of different beings, learned, experienced, and gifted with great foresight, could be assembled to form a code for their government, it is very probable that capital punishment might be altogether excluded. But when a system of criminal law has been long adopted, and acted upon with beneficial effect, it becomes those who propose alterations to consider, how far it is probable that the abrogation of punishment may operate as an encouragement to crime. It is not lightly to be assumed, that power, however discreetly and mercifully used, has been unworthily entrusted; nor is it to be taken on mere speculative assertions, that discretion to punish even with death, largely confided, but moderately applied, tends to deprave criminals, prosecutors, juries and judges, and to disgrace and vilify the law itself. It is not fair, in reviewing the historical progress of any judicial system, to assume that the good which has, in a given period, resulted to the public, has been produced independently, or even in repugnance to that system; yet such must be the course by which the reasoner must reach to the conclusions which have been adopted by Sir S. Romilly. He refers to the sanguinary executions which took place in the reigns of Henry VI, and Henry VIII, and the mitigated severity of Queen Elizabeth. Yet even in the times of this sovereign and her successor, executions were so frequent as to draw from Sir Edward Coke an exclamation, which, notwithstanding its quaintness, may justly be styled pathetic.

“What a lamentable thing it is,” says the venerable lawyer, “to see so many christian men and women strangled on that cursed tree of the gallows, insomuch as if in a large field a man might

might see together all the christians, that but in one year, throughout England, come to that untimely and ignominious death, if there were any spark of grace or charity in him, it would make his heart to bleed for pity and compassion."

At the time when this learned author wrote, most of the statutes which inflict the penalty of death had not passed; the population of the country was much less than it is at present, and wealth was neither so extensively diffused, nor so carelessly guarded and ostentatiously displayed as in these times. Yet then, the executions were so numerous as to make the firmest shudder, and extort blood from the heart of him who had but one spark of grace or charity, while at this day amid the corruption, profusion, and relaxation both of moral and religious principle so generally imputed to the age, capital offences are so few, that the utility of the laws for restraining crimes, is, for that among other curious reasons, called in question. Who that recollects the insecure and turbulent state of society, down even to the beginning of the last century, and compares it with the ease, tranquillity, and safety with which a man can now enjoy and transmit from place to place his property, but must feel some gratitude to those who devised, and great confidence in those who administer, the improved system under which we live.

We shall now proceed to notice more particularly the several arguments and assertions contained in this essay. The author, taking his notion, perhaps, from an unconsidered assertion, of Sir William Blackstone, begins by saying that there is probably no country in the world in which so many, and so great a variety of human actions are punishable with loss of life as in England. This is a great mistake. It is true that the English statute-book presents a great variety of *species* of crime capitally punishable, but the *genera* are by no means numerous, and the multiplication of the specific distinctions has arisen from the anxious care of Parliaments and of Courts of Law, that no man shall be capitally convicted, except where by some distinct declaration he may have had the means of knowing, before he offended, that by his offence his life would be forfeited. If to the list which Sir Samuel Romilly gives of the crimes most atrocious and dangerous to society, a very small number be added, we shall find that the whole vocabulary of offences punishable with death is exhausted. He enumerates murders, rapes, burning of houses, coining, forgeries, and attempts to commit murder; this list is increased by high-treason,

treason, (generally so called and exclusive of coining,) the crime not fit to be named, the various modes of theft, concealment of effects by a bankrupt, returning from transportation, the rescue and escape of prisoners under certain circumstances, and malicious mischief, as neglect of quarantine, and the destruction of certain bridges and other public works. In this list, military offences are not mentioned, and some are omitted from their analogy to others; these are, lying in wait, and maiming, which is included under the general description of attempting to murder, and falsely personating bail, stock-holders and some other characters, which crime is allied to, and most frequently accompanied with forgery. Reduced thus to general heads the catalogue of capital crimes is not so terrifying as we are persuaded to think it, nor is there any one of these offences which in other countries would not be as rigidly denounced, and more strictly punished, without the use of so much care in investigation and definition. The numerous species into which some of the heads, particularly theft and forgery, have been divided, have arisen from the great care employed in distinguishing the guilt of every act according to the circumstances, when, where, how, by whom and against whom it has been committed. Every variation in public circumstances, or in the modes of commerce, has produced some new regulation with respect to forgery, for it could not be allowed that an old definition or enactment should be applied to a state of things which did not exist at the time it was promulgated; and as the ingenuity of offenders discovered new evasions of the declared law with respect to larceny, the legislature has been called on for new enactments, in all which great care has been required to retain the proper distinctions between a debt, a trespass, a fraud, and a theft. It is not, then, the list of crimes that is swelled, for all our penal statutes on the subject of larceny might be swept away by a short definition, but the number of statutes has arisen from the repugnance of the legislature to enact prospectively; and as cases could not be foreseen, experience has been taken for a guide, and a law applied to each mode of offence when it grew to a sufficient height to require it.

“ There probably never was a law made in this country,” the author proceeds, “ which the legislature that passed it did not intend should be strictly enforced. Even the act of Queen Elizabeth, which made it a capital offence for any person above the age of fourteen to be found associating for a month with persons calling themselves Egyptians, the most barbarous statute, perhaps,

perhaps, that ever disgraced our criminal code, was executed down to the reign of King Charles the first, and Lord Hale mentions thirteen persons having in his time been executed upon it at one affizes."

There was never, perhaps, a more inconsiderate assertion made by an eminent and learned man, than this of Sir Samuel Romilly, that the statutes against Egyptians were barbarous, and a disgrace to our criminal code. This formidable body of wandering impostors, called Zinganees, Bohemians, or Egyptians, began to infest Europe in the early part of the sixteenth century. They were a separate commonwealth, intruding themselves into every state, and having a language and manners of their own, they carried on their impostures and depredations to a most alarming extent. In England, where at that time there was no militia or regular army, the common powers of the law, in a country thinly peopled, were unable to cope with the desperate bands into which they formed themselves, and therefore, in 1530, Henry the Eighth, by a statute, briefly reciting their offences, directed them to avoid the realm, on pain of imprisonment and forfeiture of goods, and if they were tried for felony, they were not to have a jury *de medietate lingue*. In this mode of banishing a horde of mischievous foreigners, there was surely nothing very cruel. But during the residue of Henry's reign, and that of Edward the Sixth, their numbers and that of their adherents continued to increase, and their enormities grew to a more alarming height. The statute 1 Phil. and Mary c. 4, therefore, after reciting that of Henry the Eighth, proceeded to allege, that

"Divers of the said company, and such other like persons, not fearing the penalty of the said statute, had enterprized to come over again into this realm, using their old accustomed devilish and naughty practices and devices, with such abominable living as is not in any christian realm to be permitted, named or known, and were not duly punished for the same, to the perilous and evil example of their Majesties most loving subjects, and to the utter and extreme undoing of divers and many of them."

It first forbade the importation of any more Egyptians, and then declared, that all such persons, as, in disobedience of the former Act, should remain within the realms one month, should suffer as felons. This part of the Act applied only to those already within the realm, others who should arrive, were to depart within twenty days, on pain of forfeiting their goods and chattels, and if they staid beyond forty, they were also to be adjudged felons. But this Act of necessary severity

severity contained a proviso of the greatest mercy and lenity, for it declared that they who within twenty days would leave that naughty, idle and ungodly life and company, and be placed in the service of some honest and able inhabitant within the realm, or that should honestly exercise himself in some lawful work or occupation, should not be deemed within the Act, but should while so occupied, be discharged from all its pains and forfeitures. In 1562 came the statute of Elizabeth, the subject of Sir Samuel Romilly's declamation. The act is merely declaratory, made to remove a doubt which had arisen, whether persons born within the realm and becoming of the fellowship or company of the said vagabonds, by transforming or disguising themselves in their apparel, or in a certain counterfeit speech or behaviour, were punishable by the said act in like manner as others of that sort were, being strangers born and transported into this realm of England. For removing this doubt, it was enacted, that those natural born subjects, who by disguising themselves and associating for a month with any company of Egyptians became identified with them, should, like them, be deemed felons; but natural born subjects were not to be compelled to leave the realm, the only object of the law was declared to be, to constrain and bind them to leave their naughty, idle and ungodly life and company, and to place themselves in some honest service, or to exercise themselves at home with their parents, or elsewhere, honestly in some lawful work, trade, or occupation.

If all this enactment had been bestowed on the idle and contemptible bands of hedge palmistors whom we see boiling their food near the highways, within fourscore or a hundred miles of London, and who still appear with swarthy faces, and call themselves gypsies, the excess of legislative labour might be deemed ridiculous: but when two sovereigns had tried, but in vain, by statutes of mixed severity and mercy, to expel a dangerous foreign banditti from the land; and when that intrusive horde was recruited by the natural subjects of the realm, the statute which denominated such subjects felons is most rashly and unjustly stigmatized as barbarous, or even harsh. To join a troop of foreigners, banished and declared felons by Law, and to assist them in defrauding and robbing the king's subjects, is a crime of a very deep and dangerous dye, and which ought to be repressed by the severest coercion. Nor were the alarms, entertained by the brave and prudent counsellors of Elizabeth, derogatory to their political courage, more than their measures were to their humanity. These Egyptians were, at this time;

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the scourge and terror of Europe. The strongest military nations could only deal with them by decreeing their banishment, under pain of death. France had adopted this measure in 1560, and Spain resorted to it in 1591. It is true, that by the 23d Geo. III. c. 51, the statute of Elizabeth is repealed, and rightly so, because the gypsies are no longer likely to be dangerous; but they, and those who consort with them, are still within the vagrant-act, and after two offences, which subject them to whipping and imprisonment, they may be transported.

The statute of Elizabeth then, is in our opinion, most unjustly reprobated by this author; and the intention is obviously to make it appear that the other statutes about which he treats, and a great portion of our penal code, are the result of ignorance and barbarity. We agree with him, however, that the legislature of this country never passed a (penal) law, without intending that it should be strictly enforced, and we believe the reason to be, that they never passed one without strong evidence and a firm conviction that it was indispensably necessary.

The author proceeds to examine, from such documents as can be collected, the progress of criminal Jurisprudence from the reign of Henry VIII. to the present times. The long reign of that tyrant produced an average execution of 2000 criminals annually, while that of Queen Elizabeth amounted only to 400. From this time to the year 1749 no certain documents are obtained, but from tables preserved by Sir Stephen Jansen, and published by Mr. Howard, it appears that since 1749, the proportion of executions to convictions, in London and Middlesex, has been decreasing. At first upward of two-thirds, and in some years three-fourths of the persons convicted were executed, but in the seven years from 1802 to 1808, the general average but little exceeds one eighth, and in one year, 1808, out of 87 convicted, only three suffered.

“ It appears therefore,” Sir Samuel Romilly proceeds, “ that at the commencement of the present reign, the number of convicts executed exceeded the number of those who were pardoned; but that at the present time, those who are pardoned greatly outnumber those who are executed. This lenity I am very far from censuring; on the contrary I applaud the wisdom as well as the humanity of it. If the law were unremittingly executed, the evil would be still greater, and many more offenders would escape with full impunity: much fewer persons would be found to prosecute, witnesses would more frequently withhold the truth which they are sworn to speak, and juries would oftener in violation of their
oaths

oaths acquit those who were manifestly guilty. But a stronger proof can hardly be required than this comparison affords, that the present method of administering the law is not, as has been by some imagined, a system maturely formed and deliberately established, but that it is a practice which has gradually prevailed, as the laws have become less adapted to the state of society in which we live."

The latter part of this paragraph appears to contain the fundamental error which perverts the reasoning throughout the pamphlet. They who rightly consider the criminal law of England, do not view the present method of administering it as a system perfect in itself. The system contains one grand pervading principle, which is to provide every possible security for life, fame and property to all, with the smallest possible privation of general liberty to individuals. For this reason, the acts of men have not been speculatively restrained, but when a known mal-practice has become dangerous to the community, a law of commensurate severity has been framed to restrain it. While the evil continued at its height, the law was strictly executed, but when the stream of crime ceased to fill that particular channel, the law ceased to be exerted with the same rigour against casual, uncombined, or less daring offenders.

But the learned writer seems to think, that when such statutes have produced the end for which they were first designed, they ought to be repealed; for so he argues the case, as applied to the Acts of which he was endeavouring to procure the repeal. Returning to the tables before mentioned, he shows that, from 1749 to 1771, two hundred and forty persons were *convicted* at the Old Bailey of shop-lifting and other offences of the same nature. of whom 109 were executed, and that within the last seven years, there were *committed for trial*, for stealing in dwelling houses, and shop-lifting 1872 persons, of whom only one was executed.

"In how many instances," he adds, "such crimes have been committed, and the persons robbed have not proceeded so far against the offenders as even to have them committed to prison: how many of the 1872 thus committed were discharged, because those who had suffered by their crimes would not appear to give evidence upon their trial: in how many cases the witnesses who did appear withheld the evidence that they could have given: and how numerous were the instances in which juries found a compassionate verdict in direct contradiction to the plain facts clearly established before them, we do not know; but that these evils must all have existed to a considerable degree, no man can doubt."

Pursuing the train of reflections arising from this remark, Sir Samuel Romilly in another part of his pamphlet enquires,

“What danger could there possibly be that we should lessen the power of inflicting punishment on crimes of most dangerous example, accompanied with circumstances of heinous aggravation, by striking out of the statute books the acts which inflict death for the offences of privately stealing to the value of five shillings in a shop, of stealing forty shillings worth of property in a dwelling house, or of stealing cloth from bleaching grounds?”

and in treating on the inutility and impolicy of the laws he wishes to abrogate, he says,

“It is taken for granted that in each class of capital crimes, there are some instances to be found which require the restraint of capital punishment. Let us take, by way of example, the crime of privately stealing in a shop to the value of five shillings. It is the opinion of many, that no instance ever occurred of that crime which rendered it a fit subject of capital punishment. The circumstances, indeed, which induced the legislature to make this offence capital, the facility with which it may be committed, and the supposed necessity of protecting by such severity industrious tradesmen in the exercise of their calling, make it hardly possible that it should be committed under any peculiar aggravations. The legislature has in this case marked out what the policy which suggested the measure induced it to consider as aggravations: that the theft was committed privately, that it was in a shop, and that the thing stolen is of five shillings value. What, to follow the spirit of the law, can possibly be considered as aggravations? Are they that the shop was very much frequented, and was crowded with customers; that the theft was committed with such extraordinary address as to elude the utmost vigilance; or that the property stolen was of a value very greatly beyond that which is mentioned in the statute? Surely no person can contend that any one of these circumstances can make such an alteration in the offence, that with it the crime should be punished with death, and without it, should be subjected to a lighter punishment. Least of all can the value of the property stolen be such an aggravation; because the law was intended to afford a protection to tradesmen, in instances where they could not exert a sufficient vigilance for their own protection; but in articles of considerable value, they are bound to exert that vigilance.”

On the first of these three extracts, it is worth while to observe, that much of the statement contained in it, and much of the reasoning and illustration which immediately follow it, had before been used by the late Henry Fielding (the celebrated

brated wit,) in a pamphlet published more than three-score years ago, called an "Inquiry into the causes of the late increase of Robbers," and by a Barrister, named Wise, who wrote a subsequent pamphlet on the same subject. These authors wrote, indeed, not with a view to induce the legislature, through false pity and ill-timed sentiment, to repeal the laws already in being, but to urge them to give more effectual power for the suppression of crime; and to persuade judges and juries not to let the guilty escape, through inconsiderate lenity, but to feel a just compassion for a suffering public, whom it was their duty to protect. Whoever duly considers the state of society in the metropolis, to which the two principal acts in question apply, for nearly a century after they passed, will not wonder that they were made; and whoever considers rightly the fluctuating state of society will be anxious that they should not rashly be given up.

Amidst all the changes which have prevailed within the last forty years, there is none more remarkable in the history of society than that which has taken place with respect to the reigning crimes. The tales of intrepid highwaymen, with which we used to be alarmed and delighted while children, have no reference to the criminals of modern days. Jack Rann and Jack Shepherd have left no successors; the elegant and accomplished Duval is as unlike to any thief of modern times as he was to Robin Hood; and Turpin, if we reason from any thing these days afford, is as fictitious a person as any of the heroes or enchanters treated of by his namesake the archbishop. Why? The improvements of travelling, the facility of depositing money in one place, and drawing it in another, without the danger attending intermediate carriage, the safety derived from guards and patrols, the improved police, and many other circumstances, have totally extinguished these shining lights of furtive heroism. The highwayman, as described in the memoirs of these adventurers, and as depicted in Gay's burlesque opera, no longer exists. The probable profits of his depredations would not afford him a horse, a good coat and clean linen, and therefore, the only victims of the law against highway robbers, at this day, are the lurking footpad, and the wretch who obtains money from the timid, by threatening to charge him with crimes from the very name of which nature recoils. In the early part of his Majesty's reign, the streets of London were infested with daring gangs whose audacity of attack was not limited to solitary foot-passengers, but who assailed companies and plundered coaches. From these pests society is now released. Many a man remembers the time when every highwayman, foot-pad, shop-lifter and pick-pocket,

tried at the Old Bailey, was defended by counsel, the fees, together with those of the Solicitor, being paid from a common fund. The receptacles for stolen goods publicly maintained, and the schools for training young thieves, are not fables of mere idle invention. To wage war against this commonwealth of villainy, it was necessary to possess extraordinary power, and to exert uncommon vigour. This may account for the large proportion of criminals of a certain class who were executed in former times, and for the statutes of which the policy is now so much questioned. Thus, it may have occurred to those who denounced the punishment of death against the culprit who privately stole in a shop, that he who, in the midst of a crowd of customers, could perpetrate his crime with such dexterity as to escape all observation, must be a considerable proficient in the thieving art; and very probably an instructor of those who were to follow him as professors. The altered state of things, now that the robber within is not protected by a gang without; now, that he is not intrenched and guarded against the execution of process; nor aided during his detention, at his trial, and even at his execution, (should that be deemed necessary) by his daring associates, seems to render it very right that the number of persons who suffer death should be materially diminished, and it is not necessary to suppose supineness in the judges, or perjury in the witnesses, or the jury.

But, it may be said, this statement strengthens the arguments of Sir Samuel Romilly. If the law has done the duty assigned to it, why not repeal it? Why leave a needless stain of blood on the Statute Book? Surely this is proceeding with witless celerity. The state of things which has been, may be again. The paucity of executions at this day, has other causes beside the mitigated nature of crime. Many men who are taken up for robberies in the prime of life, willingly avoid the danger and disgrace of a trial by entering into the land or sea-service, where they would not be received if their crime had been fixed by a conviction. Many women are transported to the Colony of New South Wales, although their offence might be visited by a higher punishment. Lenity is shown, because the state of society proves, that extreme severity is no longer necessary. But should a great portion of the army and navy be disbanded; should new combinations among criminals call for prompt and effectual exertion, what should be said of those legislators, who, upon grounds merely speculative, had crippled the administration of justice, and deprived the public of the benefit to be derived from a few salutary examples? Every

man knows the laws applicable to his own particular profession or pursuit; thieves are not less acute, nor less instructed than honest men; and they who would, without hesitation, become accessaries in a single felony, will pause, and make many objections before they assist in one, which promising small gain, would incur a forfeiture of life. Therefore, if the law were altered, the combinations would probably revive, and shop-lifting, instead of being the practice of individuals, would be the result of a confederacy in which the offender would be defended, and pursuit prevented by numbers.

Here we must pause for the present. It may seem strange to bestow two articles on so small a tract; but the vast importance of the subject must once more plead our apology.

(To be concluded in our next.)

ART. V. *Anecdotes of Literature and Scarce Books. By the Rev. William Beloe, Translator of Herodotus, &c.*
Vol. V. 8vo. 464 pp. 12s. Rivingtons. 1811.

ALTHOUGH we are not able, for obvious reasons, to expatiate in the commendation of our fellow-labourers, we are compelled by justice to observe, that in the progress of this work there is far from any decrease of interest, or failure of curious information. We are of opinion, that this volume will be found singularly useful to collectors, and from the variety and number of biographical notices, must also be acceptable to the general reader. We shall, however, satisfy ourselves with exhibiting an analysis, with some specimens of the additional volume, and leave our readers to pronounce sentence upon its merits.

The volume commences with a description of the rare and curious books on the subject of canon and civil law, a dry and less interesting subject, as the author frankly confesses, but which was certainly an indispensable link of the chain, as they fill an important space in the history of early typography. Dry, however, as the subject may be, so many entertaining communications are interspersed, that but little apology was necessary; and amends are sufficiently made by the following miscellaneous remarks on vellum paper, &c.

“The invention of vellum has been usually, though erroneously, ascribed to Attalus, king of Pergamos, now Bergamo, from which circumstance, according to the authority of Jerom, came the Latin word *pergamena*. “Unde et pergamenarum nomen adhunc usque diem tradenti sibi invicem posteritati servatum est.” Jerom. Epist. Select. edit. Lanisi—Paris. 1613. From which also doubtless came the French word *parchemin*, and our

parchment. But the art of writing on the skins of animals was unquestionably known long before that king of Pergamos lived, to whom the honour of this invention is given. Eumenes, king of Pergamos, was contemporary with Ptolemy Philadelphus, and his motive for giving his attention to the improvement of vellum was this which follows :

“ The Ægyptian monarch was anxiously employed in establishing and perfecting his magnificent library at Alexandria : with these feelings and views he prohibited the exportation of the papyrus from his dominions, that he might never be subject to the inconvenience of wanting paper for the multitude of scribes whom he perpetually employed to copy the manuscripts, to collect which he employed skilful emissaries in every part of the known world.

“ Before this period the exportation of papyrus was a very considerable article of the Ægyptian commerce. This subject is discussed at length by Count Caylus, in the *Memoirs de l'Académie des Lettres*, tom. xxvi. p. 267. The Ægyptians carried the cultivation of the papyrus to so great a degree of refinement, that they appropriated certain districts to it ; thus endeavouring to secure a monopoly of the article.

“ Upon this subject Strabo remarks, that the Ægyptians, in this particular, imitated the Jews, who practised the same artifice with respect to their palms and balm, suffering them to grow in few places, that the scarceness might increase the value. The passage is exceedingly corrupt, and requires the acuteness of a Porson to illuminate. See Strabo, ed. Almelooven. tom. ii. p. 1151.

“ Now I am on the subject of Strabo, the learned reader will excuse a short digression, to introduce a happy emendation of the text in this book, as proposed by the professor.

“ Describing a part of Alexandria, t. ii. p. 1145, Strabo is made to say, *Εἰς δὲ καὶ Πανειὸν ὑψὸς τὴν χειροποίητον στροβιολειδίς*. The corruption is easily removed by adopting Mr. Porson's reading of *στροβίλι εἰδής*.

“ To return to the papyrus. I have somewhere also seen this artifice of the Ægyptians compared to that of the Dutch in some of their Spice Islands, who, to limit the produce, destroy whole plantations of cinnamon.

“ That the refined and luxurious Romans very highly improved the quality and appearance, both of vellum and paper, is unquestionable. This appears from various passages in their best authors. Ovid, writing to Rome from his place of exile, complains bitterly that his epistle must be sent plain, simple, and without the customary embellishments.

“ *Nec te purpureo velent vaccinia nigro,
Nec titulus minio nec cedro charta notetur,
Nec fragili geminæ poliantur pumice frontes.*”

“ On this subject see Lambinet. *Recherches. Historiques Litteraires, &c.*

“ See also Martial, l. xiv. E. vii. where he describes the various articles upon which the Romans wrote.

“ *Esse puta ceras licet hæc membrana vocatur ;
Delebis, quoties scripta novare voles.*

“ From Martial also it appears, that there were tablets appropriated to amatory writing, and these were called Vitelliani.

“ *Nondum legerit hos licet puella
Novit quid capiant Vitelliani.*

Of what this substance was composed I pretend not to say.

“ Pliny enumerates and describes eight different kinds of paper.

“ 1. Charta Hieratica—sacred paper, used only for books of religion. From adulation of Augustus it was also called Charta Augusta and Charta Livia.

“ 2. Charta Amphitheatrica—from the place where it was fabricated.

“ 3. Charta Fannia—from Fannius, the manufacturer.

“ 4. Charta Saitica—from Sais in Egypt. This appears to have been a coarser kind.

“ 5. Charta Tœniotica—from the place where made, now Damietta. This was also of a less fine quality.

“ 6. Charta Claudia. This was an improvement of the Charta Hieratica, which was too fine.

“ 7. Charta Emporitica. A coarse paper for parcels.

“ There was also a paper called Macrocollum, which was of a very large size.

“ Of all these the Charta Claudia was the best.

“ It is probable, that the coarser vellum or parchment was used on one side only, and rolled up, from whence the word Volumen. This was doubtless made of the skins of various animals—sheep, lamb, kid, &c. more or less polished.

“ The finer vellum is said to have been made of the skin of a calf immaturity or still-born, and necessarily much whiter and finer than parchment.

“ I have already referred the reader to the Dissertation of Count Caylus, or I could easily expatiate on this article, by curious extracts from Pliny and other writers. I shall conclude, therefore, with observing, that it does not appear that there was any other manufacture of paper except of the brown and coarsest kind in this country before the year 1690, till which period Anderson, in his History of Commerce, informs us, that we paid France no less a sum than one hundred thousand pounds annually for paper.

“ It seems to be generally agreed, that paper was made of cotton at the conclusion of the ninth century ; but it is by no means determined when paper was first fabricated from linen rags. The learned Meerman proposed a reward to the different societies of Europe to ascertain this fact, and the little volume which he

he published now of extraordinary rarity, de Chartæ lineæ origine, contains the various answers which he received on the subject of his inquiry. These epistles, of course, involve much curious and interesting matter; but none of them precisely determine the fact. There appears no reason to believe, that paper of this description was in use, at least commonly, much before the year 1300. Some writers indeed affirm, that it was not in general use till a long time afterwards." P. 49.

The part which next occurs is that which gives an account of Zacharias Caliergus, and the beautiful productions of his press, which in this work, and we believe in no other, are at once placed before the view of the collector; all are of extraordinary rarity, but the scarcest is the Cebes in the possession of Dr. Charles Burney, which Professor Wyttenbach does not appear to have seen. Caliergus exercised his profession first at Venice, and afterwards at Rome, but all the books which he printed will here be found duly arranged in exact chronological order.

The next article which presents itself is one of great curiosity, namely, a description of the books printed under the auspices of Leo X. Here a quotation from the work seems just and necessary.

"Alexander the Sixth, improved and augmented the institutions of his predecessor Eugenius; he erected a mansion for the accommodation and residence of the workmen who were employed by these artists, he enriched them by regular revenues, and increased their number by the accession of learned men from all parts of Europe.

"This establishment, however promising as it was in its beginning, and afterwards improved in its progress, was found by Leo the Tenth in his accession to the papacy, in a low and exhausted condition, its funds having been ungenerously diverted to very different purposes by the ambition of Julius the Second, his immediate predecessor. This great Pontiff, however, immediately on his promotion, not only exerted himself to replace on its former footing the system which had thus been injured, but with the most liberal views, determined to augment and extend it, and to give the whole a greater degree both of splendour and utility.

"For this purpose, he graciously invited professors in every science to repair to Rome, and take up their residence in his academy. He dispatched other learned men from his capital into every part of Europe, and some from among them even into Asia*,

"* Leo Africanus, the celebrated Arabian biographer, was baptized at Rome by Leo, though he afterwards apostatized and became a Mahometan."

with the object of discovering and collecting manuscripts. The part of Leo's correspondence with these eminent scholars, which is still extant, exhibits at the same time, the liberality of the Pope, and the earnest and equal zeal of those who were entrusted with his commissions.

"The great object, however, of the Pontiff, was the improvement of Greek literature, which hitherto, though it was flourishing in other parts of Italy, had been but little cultivated at Rome. For this purpose, he more particularly invited John Lascaris, and Marcus Musurus, to whom the revival of the Greek language is more indebted than to any other scholars, to take up their residence at Rome. Their destined employment was to superintend an academy of young Greeks whom he had also persuaded to remove to his capital, there to prosecute their studies. For their suitable and convenient accommodation, Leo purchased from the Cardinal of Sion, his mansion on the Quirinal Hill.

"This institution was soon accompanied by the establishment of a press, for the specific purpose of printing Greek books, to which the Pope was probably induced by the successful labours of Zacharias Caliergus, who had, as I have in some preceding pages represented, removed, probably on the invitation of Leo, between the years 1505 and 1515, to Rome, and had already edited the works of Pindar and Theocritus in that city.

"It is much to be lamented, that a printing office introduced and established under the protection of a munificent Prince, assisted by scholars the most eminent of their time, and conducted by such an artist as Caliergus, should have made so limited a progress. The exertions of this press appear from the very first commencement, to have been languid, so that no more than four books issued from it during the life of the Pontiff, and at his death it was totally extinguished. Of the causes by which this calamity was occasioned, we are entirely ignorant. It could have arisen from the want of pecuniary support, as it is not to be imagined that the treasury of Leo, however it might by other means have been exhausted, would not still have afforded an adequate supply to this branch of the Roman academy, which was so peculiarly his own, and which it was both his delight and pride to have engrafted upon the establishments of his predecessors.

"The failure of this academy is still the more deeply to be regretted, as the books from the press on the Quirinal Hill which have been preserved to us, are conspicuous among the most elegant and splendid specimens of typography of the sixteenth century.

"They are all at this day of very rare occurrence, and are considered among the choicest ornaments of the cabinets of the curious." P. 86.

We pass on now to the *Savilliana*, or an account of the books printed at *Elton College*, under the auspices of Sir Henry

Henry Savile. These are truly good, and it may perhaps be said, that no other publication in our language will be found to exhibit so extended and so satisfactory an account of the literary labours of our distinguished countryman. Yet we cannot help expressing the wish, that the article had been still longer. It is known to literary men, that the valuable manuscript library of Dr. Charles Burney contains some curious letters from Sir Henry Savile to Casaubon. These probably would not have been refused to Mr. Beloe. Extracts also, judiciously made from the Epistles of Casaubon, might properly have been added. The article, however, as it stands, must be very acceptable, and is thus in part introduced.

“ Before I proceed further in my detail of Sir Henry Savile’s exertions in the cause of letters, it is proper to observe, that previously to the period of his appointment to the Provostship of Eton College, neither of our Universities had much contributed to this honourable object. The printing presses employed at Oxford and Cambridge had indeed produced very few books of any description. Immediately, therefore, on taking up his residence in the College at Eton, Sir Henry conceived the project of his celebrated edition of the Works of Chrysostom. By this he hoped to add new lustre to his College, which, from the first foundation, and in the time of Elizabeth more particularly, had been famous for learned men. He consequently established his printing press, and prepared strenuously for his great and important work. When it is considered that he was already advanced in years, it must appear a bold and arduous undertaking, and almost beyond the powers of an individual.

“ It must not be forgotten, that hitherto the valuable writings of this eminent Father of the Church had never been collected. They had only appeared in detached and separate publications, and of these some were corrupt and others imperfect.

“ The steps taken by Sir Henry to facilitate the accomplishment of his object, were those most likely to render it effectual. As vacancies took place in the Society of the College, his care was exerted to fill them with the most distinguished scholars in the kingdom. He immediately also commenced a learned correspondence with other eminent men, not in England alone, but in various parts of Europe.

“ Among the latter, we find the names of Thuanus, Velferus, G. M. Lingelheimius, Schottus, Isaac Casaubon, Fronto Ducæus, Janus Cruteras, Hœschelias, Sebast, Teugnagel, and Gabriel, Archbishop of Philadelphia.

“ Among the scholars whom he either found at Eton, or whom his patronage and influence established at the College, were his brother Thomas Savile, Thomas Allen, Henry Buft, John Hales, Richard Montague, and Jonas Montague. Of each of these I shall

shall hereafter subjoin a brief account, as it is my purpose to do also of John Boyse and Andrew Downes, with whom Sir Henry carried on a familiar correspondence, during the time that his edition of Chrysostom, to which much was contributed by these eminent scholars, was preparing.

“ But this was not all, and perhaps the labours and the learning of these distinguished scholars would have been ineffectually exerted, if, at the same time, Sir Henry had not been indefatigable in his endeavours to obtain manuscripts of his author, and collations of others from every quarter of Europe. It has before been observed, that he enjoyed the favour of the King, who was ambitious of being thought a protector of learning, and who accordingly directed his ambassadors to obtain for the emissaries and collectors employed by Sir Henry, admission to the different Royal libraries of Paris, Augsbu^{rg}, Bavaria, &c. &c. Under these auspices, and with these aids, the great work was commenced, and successfully prosecuted to its final accomplishment.” P. 105.

We are next introduced to the celebrated French printer, *ÆGIDIUS GORMONTIUS*. which also forms an interesting chapter. He it was who first delivered France from the reproach of having, till so late a period, neglected the cultivation of Greek and Hebrew learning. This, and indeed all the other articles, is enlivened by various literary anecdotes, and by biographical sketches of the scholars who lent their aid to this press, or who were distinguished at that period for their honourable endeavours to promote the cause of learning. It is to be remembered, that before the exertions of *Ægidius Gormontius*, there were no Greek books at Paris but such as were obtained from Venice, nor any Hebrew books but such as were imported from the other parts of Italy.

These anecdotes of *Gormontius* are succeeded by an account of the *SABII*, a family which consisted of many brothers, whose typographical productions are all admirable, and the objects of earnest research with collectors. These are severally recapitulated and described.

The *GRYPHII* were also distinguished printers, and flourished at Paris. They, with the productions of their press, will be found described from p. 178 to 184. The *Gryphii* are followed by the very eminent and learned *SIMON COLINEUS*. This is certainly a curious article, but Mr. Beloe might have had his doubt removed concerning the Tract of Galen, mentioned at p. 188, for it is to be found in the library of Dr. Charles Burney.

A considerable part of the remainder of the volume is occupied by the description of various miscellaneous books of

of uncommon occurrence, which the author has had the opportunity to examine.

These will be considered as of greater or less interest and importance, as they may happen to be accommodated to the taste and pursuits of the curious and intelligent reader. Some perhaps might have been omitted, some might have been extended, others might properly have been added, but it cannot be denied that all communicate some information, and are the vehicles of literary anecdote.

At p. 253 the author would have done well perhaps to have given the list of Homers, published in separate books, which are in the King's library, though perhaps these may have been among those which were removed to Windsor. More too about JOANNES SCHOTTUS would have been acceptable.

At p. 326 Mr. B. should have given a full-reference to the passage from the oration of Demosthenes C. Midian. The most entertaining of these articles is perhaps that which describes the very uncommon tract by Meerman, p. 362, part of which shall form our last extract.

"The book of which the present article is the subject, is so very rare, and so very interesting, that in expatiating upon its contents, I accomplish a double object. I inform the collector of a curious book deserving his research, and I gratify myself, and I should hope also many of my readers, by extending their information on a subject of no mean importance in typographical history.

"I beg therefore to recall to the mind of the intelligent reader that there were three distinct kinds of paper memorable, as being in general use at three distinct periods.

"The first is that which is commonly known under the denomination of Egyptian paper, made of the filaments of the papyrus of the Nile, or from the leaves or the bark of trees.

"I say nothing of vellum or parchment, because manuscripts and public documents appear to have been inscribed on the skins of animals from the earliest periods of antiquity, which from their greater claim to durability may easily be imagined. We have a public document, stating that vellum and parchment were used and preferred for the purpose of public records, on account of their being less liable to the injuries of time, inserted in the book, which is the subject of this article.

"It is taken from the Sicilian Constitutions "ex Constitutionibus Siculis Friderici 11. Imp. Rom. a. 1221.

"Volumus etiam et sancimus ut instrumenta publica, et aliæ similes cautiones non nisi in Pergamentis in posterum conscribantur. Cum enim eorum fides multis futuris temporibus duratura speretur, justum

justum esse decernimus ut ex vetustate forsan destructionis periculo non succumbant.

“ But to return to the *Ægyptian* paper.—This appears to have been in constant use among the Greeks, Romans, and other nations of Europe, till the tenth century, when on account of the expence and labour of its fabrication, it began to decline *.

“ The use of the *Ægyptian* paper was succeeded, not as *Salmasius* and other learned men have affirmed, by the paper made of linen rags, but by the *CHARTA BOMBYCINA*, or as it is indifferently written, *BAMBYCINA* or *BAMBACINA*, *καὶ τὸν βομβυκος*, that is, paper made of cotton. Perhaps it is not altogether unworthy of remark that the term for cotton at this day in Italy is *Bambaccio*.

“ It is certainly a curious fact, and corroborative of the above position, concerning the duration of the *Ægyptian*, and the first introduction of the *Cotton* paper, that of the manuscripts of the tenth, eleventh, and twelfth centuries, by far the greater part are on vellum; and very few are found written on cotton paper, whilst in the thirteenth, fourteenth, and following centuries, the greater part of the manuscripts are on cotton paper, and very few indeed upon vellum. This I learn from *Montfaucon's Palæographia Græca*. After this period the common mode of describing a manuscript was to say of it, it is written on vellum, and not on cotton paper.

“ The cotton paper, it is generally believed, was invented in Arabia, and from thence circulated among all the nations of Europe, with whom it undoubtedly continued in constant use, till the thirteenth century. To ascertain the precise period and the particular nation of Europe, when and among whom the use of our common paper fabricated from linen rags, first originated, was a very earnest object of research with the learned *Meerman*. The obligations of literature to this most distinguished scholar require not my praise; he has erected to himself in his *Origines Typographicæ* an enduring monument. But in order to accomplish his immediate object with respect to the history of the *Charta Lintea*, he proposed a reward of twenty-five golden ducats, or books to that value, to whoever should discover what on due examination should appear to be the most ancient manuscript or public document inscribed on paper fabricated from linen rags†. These proposals were dispersed through all parts

* “ A very curious and entertaining account of the manufacture of paper in Japan, from the bark of trees, may be seen in the *Amœnitates Exoticæ* of *Kempfer*, p. 466 ad 468. The Japanese prefer, it seems, for this purpose the bark of the mulberry-tree.”

† “ Viginti et quinque aureorum (Ducatos vocant) qui Victori aut nummis aut Libris apud Bibliopolas venalibus ad ejus arbitrium solventur.”

of Europe, and this little volume contains the answers which Meerman received from different learned correspondents."

The concluding article is on the prices of books, and their variation in value at different periods. With this view the author has taken the catalogue of Maittaire's library, of which it is observed,

"The collection was so large that it was not sold in less than forty-five evenings, yet the whole produced little more than seven hundred pounds. It is possible as the number was so great, that some of the books were in bad condition. That they were not, however, generally so, may be presumed from many of them which were in Mead's, Askew's, Hoblyn's, and other libraries, and which were known to have been purchased at this sale.

"Some of the rarest articles, and the prices for which they were sold, are here subjoined, with reference to the pages of the catalogue in which they appear. The catalogue itself is far from common, but a priced one is in itself of great curiosity and value. I know but of very few copies. Many books will here be found, and particularly of those printed at Paris, which will in vain be looked for in the *Annales Typographiæ* of Maittaire, the *Historia Stephanorum*, and the *Historia Typographorum Parisiensium*." P. 390.

But even here also many anecdotes and biographical notices are introduced, as indeed throughout the volume.

The *Electra* described at p. 330, is not so scarce as Mr. B. seems to imagine; there is also in this page a mistake, which ought to be corrected. The Greek and Latin *Electra* of 1546, was not printed at Rome, and the second edition is rarer than the first.

We are informed that the collection of the separate pieces of Plutarch and Plato, formerly in Maittaire's library, were purchased by D'Orville, and are now in the collection of Dr. Charles Burney.

We take our leave of this volume with satisfaction, having derived from it no small degree both of use and gratification. We are well aware that the sciolists of the present day affect to despise and decry the labours of bibliographers, and they might perhaps have some justification for doing so, if the publications of those engaged in these researches were distinguished by presumptuous claims to the higher orders of literary distinction. But this does not seem, at least in the present instance, to be the fact; and it must be allowed, even by those who from whatever cause are inclined to depreciate such publications, that

that if the authors of such works possess neither solid learning nor refined taste themselves, they afford material assistance to those who do. Perhaps it would be but candid to suppose, that such compilations are the result of observations casually made in the protracted progress of severer studies, and may have been induced by the desire to supply that, of which the want was experienced in much and laborious investigation. It might indeed be urged, from the pertness and flippancy of some recent observations on works of bibliography, that they alone are able to appreciate their value, who investigate the substance of the objects of literary enquiry, wherever light can be obtained and difficulty removed; and not those, who from the levity of inexperience, and satisfied with skimming the surface, are inclined to think one edition of a book as good as another, and pronounce, with impertinent and peremptory decision, where they have not the judgment to discriminate, nor the sagacity to understand.

ART. VI. *Asiatic Researches, &c. Vol. IX.*

(Concluded from p. 11.)

OUR attention was so engrossed by the important question discussed in the last named article of this volume, that we omitted to mention the account of the *Bala-Rayas*, or *Balhar Emperors*, forming the concluding portion of that article. By this name are specified the sovereigns of Western India, or *Guzzerat*; mentioned as reigning there in Renaudot's "Ancient Relations," previous to the final subjection of India by the Mahomedan conquerors. Mr. Wilford has inserted various lists of these sovereigns, as given by native historians; but all differing very widely, both as to the duration of their respective reigns, and the total result of their dynasties. They are divided into seven great æras, and commence with the accession of MAHA-BALI to the imperial throne, 555 years before Christ. The second æra is that of VICRAMADITYA and SALIVAHANA, before mentioned. The third epoch is that of king SURACA, or RAJA-VICRAMA, who began his reign in the year A. D. 191. The fourth æra commenced in 441. The fifth æra is that of the appearance of MAHA-BHAT, or MAHOMMED; the sixth is the elevation of the celebrated king BHOJAH to the

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imperial

imperial throne; the seventh is the defeat and death of PITHAURA, and the overthrow of the combined rajahs, against the Mahommedan powers in A. D. 1192, and 1194. With this grand final conflict terminated the power of the native sovereigns of Hindostan, and henceforth the blood-stained banner of Islamism waved, uncontroled, from Indus to the Ganges.

When Mr. Wilford attempts to detail the particulars of the reigns of these Hindoo rajahs, during the long period above intimated, and to arrange the chronological dates, he confesses that he can find nothing but "inconsistencies and contradictions," p. 167; and, in the following extract, lets us know plainly enough what is to be expected from any history of India, extending beyond two or three centuries back, founded on Sanscrit records. He is here speaking of the fourth and most respectable of these lists of kings by RHAGUNATH.

"The fourth list is from a work entitled *Vansávali*, or the genealogies; but more commonly called *Rájávali*, or reigns and successions of kings. It was written in the year 1659, by RA'JA' RAGHUNA'THA, of the *Cach'bwá* tribe, at the command of AURENG-ZEBE. This has been translated into all the dialects of *India*, and new modelled, at least twenty different ways, according to the whims and preconceived ideas of every individual, who chose to meddle with it.

"It is however the basis, and ground work of modern history, among the *Hindus*; as in the *Kbuláset-ul Tewáric*, and the *Tad-kerátussulátin*. The latter treatise is a most perfect specimen of the manner of writing history in *India*; for, excepting RAGHUNA'TH's list, almost every thing else is the production of the fertile genius of the compiler, who lived above a hundred years ago. In all these lists, the compilers and revisers seem to have had no other object in view, but to adjust a certain number of remarkable epochs. This being once effected, the intermediate spaces are filled up with names of kings, not to be found any where else, and most probably fanciful. Otherwise they leave out the names of those kings of whom nothing is recorded, and attribute the years of their reigns to some among them better known, and of greater fame. They often do not scruple to transpose some of those kings, and even whole dynasties: either in consequence of some preconceived opinion, or owing to their mistaking a famous king for another of the same name. It was not uncommon with ancient writers, to pass from a remote ancestor, to a remote descendant; or from a remote predecessor to a remote successor, by leaving out the intermediate generations or successions, and sometimes ascribing the years of their reigns to a remote successor or predecessor. In this manner the lists of the ancient kings of Per-

sia, both by oriental writers and others in the west, have been compiled : and some instances, of this nature, might be produced from scripture. I was acquainted lately, at *Benares*, with a chronicler of that sort ; and, in the several conversations I had with him, he candidly acknowledged, that he filled up the intermediate spaces, between the reigns of famous kings, with names at a venture ; that he shortened or lengthened their reigns at pleasure ; and that it was understood, that his predecessors had taken the same liberties. (His lucubrations were of little use to me ; but he had collected various lists of kings, of which he allowed me, with much difficulty, to take copies). Through their emendations and corrections, you see plainly a total want of historical knowledge and criticism ; and sometimes some dissimilarity is but too obvious.

“ This is, however, the case with the sections on futurity in the *Bhágavat*, *Váyu*, *Vishnu* and *Brahmánda-purávas* ; which with the above lists, constitute the whole stock of historical knowledge among the Hindus ; and the whole might be comprised in a few quarto pages of print. These I have collected together, with notes, derived from the assistance of foreign writers ; and hereafter they may be corrected, from a few historical passages in their books, grants and inscriptions, which last must be used soberly.” P. 132.

The fourth and fifth articles of this volume consist of *An account of the JAINS, collected from native documents by Major C. Mackenzie ; and observations on that sect by way of comment by H. T. Colebrooke, Esq.*

This is a very curious dissertation, we believe the only authentic one of the kind, relative to a sect of people in India, who, in many points of their sacred ritual, agree with the Brahmins, but reject the *Vedas*, the basis of the religion of the latter. Like them, they are divided into four casts, and they have a certain respect for the divinities adored by them ; but their worship is exclusively paid to certain saints of their own, which are represented at p. 253 to be the images of their *Gurru's*, or sacred instructors, venerable for their piety and other good qualities, in whom their principal deity is supposed to be incarnate. They are said to put “ no faith in oral testimony, and only believe in what is perceptible to their own organs of sense.” They believe the world to be *eternal*, because it is a part of the Deity, who is not subject to destruction ; the changes it undergoes, they say, are natural. They wholly abstain from the slaughter of animals, and strain the water which they drink through a cloth, lest any minute insect should be deprived of life. They perform no oblations to the dead ; their deceased ancestors are soothed with no libations of *ghce* and *honey*. The flame of

the lamp once extinguished, they observe, is no longer to be revived by the pouring in of fresh oil: why therefore make feasts and ceremonies for the unconscious dead? P. 252.

“The Jains are said to have four chief pontiffs resident at—1. *Peungonda*; 2. *Conjeveram*; 3. *Collapur*; 4. *Delhi*; but their principal place of worship is at *Belligola*, in the peninsula, on a rock, near which place there is to be seen a gigantic figure of their chief Deity, eighteen times the height of a man, and called *GOMATESWAR-SWAMI*.” P. 256.

The preceding information is furnished by Major Mackenzie, being the substance of books of the Jaina religion, translated for him by a Brahmin of veracity; additional notices are subjoined from Dr. Buchanan, and others; but the most important part of the dissertation is from the pen of Mr. Colebrooke, who has condensed the detached observations of those writers, and thrown fresh light upon them by critical remarks of his own.

A very striking similarity is observed by Mr. Colebrooke between this sect and those of the *BUDDHAS*, particularly in that relating to the eternity of the world, the transmigration of souls, and refraining from shedding the blood of animals in sacrifice, or otherwise; but which sect is the more ancient of the two, he has not determined. He repeats, however, the opinion given in former dissertations that the brahmin religion, or that of the *vedas*, is the oldest known superstition in Hindostan: that of *Buddha*, connected with this of the *Jains*, followed; then the solemn and severe superstition of *Seeva*; and, lastly, the more splendid and festive rites of the *Veeishnavites*, as exhibited in the avatars of *Ram* and *Crishna*. Mr. Colebrooke confirms the opinion thus given, by passages selected from various Greek writers, particularly *Arrian*, whose accounts of this people, in his *Indica*, are minute and circumstantial. With one or two of these quotations we shall present the reader, as nearly decisive of the fact which Mr. Colebrooke labours to establish.

“The testimony of the *Greeks* preponderates greatly for the early prevalence of the sect, from which the present orthodox *Hindus* are derived. *ARRIAN*, having said, that the *Brachmanes* were the sages or learned among the Indians*, mentions them under the latter designation (*σοφισταί*) as a distinct tribe, ‘which,

* Καὶ τῶν Βραχμανῶν οἱ δὲ σοφισταί τοῖς Ἰνδοῖς ἰσίου. x. 7. λ. lib. 6.

though inferior to the others in number, is superior in rank and estimation: bound to no bodily work; nor contributing any thing from labour to the public use: in short, no duty is imposed on that tribe, but that of sacrificing to the Gods for the common benefit of the Indians; and when any one celebrates a private sacrifice, a person of that class becomes his guide; as if the sacrifices would not else be acceptable to the Gods*.

“Here, as well as in the sequel of the passage, the priests of a religion consonant to the *Védas*, are well described: and what is said, is suitable to them; but to no other sect, which is known to have at any time prevailed in *India*.

“A similar description is more succinctly given by STRABO. It is said, that the Indian multitude is divided into seven classes; and that the philosophers are first in rank, but fewest in number. They are employed, respectively, for private benefit, by those who are sacrificing or worshipping, &c.†

“In another place he states, on the authority of MEGASTHENES, ‘two classes of philosophers or priests; the *Brachmanes* and *Germanes*: but the *Brachmanes* are best esteemed, because they are most consistent in their doctrine‡.’ The author then proceeds to describe their manners and opinions: the whole passage is highly deserving of attention, and will be found, on consideration, to be more suitable to the orthodox *Hindus*, than to the *Baud’has* or *Jainas*: particularly towards the close of his account of the *Brachmanes*, where he says, ‘In many things they agree with the *Greeks*: for they affirm, that the world was produced and is perishable: and that it is spherical: that GOD, governing it as well as framing it, pervades the whole: that the principles of all things are various: but water is the principal of the construction of the world: that, besides the four elements, there is a fifth nature, whence heaven and the stars: that the earth is placed in the centre of all. Such and many other things are affirmed of reproduction, and of the soul. Like PLATO, they devise fables concerning the immortality of the soul, and the judgment in the infernal regions; and other similar notions. These things are said of the *Brachmanes*.’ ”

The essay concludes with a list, in long succession, of the deified saints adored by the Jaina sect, and not only of those that have flourished, but of those that are yet to come, and the whole is illustrated with numerous engrav-

* Νεγέμενται οἱ πάντες Ἰνδοὶ εἰς ἐπὶ μάλιστα γενεάς: ἐν μὲν αὐλοῦσιν οἱ σοφισταὶ εἰσι. κ. τ. λ. Arrian in Indiciis.

† Φησὶ δὴ τὸ τῶν Ἰνδῶν πλῆθος εἰς ἐπὶ μέρη διττῆσθαι, καὶ πρώτους μὲν τῶν φιλοσόφους εἶναι κ. τ. λ. lib. 15,

‡ Ἄλλην δὲ διάκρισιν ποιεῖται περὶ τῶν φιλοσόφων, δύο γενή φασκεν, ἑνὴς μὲν Βραχμῶνας καλεῖ, τῆς δὲ Γερμῶνας. κ. τ. λ. lib. 15.

ings of colossal statues and antique sculptures, connected with the history and superstition of this wonderful people.

We next arrive at the sixth, and far most learned and elaborate article in the whole volume :

On the Indian and Arabian Divisions of the ZODIAC. By H. T. Colebrooke, Esq.

In the second volume of the Asiatic Researches, there is a learned dissertation by Sir W. Jones, on the presumed “Antiquity of the Indian Zodiac,” in which he professes to examine the question whether their mode of dividing it *was* or *was not*, borrowed from the Greeks and Arabs. His opinion is, that it was borrowed from neither, but that it goes back for its origin to the forefathers of both Greeks, Arabs, and Indians, that ancient race of whom Dionysius speaks—

“Those who digested first the starry choir,
Their motions marked, and called them by their names.”

It has long been known in Europe that this division of the Zodiac by the Indians is two-fold, *lunar* and *solar*: the first having reference to the NAC SHALTRA, or *mansions of the moon*, twenty-eight in number, or those parts of the heavens, in which the lunar orb was supposed by them to *reside* during the twenty-eight nights of her revolution; hence they were called its *mansions*, and they will be found accurately engraved, under the direction of the late learned orientalist, Mr. Costard, on the globes of Mr. Adams, of Fleet-street. This division into lunar mansions was utterly unknown to the Egyptians and Greeks, but was known and practised by the Arabian astronomers at a very early period, and both Arabs and Indians might have derived them from their Chaldaean ancestors. The Arabs, in particular, who were accustomed to travel, by night, over the vast sandy deserts, of which southern Arabia consists, had no object but the stars to guide them in their devious route, and must necessarily have marked those stars among which the moon took up her abode through each successive night of that *month*, which, like her own name, *Moon*, was derived from the Chaldaic MENAH, *numerare*. The first computations of time were doubtless made by the progressive motion of the lunar orb, as the period of her revolution was shorter than the sun's, and her path among those stars more distinctly observed. The Syrians and Arabians were probably, therefore, the inventors of this species of zodiac, and the Indians, without disgrace, might from them, have borrowed the system. The *solar* division

vision of the zodiac they had in common with the Greeks ; only the asterisms were different.

In the dissertation above alluded to, Sir W. Jones had, with great care and patience, gone through the whole of the Indian Lunar Mansions, and enumerated the stars of which they appeared to be composed *, with the best aid and instructors then to be obtained. But the accuracy of many of his observations is rendered doubtful by later investigation, and wider enquiry ; and Mr. C. has here again travelled over the celestial ground, rectifying error, and extending the bounds of eastern astronomical science. He differs considerably from Sir W. Jones in regard to many of the stars constituting the asterisms of Indian astronomy ; for his illustrious predecessor was not aware, “ that the Hindoos themselves place some of these constellations far out of the limits of the zodiac ” P. 324. It is an elaborate dissertation, and well worthy attentive perusal, but will not readily admit of an extract.

Towards the close of it, however, there occur some very curious observations, which it would be improper to pass by unnoticed ; and these fortunately are so detached from the main work, that they will admit of being presented to the reader in the luminous language of the author. They have reference to a *science* (if it may be so called) so intimately connected with Indian astronomy, as almost to form a portion of it, we mean **ASTROLOGY** ; by which the Brahmins artfully became, in a great degree, the arbiters of the destiny of the superstitious Hindoos, and kept them bound in the chains of sacerdotal tyranny. The Indian astrologers, like the Egyptians and Babylonians of old, divide each sign of the zodiac into *three* parts, and allot to every part “ a Regent, exercising planetary influence under the particular planet whom he there represents.” P. 367. These three parts are called, in Sanscrit, **DRESCHANAS**, a name very nearly resembling the **DECANI** of western astrologers, and comprise ten degrees each of every sign. These Dreschanas, or Decani, are figured, as the Genii of the Egyptian sphere, with different attributes and in different habits, all which are here enumerated. We shall give the six first enumerated, as a curious specimen of the inventive genius of the priests of Brahma in adorning deities, in Mr. Colebrooke’s opinion, not originally their own.

“ 1 [MARS] A man with red eyes, girt round the waist, with

* See that List, Asiatic Researches, Vol. 2, p. 298.

a white cloth, of a black complexion, as formidable as able to protect, holds a raised battle axe.

“ 2 [THE SUN] A female child in red apparel, with her mind fixed on wearing ornaments, having a mare's head, and a belly like a jar, thirsty and resting on one foot, is exhibited by YAVANA as the figure of the *Dréshcána* in the middle of *Mésha*.

“ 3 [JUPITER] A fierce and wrathful man, conversant with arts, of a tawny complexion, solicitous of action, but unsteady in his resolves, holds in his hands a raised stick, and wears red clothes. He is the third in the tripartite division of *Mésha*.

“ 4 [VENUS] A woman with hair clipped and curled, a body shaped like a jar, her clothes burnt, herself thirsty, disposed to eat, and fond of ornaments: such is the figure of the first in *Vriśhabha*.

“ 5 [MERCURY] A man with the head of a goat, and a shoulder like a bull, clothed in dirty apparel, skilful in regard to the plough and the cart, acquainted with field, grain, house, and kine, conversant with arts; and, in disposition, voracious.

“ 6 [SATURN] A man with a body vast as an elephant's, and feet great as a *Sarabha's**, with white teeth and a tawny body, his mind busied upon the wool of wild sheep, occupies the extremity of the sign Taurus.”

In proof that the *decorations* only, and not the *system*, of the Decani, originated with the Brahmins, Mr. Colébrooke adduces the following arguments, with which we shall conclude this important article.

“ This astrological notion was confessedly received from foreign nations. The doctrine seems to be described by FIRMICUS to NEKEPSO king of *Egypt*†; and PSELLUS cites a Babylonian author, whom he calls TEUCER; and who is also noticed by PORPHYRIUS; besides, the names of the Decani, stated by HERPHÆSTION and FIRMICUS, are decidedly barbarous. It was not, therefore, without reason, that SAUMAISE and KIRCHER sought a derivation of the word Decanus itself from a foreign language. It cannot be deduced, as SCALIGER proposes, from the similar term for an inferior officer commanding ten men‡; since this office and its designation were first introduced later than the time of MANILIUS, by whom the astrological term is employed; and PORPHYRIUS expressly affirms that the word was used by those whom he denominates “ancients||.” HUET, not concurring in either

* A monster with eight legs, who destroys elephants.

† Sic et Nekepsō Ægypti justissimus Imperator, et Astrologus valde bonus, per ipsos Decanos omnia vitia valetudinesque collegit, ostendens quam valetudinem quis Decanus, efficeret, &c.

‡ Erant Decani decem militibus propoliti. *Feget.* 2. 8.

|| Οὗς τινὰς ἐκάλουν δεκανοὺς οἱ παλαιοί.

of the opinions above-mentioned, supposes the term to have been corruptly formed by the astrologers of *Alexandria* from the Greek numeral with a Latin termination *. If this be admitted, it still remains not improbable that some affinity of sound, in the Egyptian or in the Chaldaick name, may have suggested the formation of this corrupt word.

“ The *Sanſcrit* name apparently comes from the ſame ſource. I do not ſuppoſe it to be originally *Sanſcrit* ; ſince, in that language, it bears no etymological ſignification. For the ſame reaſon, it is likely, that the aſtrological doctrine itſelf may be exotick in India. One branch of aſtrology, entitled *Tájaca*, has been confeſſedly borrowed from the Arabians : and the technical terms uſed in it, are, as I am informed by Hindu aſtrologers, Arabick. The caſting of nativities, though its practice is of more ancient date in India, may alſo have been received from Weſtern aſtrologers ; Egyptians, Chaldeans, or even Greeks. If ſo, it is likely, that the Hindus may have received aſtronomical hints at the ſame time.

“ By their own acknowledgment †, they have cultivated aſtronomy for the ſake of aſtrology ; and they may have done ſo, with the aid of hints received from the ſame quarter, from which their aſtrology is derived. In the preſent inſtance VARA’HA MIHIRA himſelf, as interpreted by his commentator, quotes the *Yavánas* (meaning perhaps Grecian authors), in a manner which indicates, that the deſcription of the *Dríſhcánas* is borrowed from them.

“ The name of YAVANA’CHA’RYA, who is cited by BHATTÓVALA, would not be alone deciſive. He is frequently quoted by Hindu aſtronomers : and it is poſſible, though by no means certain, that, under this name, a Grecian or an Arabian author may be intended. To determine that point, it will be requiſite (unleſs the work attributed to him be recovered) to collect all the paſſages, in which YAVANA’CHA’RYA is cited by Sanſcrit authors ; and to compare the doctrines aſcribed to him with thoſe of the Grecian and Arabian writers on aſtronomy. Not being prepared for ſuch a diſquiſition, I ſhall diſmiſs this ſubject for the preſent, without offering any poſitive opinion on the queſtion, which has been here propoſed.” P. 375.

The ſeventh article of this volume treats of *Olibanum*, or *Frankincenſe* ; by the ſame author.

Mr. Colebrooke ſets out with obſerving, that although the

* Huetii animadverſiones ad Manilium. Lib. iv. v. 198.

† BHASCARA expreſſly ſays “ By ancient aſtronomers, the purpoſe of the ſcience is declared to be judicial aſtrology ; and that, indeed, depends on the influence of configurations ; and theſe, on the apparent places of the planets.”

Gólád’byáya. 1. v. 6.

gum-refin

gum-resin called *olibanum*, is generally allowed to be the frank incense which was used by the ancients in their religious ceremonies, yet there is great difference of opinion among botanists respecting the plant supposed to produce it. Linnæus has referred it to a species of juniper; and his followers consequently affirm that *olibanum* is the produce of the Lycian juniper. This tree, however, is a native of the south of France, and the French deny that it yields the resinous gum in question. Mr. Colebrooke seems to agree in opinion with the latter; and, after rapidly transcribing the accounts of this celebrated gum from Pliny, and other ancient writers, proceeds to give the statements of Arabian authors on the subject. The word *olibanum* is derived from the Arabic LUBAN; it is the gum of a thorny plant that grows a yard in height, with leaves and seed resembling the myrtle. In India the gum in question is known, to be the produce of the *Salai* tree, of which an engraving and a technical description by Dr. Roxburgh, accompanies the essay of Mr. Colebrooke. It is sent in considerable quantities from India to Europe; and notwithstanding the assertion of Linnæus, that it is the produce of the Juniper, Mr. C. rightly concludes that its having been received, for several years, in the London market, where any mistake must soon have been discovered, indisputably marks the gum of the *salai* tree for the true *olibanum*, or frankincense.

The *eighth* article is by Dr. Hunter, *On the species of Pepper found in the Prince of Wales's Island*; but the subject being rather of a local and mercantile description, and that following, on the *improved hygrometer* not possessing any peculiar interest, we pass on, for want of room, to the *tenth* important article, by the indefatigable Mr. Colebrooke—*On ancient Monuments, containing Sanscrit inscriptions*.

He commences this valuable essay by justly observing, that the scarcity of authentic materials for a history of the Hindu race, renders these venerable memorials of ancient times highly important and interesting. The palm-leaf, the papyrus, hasten rapidly to destruction, and their contents to oblivion; but the durable tablet of recording brass, and the inscribed column of marble, defy, for centuries, the corroding violence of time. In the short period of our intercourse with India, many of these valuable monuments have, by the zeal and diligence of individuals, been discovered, some in almost inaccessible solitudes, while others have been dug up from the bowels of the earth. In a country where, even on serious topics, the love of fable and romance so greatly abounds, and where the compositions of the learned

are seldom, or ever, distinguished by dates, these monuments of ages, long buried in oblivion, are of the utmost moment; as they generally consist of grants of land from either sovereigns then reigning, or great men in high authority under them, and the year of that sovereign, or at least the period of the ruling dynasty, under which the grant is bestowed, is necessarily mentioned. It is from a comparative survey of these remains, and the inscriptions exhibited upon them, that illustrations of the civil and literary history of the country, where they are found, may be obtained; and therefore Mr. Colebrooke urges the importance of having them carefully collected, and deposited where they may be accessible to persons engaged in antiquarian researches into Indian literature and history. He mentions it as a subject of particular regret, that many of the plates, thus found, have been transported to Europe, without correct copies having been taken from them, by which means they are in great danger of being lost to the public for ever; although it is hoped the regret, thus publicly expressed, may induce the owners to have exact *fac similes* made from them, for retransmission to those shores, whence they were so injudiciously carried away. That a few discoveries of this kind, of recent date, may not share the same oblivious doom, he has here exhibited the original Sanscrit, and a literal translation of no less than *six* of these venerable documents, of dates from four to six hundred years distant from the present æra, two on copper, three on brass, and the last on stone. Though truly interesting to persons occupied by studies similar to those above alluded to, especially with the assistance afforded by the notes of the learned translator, they might not prove equally so to those of our readers, who are *not* Indian antiquaries; and they who *are*, will probably not be satisfied without consulting the volume itself.

The *eleventh* and last article is, *On the Grāmas, or Musical modes of the Hindoos.* B. J. D. Paterfon, Esq.

The Hindoos, not less romantic in this, than in other sciences, have personified the *thirty-six* melodies to which they have restricted their music, by six Ragas, and thirty Rāgines; Rāga properly signifies *passion*, or *affection* of the mind; the Rāgines are attendant nymphs, their consorts. Nothing can be more beautiful than this allegory, as Sir W. Jones in a former treatise on this subject has well observed, for every Rāga is wedded to five of these nymphs, making *thirty* in all; and each has *eight* little genii, called his *puṭras*, or sons. “The fancy of Shakspear,” he adds, “and the pencil of Albano, might have been finely employed in giving
speech

speech and form to this assemblage of new ærial beings, who people the fairy land of Indian imagination." In fact, the late Mr. Richard Johnson brought with him, from India, various musical treatises, containing delicate paintings of these personified nymphs, and their beautiful progeny; the volume was not improperly entitled, *the sea of passions*. To drop allegory, however, the Rāgas "are fixed respectively to particular seasons of the year, and times of the night and day;" and, as the Gods are said to have invented the Indian system of music, it is probable that these melodies were anciently appropriated to their service; that is, to the particular times and seasons allotted for the performance of the Hindu ritual, as at sun-rise, at noon, at eve, or the solemn midnight hour. This is the only rational mode of explaining so singular a custom. Mr. Paterfon now enters into more particular details, but through these, the ample space which we have already assigned to the consideration of this volume, forbids us to follow him; and, for the present, we take leave of the lucubrations of the Asiatic Society, meaning, as a tenth volume has also reached our hands, at no very distant period to return to them, and thus discharge our arrears to our learned countrymen on the Ganges.

ART. VII. *The Curse of Kehama.* By Robert Southey, Second Edition. 2 vols. 12mo. 14s. Longman and Co. 1811.

WE have waited for a second edition of this poem before we chose to notice it. The task of reading it, we confess, was undertaken with reluctance. An early, and very sensible sketch of its plan, which we perused, had damped all desire for a further acquaintance with a composition written so completely in defiance of common sense. Steeped to the very bones in the doctrine of the ancients, that sound reason is the only basis of good poetry, how could we have any appetite for a work which, founded on the most absurd fictions that human superstition ever devised, is written in a style as fantastical as its subject? It was, however, to be done; and to the task, at length, the critic came,

Multa gemens.

The following lines, from George Wither, are prefixed to the poem.

"For I will for no man's pleasure
Change a syllable or measure;

Pedants * shall not tie my strains
To our antique poet's veins :
Being born as free as these,
I will sing as I shall please."

And so he did; and nobody read him till a century after his death, when his works became a curiosity, and it was discovered that, with all his eccentricities, he could produce now and then a beautiful passage. Mr. Southey would not like to share this fate of his prototype: for neither present praise nor present pudding are, we believe, indifferent to him. Nor will he be so much neglected as Wither. - For certain it is that he has many admirers, and not merely among those who wonder, they know not why, at something new; but among persons of taste and poetical feeling. But these admirers are in general persons who think that original thought and brilliant imagery make amends for every other defect; and who can feast upon a fortunate line, in the midst of a wilderness of faults. This we have not learned; and are probably too old to learn it. Vain, however, must be all remonstrances with the poet himself; for the above quotation shows that he has completely made up his mind to be incorrigible. Well then, without a hope of mending him, we will endeavour to inform our readers.

This poem is, in fact, an experiment how far a long tale may be told with success in lyric measures, and the multitudes who have experienced how very difficult it is to read to the end of an irregular ode of any great length, may guess at once what they have to encounter in reading the *Curse of Kehama*.

A similar experiment has been made by a poet, not perhaps of more genius, (for we allow Mr. Southey to stand very high in that respect) but of much more taste and judgment, Mr. Walter Scott, in the *Lay of the Last Minstrel*, and other productions. But Mr. Scott has had the good sense to employ known and familiar measures, and to avoid every thing which could offend the ear or disgust the taste. Not so Mr. Southey. The present poem, which in its style resembles more the *Crazy Tales*, of licentious memory, than any other composition we remember, may perhaps most properly be called a serious **CRAZY TALE**: and very crazy indeed it is, as will be demonstrated by a perfectly fair account of the whole.

The poem consists of twenty-four songs, or cantos, rather than books, of unequal length, but of equal wildness and irregularity. Short lines, and long lines, rhymes and no rhymes, English measures, and Latin measures, and no measures at all, are mixed together in every possible degree of confusion. This was indeed, in a serious poem, to do something rather new, but was it worth doing at all?—The poet begins in rhyme.

“Midnight, and yet no eye
Through all the imperial city clos'd in sleep!
Behold her streets a-blaze,
With light that seems to kindle the red sky,
Her myriads swarming thro' the crowded ways.
Master and slave, old age and infancy,
All, all abroad to gaze,
House-top and balcony,
Clustered with women who throw back their veils,
With unimpeded and insatiate sight
To view the funeral pomp which passes by;
As if the mournful rite
Were but to them a scene of joyance and delight.” P. 1.

This, we deny not, is very picturesque: but a skilful writer would have made it no less so in some regular metre, though the task would then have been more difficult. But here are all the lyric licences. “Midnight,”—not it is, or it was, midnight;—but in one word “Midnight,” and all the rest to be supposed. Then, what Imperial city is thus emblazed, the poet *never* condescends to tell. Then we have *balcony*, which any earlier poet would have written *balcōny*, as the etymology demands: though certainly to change the accents of our words is almost as inconvenient as to change the words; and tends to make the sounds of our old poets obsolete, if not their language. It may be observed too, that Verandas are more common in the east than balconies. We proceed for some way in rhyme, except that presently we have four lines made of the single name Arvalan, without any rhyme. Here and there, we have the ballad trip of measure.

“But the motion comes from the bearers tread.”

Soon after we have these lines:

“Far—far behind
Rolls on the undistinguishable clamour,
Of horn, and trump, and tambour.”

Now whether the poet means this to be read *clamour* and

tambour, or *clamour*, and *tammour*, or not to be rhymed at all, it is of little consequence to enquire. Rhymes, however, are too expensive to be always supplied. Soon we begin to drop them. Arvalan indeed from the first has the privilege, (royal we suppose) of not being rhymed to any thing, (except himself) though he often ends a line. One of his wives also partakes of this privilege.

“Woe, woe, Nealliny,
The young Nealliny!”

“They strip her ornaments *away*,
Bracelet and *anklet*, ring, and chain and zone;
About her neck they *leave*
The marriage knot alone,
That marriage band which *when*
Yon waning moon was young,
Around her virgin *neck*,
With bridal joy was hung.” P. 8.

The words in italics at the ends of these verses have none to rhyme with them. The same scantiness of rhymes very often prevails, and nothing can be *worser* * than many of the lines. But we said that there are sometimes Latin measures. A most curious instance of this we will produce. The tenth song begins thus in sapphics, without rhymes, almost rivaling the famous ode of “The Needy knife-grinder.”

“Swift † through the sky the vessel of the Suras
Sails up the fields of ether like an Angel,
Rich is the freight, O Vessel, that thou bearest;
Beauty and virtue,

“Fatherly cares and filial veneration,
Hearts which are prov’d and strengthen’d by affliction,
Manly repentment, fortitude, and action,
Womanly action;

“All with which nature halloweth her daughters,
Tenderness, truth, and purity, and meekness,
Piety, patience, faith, and resignation,
Love and devotement.

* See the Poem, p. 18. I have thee still
The *worser* criminal.”

† It must be owned that these verses are very bad of their kind, but the intention is clear. Rev.

" Ship of the gods ! how richly art thou laden !
 Proud of the charge, thou voyagest rejoicing.
 Clouds float around to honour thee, and evening
 Lingers in heaven." P. 100.

For what strange reason these lines are so printed, in the book itself, as to disguise what they really are, we cannot guess. Perhaps the author thought that the reader would not discover what the lines were, but would wonder at the elegance of the verses, without discovering the reason of the charm. We thought that Anglo-Latin verses had long been given up to the Muse of burlesque, and we see no reason why she should yet be robbed of them. It remains only to exemplify lines of no measure at all, which is very easily done.

" Hark ! all is still around her,
 And the night so utterly dark,
 She open'd her eyes, and she closed them,
 And the blackness and blank were the same." P. 46.

Or still worse—

" The wind is abroad,
 It opens the clouds ;
 Scatter'd before the gale
 They *scurry* through the sky." P. 47.

Or these—

" As if from some *tort catapult* let loose
 Over the forest hurl'd him all abroad." P. 49.

Now, in truth, to assume the pride of superiority, and the inflexibility of contempt, for such lines as these ; and to declare before hand, that he will

" ——— for no man's pleasure,
 Change a *syllable* or *measure*,"

is too empty and ridiculous an arrogance. Does the poet think that the public is to be bullied into admiration of his bad verses ? or that readers will be duped into the persuasion that there are peculiar beauties (as doubtless he himself thinks) in all these absurd eccentricities ? Mr. Southey, we will allow, has genius enough to write well ; as well, perhaps, as some of our classic poets ; but he has a distorted judgment, which would counteract the powers even of a genius much superior to his own, if such a genius could be found ; and this bad judgment is united with a self-conceit, which precludes all hope of his amendment. The best ser-

vice than that he can do to literature is to stand as a warning to others, to prevent in future instances, so shameful a mis-employment of great talents.

We have said that this poem may fitly be called a crazy tale; that it is so in its metrical form we have shown by, we presume, a sufficient number of specimens: they might easily be extended to ten times the number. That it is so also in the structure of the fable itself, will be seen from a concise abstract of the whole.

THE FABLE.

The story commences with the funeral of ARVALAN, the son of the Man-Almighty, or Almighty Rajah, Kehama*. His father, who, it seems, was much less wise than mighty, had charmed this son's life against fire, sword, &c. but unluckily forgot that he might be killed with a stick; and hence all the mischief of the tale. During the ceremony, we have an interview between the dead son and the living father, and a curious quarrel between them. The son, however, is malignant, and the father, who has no want of that disposition, is determined to gratify him by revenge. The victim of it is *Ladurlad*, a very good man, who had killed Arvalan in a most righteous cause; to prevent the violation of his daughter *Kailyal*. *Ladurlad* is now called forth, and his daughter comes with him; but, alarmed at the look of the fierce rajah, she starts back, and clings to a statue of the goddess *Marriataly*; to whom she prays, and by her is miraculously conveyed away. Kehama comforts himself for her escape, by denouncing still heavier vengeance on the father. Now comes the Curse, and a dreadful one it is; and so much worse than that of *Ernulphus*, as it carries with it a magical power to execute itself.

* We felt startled at the first, and never to the end recovered our disgust, at this irreverent, and almost blasphemous combination of words; which is the more unnecessary, because it turns out that there are several things which the man cannot do. We had indeed much more to say on this strange subject, and some of its shocking effects, but for brevity's sake we suppress it. He seems to be called *almighty* only because he can do a great deal; as a certain Mr. Jackson, whom we are old enough to remember, was called, very indecorously, *omniscient*, only because he knew more, on most subjects, than those who knew but little.

Suffering therefore under the immediate effects of the curse, Ladurlad departs, and by a combination of circumstances of the marvellous kind, soon finds his daughter again, though nearly drowned. Full of misery they proceed together, till the father, unwilling to torment his daughter with his own incurable suffering, steals from her while she sleeps, and leaves her alone. She wakes, endeavours in vain to recall, and then attempts to pursue him. She is, however, soon attacked by the ghost of Arvalan, to whom his father, for the worst purposes, had lent a human body. She flies to a temple for refuge, but even there the impudent man-ghost seizes her. The god, in revenge for his insolence, seizes him and hurls him away, as from a "tort catapult," in those extraordinary lines which we have already quoted. The lady alarmed at all this, (no wonder) faints on the stump of a poison tree, and there lies for dead. In this state she is spied by a *Glendoveer*, a sort of angel, or demigod, who takes her up and carries her to the house of *Cassypa*, the father of the gods, in *Himakoot*. The narrative now takes a dramatic form, and a few questions and answers prove that old Cassypa is in a great fright about the power of Kehama, who is, he says, "the tyrant of the earth, and enemy of the gods." *Ereenia*, the Glendoveer, is not so easily alarmed, but takes up the maid, now recovered by the air of heaven, and carries her in a *ship of heaven*, to his dwelling in the *Swerga*, or paradise. He takes her to *Indra*, the lord of the *Swerga*, but finds him also under alarm at the power of the rajah, and firm in the opinion that he cannot be resisted. She is remanded from heaven, and ordered to be taken, with her father, to a place between heaven and earth, where they may have at least a temporary security.

In the mean time, Kehama proceeds in his career, and is about to complete a great sacrifice; which would give him the command of heaven as well as earth*. But here he is baffled, for once, by the very man he had cursed. Ladurlad bursts in, and being safe from all weapons by a part of the charm, seizes the victim, and puts an end to the whole proceeding. Kehama, unable to do any thing worse to him, lets him go with his curse, but murders all his own people, because they *did not* stop him, though he knew they *could not*. The ghost of Arvalan now comes in again, but as he is a fool as well as a rascal, he does no great harm; he does little more than make faces at Ladurlad; and receives a severe chastisement from

* The leading idea of all this is, that certain ceremonies and sacrifices are of irresistible efficacy.

Ereenia, who steps in just at the right time. The father and daughter are then taken and lodged on the wonderful mount Meru. Here Ladurlad meets his dead wife, Yedillian, and all four live very happily.

“ Three happy beings are there here,
The fire, the maid, the Glendoveer,
A fourth approaches”—(namely, Yedillian.)

Dead Arvalan has now the luck to find a living witch, called Lorrinite, more wicked and more terrible, as it seems, than his father, notwithstanding his tremendous epithet of *almighty*. Her influence is described in the most extravagant terms. Among other things,

“ Death shudder'd her unholy tread to hear,
And, from the dry and mouldering bones, did fear,
Force a cold sweat, when Lorrinite was near ! !”

Vol. I. p. 123.

Art thou not tired, reader, with all this detail ? If thou art not, we are ; and shall therefore take the liberty to cut it short. In few words then : Kehama at length consummates his great sacrifice. He conquers heaven, and drives the gods into banishment ; he conquers hell, and puts the devil into a cold sweat too ; and at last has seized the Amreeta cup, to make himself immortal. He drinks, but it disagrees with his bowels ; and by a little interference of the supreme gods (for there are three higher than all he had conquered*) is turned into a red hot devil, and left to support the throne of Yamen (the Indian Pluto) in everlasting torments. The maid now becomes immortal, and marries Ereenia, with whom she had long been in love, and all ends with great felicity.

Was ever extravagance equal to all this ? and how must that understanding be constructed, which can delight to copy, invent, or work upon such strange and incongruous fictions ? Yet it is certain that a wonderful power of imagination, and force of poetical description is displayed in all this machinery. This poet is like a painter who, with considerable powers of pencil, should draw nothing but distorted figures, such beings and such scenes as never did, can, nor ought to exist. He is, in a word, the very F. of his art. One of the most ingenious contrivances of the tale is the manner in which the strange Curfes of Kehama, in several instances, enable the

victim of them to baffle his chief designs *. In some of these events, the reader feels a strange kind of surprise, which, were it connected with any thing possible, might almost be called satisfaction. But it refers rather to the ingenuity of the poet than to the situations of his agents. For the adorers of novelty here indeed is novelty enough ; but their devotion to that power must be very blind, if they prefer its marvels to the dictates of good sense. Much more are we obliged to the poet or the painter who gives us human forms with human actions, passions, and situations, than to him who labours chiefly to make us stare, and embodies the dreams of madness or absurdity, only to surprise us with the strange powers of his art.

We have been led unavoidably to point out many of the faults of this extraordinary composition ; we shall, with more pleasure, cite some of its beauties. The following is truly a human picture, and describes Kailyal sleeping in a cave, under great anxiety of mind.

“ Be of good heart, and let thy sleep be sweet,
 Ladurlad said,—Alas ! that cannot be
 To one whose days are days of misery.
 How often did she stretch her hands to greet,
 Ereenia, rescued in the dreams of night !
 How oft amid the vision of delight,
 Fear in her heart all is not as it seems ;
 Then from unsettled slumber start, and hear
 The Winds that moan above, the Waves below !
 Thou hast been call'd, O Sleep ! the friend of Woe,
 But 'tis the happy who have call'd thee so.” Vol. II.

p. 40.

The imaginary garden in the city of *Baly*, beneath the ocean, belongs solely to the region of fancy, but it is ingeniously and beautifully fancied.

“ It was a garden still beyond all price,
 Even yet it was a place of Paradise ;
 For where the mighty Ocean could not spare,
 There had he, with his own creation,
 Sought to repair his work of devastation.
 And here were coral bowers,
 And grotts of madrepores,

* We wish the author had made his printer give his Greek motto intelligibly. We know what it should be, but it is miserably confused.

And banks of sponge, as soft and fair to eye
 As e'er was mossy bed
 Whereon the Wood Nymphs lie [lay]
 Their languid limbs in summer's fultry hours.
 Here, too, were living flowers
 Which, like a bud compacted,
 Their purple cups contracted,
 And now in open blossom spread,
 Stretch'd like green anthers many a seeking head.
 And arborets of jointed stone were there,
 And plants of fibres fine, as silkworm's thread;
 Yea, beautiful as Mermaid's golden hair
 Upon the waves disspread:
 Others that, like the broad banana growing,
 Rais'd their long wrinkled leaves of purple hue,
 Like streamers wide out-flowing.
 And whatsoe'er the depths of Ocean hide
 From human eyes, Ladurlad there espied,
 Trees of the deep, and shrubs and fruits and flowers,
 As fair as ours,
 Wherewith the Sea-Nymphs love their locks to braid,
 When to their father's hall, at festival
 Repairing, they, in emulous array,
 Their charms display,
 To grace the banquet, and the solemn day." Vol. II. p.

48.

The entrance of Kehama into *Padalon*, or Hell, may serve to show with what skill this singular poet can sometimes paint even the most extravagant fictions.

"So spake the King of Padalon, when, lo!
 The voice of lamentation ceas'd in Hell,
 And sudden silence all around them fell,
 Silence more wild * and terrible
 Than all the infernal dissonance before.
 Through that portentous stillness, far away,
 Unwonted sounds were heard, advancing on
 And deepening on their way;
 For now the inexorable hour
 Was come, and, in the fullness of his power,
 Now that the dreadful rites had all been done,
 Kehama from the Swergha hastened down,
 To seize upon the throne of Padalon.

* What, in the name of common sense, is *wild silence*? Rev.

" He came in all his might and majesty,
 With all his terrors clad, and all his pride ;
 And, by the attribute of Deity,
 Which he had won from Heaven, self-multiplied,
 The dreadful One appear'd on every side.
 In the same indivisible point of time,
 At the eight Gates he stood at once, and beat
 The Warden-Gods of Hell beneath his feet ;
 Then, in his brazen Cars of triumph, straight,
 At the same moment, drove through every gate.
 By Aullays, hugest of created kind,
 Fiercest, and fleetest than the viewless wind,
 His Cars were drawn, ten yokes of ten abreast,—
 What less sufficed for such almighty weight ?
 Eight bridges from the fiery flood arose
 Growing before his way ; and on he goes,
 And drives the thundering Chariot-wheels along,
 At once o'er all the roads of Padalon." Vol. II. p. 136.

We pause from our singular task, to consider what would be the consequence if this extraordinary poem, which, by its mixture of wild beauties, has fascinated some minds, could be received with general applause * ? Nothing less than the total extinction of public taste. Extravagance for ever substituted for nature, and a sickly and insatiate appetite for wild fiction prevailing in every reader. No smaller considerations could have induced us to dwell so long upon this production. We have no enmity to Mr. Southey, far otherwise ; we sincerely admire his genius : and if, like his *Ereenia*, it could be married to the mortal maid common sense, the union would be the happiest that could be imagined. He courts that amiable nymph sometimes in prose ; and then, in our opinion, he rises above himself. His efforts are useful, and his information important to the public. That he will heartily despise, in the plenitude of his self-possession, both us and our admonitions, we are full prepared to learn ; but that he can have more sincere friends and well-wishers than we are, notwithstanding any offence we may have thought ourselves obliged to give to his vanity, we positively and strongly deny. Hopeless, however, of him, we have only to warn others not to be seduced by his dangerous example.

* They who wish to study the Hindoo mythology may perhaps do it with more pleasure in this book than any other ; and they who seek to elicit good from such extravagance, will see, with our friend Mr. Maurice, the traditional doctrine of a Trinity in the superior heaven of the Indian teachers.

ART. VIII. *The History of the Worthies of England: endeavoured by Thomas Fuller, D. D. First printed in 1662. A new Edition, with a few explanatory Notes, by John Nichols, F. A. S. Lond. Edinb. and Perth. In two Vols. Royal 4to. 612 and 618 pp. 5l. 5s. Rivingtons. 1811.*

THE book, of which a new edition is now given to the public by their old and valuable servant, Mr. John Nichols, has ever been of high estimation, and of late years so remarkably scarce, as seldom to be obtained but at a most enormous price. This being the case, it may be an inducement with many to purchase this new and improved edition, if we offer a concise account of what is here to be found.

The counties of England and Wales are described in alphabetical order, their native commodities, manufactures, buildings, proverbs, customs, but, above all, the illustrious characters which have severally adorned them. These last constitute the principal feature of the book, and have given it both its name and popularity. As far, therefore, as it goes, it must be highly acceptable and useful to all readers of English biography. That a continuation of it to the present period would be very highly desirable, there can be no doubt, but the undertaking would be one of extraordinary labour as well as of expence. Some idea may be formed of the value and importance of such a work, by the additions which the present editor has been enabled to make to the county of Kent, by the assistance of Sir Egerton Bridges, from which we shall subjoin an extract.

“The county of Kent has been remarked for its provinciality; that is, for its local attachments, and prejudices. This probably arises from its peninsularity; it being principally bounded by the sea, or a great river. It runs up to London at a point; but on all which it abuts besides are parts of Surrey and Sussex to the South.

“It was observed by Lambard, that the gentry are not so ancient as in more remote counties. But I doubt if this observation be any longer just, unless perhaps in Cheshire: the permanence of its families is out of all comparison beyond that of any of the other counties surrounding London, as Surrey, Hampshire, Berkshire, Bucks, Hertfordshire, or Essex. New settlers therefore are not attracted to Kent; or, if they are, are generally anxious to re-transplant themselves. This is not said in commendation of the county; but to its dispraise. The families, which have worked themselves into local consequence, have done it, with one or two exceptions, by slow steps. They have

arisen either from an ancient male line ; or from an accumulation of the representation and fortune of several small houses. Still several of the houses, as Bridges of Goodnestone, Robinson of Horton, Brydges of Wootton, Papillon of Acrise, Taylor of Bifrons, Mann*, Sawbridge, Geary, Hawley, Plumptre of Fredville, are not indigenous. But, as there have been neither trade nor manufactures in the province, no inundation of new wealth has sprung within themselves to disturb the old establishments. Whether there be something depressive of exertion in this state of society, or from whatever cause it may have arisen †, the county has of late years rarely produced genius, or even great talents. The late Mrs. Elizabeth Carter passed the greater part of every year of a very long life, verging on ninety, among neighbours who must have been insensible of her acquirements and unemulous of her fame. Her contemporary Mrs. Montagu, whose brilliant genius can only be unfelt by disgraceful dullness or insatuated envy, spent a considerable portion of her childhood and early youth not twenty miles from her ; and the intimacy between them, which commenced so early, was only terminated by Mrs. Montagu's death at the age of eighty. But they seem neither of them to have found their intellectual intimates in this province.

“ In other counties it generally happens, that two or three overgrown houses of vast wealth hold the sway. Here wealth is more distributed ; and there is more general polish of manners and luxury of living. But there is evil, as well as good, in this : a great house is often a rallying point ; a sort of minor court, where those of good education but smaller fortunes may meet without the necessity of rivalry. There is a sort of independence, which, being incompatible with the fortunes of the majority, only tends to drive them into unsocial solitude, or ruinous expence.

“ It were to be wished that such institutions as a great cathedral, richly endowed, could be brought back nearer to the purposes for which they were founded ; and from which they have departed by such slow degrees, in the course of centuries, that they would now think it a hardship not to be endured. For surely they were meant as a standard round which the dispersed parochial clergy were to gather, and to draw light and hospitality. A library amply supplied, a liberal and cheerful table, and literary conversation intermixed with the knowledge and manners of the world, would cheer the heart, inform the under-

“ * Sprung from Suffolk ; and contractors for clothing the army under Sir Robert Walpole.”

“ † On the coast alone a considerable house, with the industry of the country from whence it sprung, the Dutch house of Fector at Dover, has risen into mercantile eminence and vast wealth.”

standing, and break the monotonous life, of the remote parish priest. Books and cultivated conversation are a food without which the mind in a polished state of society cannot exist.

“ The late amiable Bishop Horne was Dean of this metropolitical church of his own county. He would willingly have drawn literary circles around him; but they were not the fashion of this place; and with his characteristic mildness and ductility he submitted to the existing habits. At the same time the amiable son of the once illustrious Bishop of Cloyne, to whom Pope has attributed ‘ every virtue under heaven,’ by a love of exuberant talking, which tired even his most willing hearers, added to the ill inclination to abstract or remote discussions. But as merit will sometimes, though rarely, work its way with little collateral aid, the present Dean (Dr. Gerrard Andrewes) seems well qualified to answer the most sanguine purposes of the office.

“ In the school here, of Royal foundation, was educated one, who for many years of the present reign sat on the woollack with uncommon dignity and power. Thurlow, more remarkable as a boy for his whimsical sagacity, and directness and manliness of understanding, than for his application or acquirements, was, as is reported, brought hither out of Suffolk, for the purpose of annoying and thwarting the Head Master, who had offended one of the Prebendaries. Here afterwards presided one of the most elegant and correct classical scholars of his day, the Rev. Osmund Beauvoir, afterwards D. D. a man of real genius, who educated many men of eminence, among the first of whom must be recorded the present learned Lady Margaret’s Professor of Divinity at Cambridge; and to whom the present writer owes all that he knows or ever has known of the learned languages. In taste, in precision, in facility, he has never since seen his equal. And for English poetry, had he cultivated it, he had a most pure and beautiful talent; as a few existing specimens clearly evince. In his latter years a most extraordinary fortune befell him by the accepted offer of an heiress of large property, young enough to be his daughter. He died in 1789. The change perhaps came too late; and too much accustomed to the habits of nearly forty years, he seemed less to enjoy his splendid days than those of an humbler establishment. But the marriage has finally proved a noble endowment to his eldest daughter by a former marriage, which has enabled her to enrich one of the long-established, and highly respectable families of the county.” Vol. I. p. 531.

After the above introduction, Sir Egerton B. proceeds to give a catalogue of the eminent prelates, statesmen, soldiers, physicians, writers, and other memorable personages who have done honour to the county of Kent since the time of Fuller, subjoining very useful intimations where more extended accounts

counts of each may be found. We shall add the conclusion of this communication.

“ From division of property, the estates do not run so large in this county as many others ; though from the astonishing rise in the value of land within ten or fifteen years, some are become very considerable. Among the best are Lord Darnley's (partly by late purchases), Lord Guilford's (formerly the Furneses), Lord Sondes's, Finch Hatton's, Sir Horace Mann's (now somewhat lessened) But in the middle of the last century Sir Edward Hales's, Sir Edward Dering's, &c. The Scotts were long declining before they sold Scott's Hall *. Sir John Honeywood's was greatly augmented above thirty years ago, but is again lessened. There was an old saying among the people in the neighbourhood of Ashford, which has turned out true :

“ ‘ Somerfield †
Shall quickly yield :
Scott's Hall ‡
Shall have a fall :
Mersham Hatch
Shall win the match.’ ”

“ Mersham Hatch has in truth won the match. Its ancient owners still reside there. Sir Edward Knatchbull, its present possessor, has fought four severe contests for the county, in 1790, 1796, 1802, 1806, and lost it only in 1802. In 1807 he was returned with William Honeywood without opposition.

“ The Derings are supposed to be among the oldest of those which may be called the indigenous families. One branch of the Derings, John Thurlow Dering, Esq. is now seated at Crow Hall in Norfolk ; he still possesses a fragment of the Kentish property at Charing near Surrenden. His grandfather was Dean of Ripon ; and was author of a Latin poem on that place.

“ The last of the Palmers (Barts.) of Wingham College is recorded by Pope :

“ ‘ To Palmer's bed no actress comes amiss,
He weds the whole *Personæ Dramatis*.’ ”

His last wife re-married Mr. Hey, and was mother of the Rev. Thomas Hey, D. D. to whom Wingham College at length came by devise ; and whose widow now resides in it.

“ * See the Ballad on their ancestor in Peck's “ *Desiderata Curiosa*,” and in the “ *World*.”

“ † In Sellinge, the seat of the Gomeldons.”

“ ‡ In Brabourne or Smeeth.”

“ Sir

“ Sir Henry Oxenden has a good property at Wingham and in that neighbourhood. His Elizabethan mansion at Deane in Wingham still remains; but he resides at Broome in Barham, formerly the Dixwells’.

“ East-Kent, particularly the neighbourhood of Barham-Down, is most thickly inhabited by gentry, who elbow one another. But the Isle of Thanet does not now contain a single country gentleman’s mansion, in its usual strict sense. There the residents are principally rich farmers. The Wingham division is full of seats: the Elham division contains but three or four; as Sir John Honeywood, Mr. Brockman, Mr. Deedes, and Captain Honeywood, M. P. for the County.

“ We have few old nobility amongst us: the Sackvilles are the most illustrious; the Norths are late comers into this county; the Finches are of the time of James I. as are the Ropers. The Nevilles have no longer a residence in the county.

“ Ramsgate Harbour, of which Smeaton has given an account, deserves commemoration, as a magnificent and an useful national work: and the immense military works at Dover, where many think much money has been wasted by the engineers; and the Military Canal from Shorncliffe, cutting off the flat marshland from the foot of the hills to the North, must not be forgotten. Of canals for inland navigation more than one, particularly that from Canterbury to St. Nicholas Bay, is in agitation, but in too incipient a state to be particularized. If completed, it will much improve the trade of Canterbury.

“ The agriculture of the county has been well described by Mr. Boys of Bethanger, near Deal, who has shewn to what a productive state the light lands of his own neighbourhood may be brought by the sheep-system. Many parts of Kent are now so beautifully tilled, that they appear like a garden. The farmers make great incomes; but they are also very luxurious, especially the younger class of them; no order appear to live in so much plenty.

“ In short, in point of agriculture, population, polish of manners, refinement of living, and perhaps we may add the beauties of natural scenery, Kent is among the foremost of the kingdom. It has its faults; but still natives must ever love, and strangers ever admire it.

“ A beautiful description of the face of the country from London to the Sea-coast, especially the neighbourhood of Barham-downs, may be found in one or two of the letters of Gray the poet, about 1766 and 1767, when he visited the late Rev. William Robinson, then resident at Denton Court.” P. 534.

The editor has himself much improved this edition by numerous and useful notes, has supplied and corrected several dates which in the first edition had been left blank. He has also added a general index, the importance of which

in a work of this nature, can only be appreciated by those who have repeated occasion to consult works of reference. An excellent head of the venerable author is prefixed, and an interesting memoir of his life is followed by an analysis and vindication of this particular work.

It can hardly be necessary to add, that Mr. Nichols is entitled to our warmest thanks for the diligence, judgment, and ability which he has demonstrated in this, not the least, meritorious of his literary labours.

ART. IX. *A Treatise on the Government of the Church, in which the Divine Right of Episcopacy is maintained, and the Doctrine of the Supremacy of the Bishop of Rome proved to be contrary to the Scriptures, and Writings of the Fathers of the first Three Hundred Years after Christ. In which also several important Points are explained and illustrated, viz. the Unity of the Catholic Church, Sin of Schism, Nature and Vindication of the Establishment and Liturgy of the united Church of England and Ireland, &c. With occasional Remarks on several Popish Books, lately published. Compiled from the most celebrated Protestant Divines. By Edward Barwick, of Trinity College, Dublin. 12mo. 199 pp. 4s. W. Watson, Capel-Street, Dublin; Rivingtons and Hatchard, London. 1811.*

IF the value of a book were to be estimated from the prevalent want of that particular kind of instruction which it conveys, there could hardly be a price too high for this, small and insignificant as it may appear; and were there only one copy of it in the world, that copy would be cheaply purchased at almost any sum that could be given, for the sake of multiplying it, and sending it forth into general circulation. Yet, with the characteristic modesty of merit, the author has sent it into the world with the name of a Dublin publisher only in the title-page. We have added, at a venture, those of Messrs. Rivington and Hatchard; because through the former it came to our hands; and because both houses, if they are not already furnished with copies, should immediately send over for a large supply.

One very prevailing fault of the present age, and misfortune too, as faults most commonly are, is a general indifference respecting sacred things. We do not hereby mean to point

point at infidelity, of which there is probably much less than there was some years ago, but at that sort of indolent, imperfect Christianity, which, supposing a certain degree of doctrinal faith, in the fundamentals of religion, considers every thing else as totally unimportant. Hence it is, that out of ten thousand persons, not ten, perhaps not even one, will know the true definition of a church, the nature of ecclesiastical authority, as perfectly distinct from civil power, the grounds for one form of church-government in preference to any other, nor in short any of those things, which, though not faith, were settled almost as early as the faith itself. Hence an immense advantage to sectaries of all kinds, in seducing the multitude from their own pastors; and an encouragement to all who are seized with the rage of founding a sect, many of whom would probably desist from their undertaking, if they knew and felt how they were sinning against the positive injunctions of Christ and his Apostles, by multiplying divisions, and mutilating the mystical body of the Redeemer: and though it may be very true, that belief in the fundamentals of Christianity, with a devout and sincere desire to fulfil the great commands of Christ, is sufficient to take a man to heaven; yet who would run the risk of being turned aside in such a journey, for want of making himself duly acquainted with the dangers or the snares, which may be prepared for him in the way, and of making some reasonable provision against them? If such supineness would not be thought wise in a worldly journey, why should it in the heavenly?

It is the sects that chiefly turn aside the sincere and well-intentioned Christian; or the worst of sects, the Church of Rome, who is always lying in wait for as many as she can devour.

— “Whom the grim wolf, with privy paw,
Daily devours apace, and nothing said.”

Against all such dangers the tract at present before us offers a most powerful preservative; the safeguard of the soundest reason, and the highest ecclesiastical authority. It is indeed one of the most able digests that we have ever perused: a digest of all that ever was well written on the subject of church-government, and the other topics enumerated in the title-page; and compiled, professedly, almost in the very words of the original writers. The author says,

“The following treatise, the reader will perceive, is almost entirely compiled from the writings of our celebrated divines. This method of compilation I preferred, not only on account of
the

the success which appears to have attended some late compilations of a similar nature, particularly Bishop Huntingford's *Call to English Protestants**; but, to use the words of Dr. Wake, 'I hope that quotations from departed writers, of great and deserved fame, would find a more general and unprejudiced acceptance with all sorts of men, than any thing that could be written by any one now living, who, if esteemed by some, is yet in danger of being despised by more.'" *Preface*, p. 3.

This is excellent sense, which is a quality in which this author never fails. In our indulgence to the prejudices of those, who fancy that divines are biassed by interest in writing on such subjects, we rather rejoice that Mr. Barwick announces himself as a layman. But let us once more hear his own words. After stating the heinous nature of the sin of schism, a point but little understood at present, he thus proceeds.

"Custom indeed, the loose writing of some of the clergy, and the general silence of the body upon the constitution of the christian church, have so far reconciled us to the divisions that have taken place among christians, that they are no longer seen in the light in which they were seen in the primitive days of the church; whilst charity, forbidding us to speak harshly of the spiritual condition of our brethren, has in a manner tended to efface the sin of schism from our minds.—In the Liturgy of the church we pray against *schism*. If by their *writing* or *conduct*, the clergy at the same time give encouragement to it; will they not, in so doing, be thought to be acting in contradiction to the profession which they have made? But this, it is to be feared, is the case with all those, who instead of *pointing out* to the laity the danger attendant upon their officiously meddling with the ministerial office, and the duty of submitting to those teachers, who by authority are set over them, by their loose writing or irregular practice lead them to the very opposite conclusion. And what reasonable hope can be entertained, that the unity of the church will be in any degree preserved, whilst those whose office it is to preserve it, become the instruments of its dissolution?

"When therefore, such loose opinions as these prevail, entirely destructive of the unity of the christian church, when every one must perceive the increasing defection from the communion and authority of this church, silence on the part of its friends, whether clergy or laity, becomes criminal, and a cold neutrality is inexcusable. To use the words (with the alteration of a single phrase) of Archdeacon Daubeny: When I see so many apparently idle and unconcerned, whilst the enemy is digging and under-

* Published 1800. See Brit. Crit. vol. xxxiii. p. 31.

mining the very ground on which they stand; and at the same time consider, that they who help not to support the church when she is in distress, do in reality contribute to pull her down; in writing, as an honest *lay-member* of that church ought to write on her subject, I feel that satisfaction which must ever accompany a conscientious discharge of duty." Pref. p. 2.

Of a work so very important as this is, we will not content ourselves with giving a slight abstract, but shall insert, verbatim, the whole table of contents.

" Introduction.—Chap. I. Of the nature and constitution of the catholic church.—Notes of the catholic church.—Essentials of *faith*, *worship*, and *discipline*. II. The three distinct orders of bishops, priests, and deacons, proved from the scripture. III. The three distinct orders of bishops, priests, and deacons, proved from the fathers of the first 300 years after Christ. IV. Of ordination in general.—Necessity of it.—Always appropriated to the bishop's office.—Succession of bishops from the apostles, uninterrupted.—This succession through the church of Rome, vindicated.—Objection, that we unchurch the presbyterians, answered.—Episcopacy not a relick of popery.—Testimony of foreign protestants for it.—Bishops in the primitive times, superior to pastors of congregations. V. Of the nature and sin of schism.—What that communion is, which is essential to a particular diocesan church.—Sinful terms of communion only justify separation.—The terms of lay-communion with the church, alone defended in this treatise. VI. The church of Ireland a true and sound member of the catholic church;—1. as to *Faith*.—Obj. that the clergy do not preach the gospel, answered.—2. as to *Worship*;—Defence of a set form of prayer, and of our Liturgy in particular.—3. as to *Discipline*.—Obj. that the clergy are not elected by the people, answered.—Obj. that the clergy lead immoral lives, answered.—Obj. concerning excommunication, answered.—Exhortation to the members of the church by Bishop Beveridge. VII. Appendix.—How far the church's power extends in decreeing rites and ceremonies.—The church, as *established by law*, vindicated.—Extent of the civil power in church affairs.

" Second Part.—Chap. VIII. Of the unity of the catholic church.—All bishops originally of equal authority.—Bishop of Rome possesses no authority by divine right over other bishops. IX. The supremacy of the Bishop of Rome confuted from the scriptures. X. The supremacy of the Bishop of Rome confuted from the fathers of the first three centuries after Christ.—Ignatius.—Clemens.—Apostolic canons.—Victor and the Asian churches.—Irenæus.—Tertullian.—Cyprian.—Eusebius.—Rise of the Bishop of Rome's usurpation over the rights of other bishops.—African churches.—Objections from Augustin, Optatus, and Jerom, answered. XI. Brief defence of the reformation of the church

church of England and Ireland.—In ancient writers, the catholic church taken in two senses: the *general* one, in which it was put for all faithful churches united into one body, under Christ; and the particular, when it was used for a particular church.—The Roman church, in ancient times, was considered only as a particular church.—Separation from the communion of the Bishop of Rome, justified from ancient examples.—Account of the Greek church.—Obj. from St. Austin, answered.—Our charge of idolatry against the church of Rome, justified.—Objections concerning infallibility, answered.—Fallacy used by Romish writers, that the church in communion with Rome, was the catholic church.—Necessity of succession of doctrine, as well as succession of bishops.—Council of Trent not general.—Foreign appeals unknown in ancient times.—Our church justifiable in charging sectaries with disobedience to her; notwithstanding she allows them to examine her doctrines by scripture.—True method of preventing schisms.—Infallible judges and general councils cannot prevent schisms.—Romish schisms and dissensions.—Apology for the disputes among the divines of our church.—Ambiguity of the Trent decrees.—Uncertainty of the Romish faith.—Church of England offers all satisfaction to mankind that it follows the true sense of scripture.—Certainty and safety of the communion of our church, and manifest hazard of salvation in the Romish church.—1. As to the positive articles of our faith.—Novelty of the Trent creed.—2. As to infallibility.—Pope's supremacy.—Prayers to saints.—Images.—Prayers in an unknown tongue.—Transubstantiation.—Half communion.—Purgatory, &c.—Conclusion. Romanists disguise their religion in protestant countries, and why.—Account of the essay for catholic communion, protestant apology, &c.—Absurdity of the Romanists proving the infallibility of the church of Rome, until they prove that its doctrine and discipline are agreeable to scripture and antiquity.—Church of Rome receives the interpretation of scripture, not from the fathers, but from the *present* Roman catholic church.—Pope's infallibility and temporal dominion, doctrines of the present Roman church.—Impracticability of an union between the church of England and Rome, until the Bishop of Rome's authority be abolished."

Of all the subjects here enumerated, it is but justice to say, that they are treated in the clearest and most masterly way; and, though the words of other authors are every where interwoven, this is done with so much skill, that no judicious reader can ever be offended at it. It would make no bad lecture on the English Divines, merely to read over, with proper comments, the names of those authors, whose works are here quoted in the margin. Potter, Wake, Stillingfleet, Sherlock, Bennet, Bingham, Hickes, Brett, &c. &c. besides the modern writers of eminence on these subjects: Daubeny,

Bishop Skinner, Le Mesurier, &c. In a word, this is a book which we should earnestly wish to see in every Protestant family throughout England and Ireland. If there can be a human remedy for the religious evils which we feel or fear, here it is to be found. As a short specimen of the execution of the work, we shall give the third section of chap. I. in which the author defines the Catholic Church.

“ III. The catholic church is *the one universal society of all christian people, distributed into particular churches (under lawful governors and pastors), HOLDING COMMUNION WITH EACH OTHER.* What these *lawful* governors and pastors are, I shall fully explain hereafter. By particular churches holding communion with each other, I mean, owning each other as parts of the same body, and admitting each others members, as occasion serves, into actual communion with them in all their religious offices. The communion which particular churches are obliged to, as they are *similar parts and distributions* of the catholic church, is, that they should not divide into separate churches, so as to exclude each others members from communicating in each others worship, whenever they have occasion to travel from one church to another. For so long as there is no rupture between distant churches, no declared disowning of each other, no express refusal of any act of communion to each others members, they may be truly said to maintain all *necessary* communion with each other.

“ The catholic church is *one* by the communion of *all* its parts, and therefore they who break communion with any one part, must necessarily disunite themselves from the *whole*. For when two churches separate from one another, it must be either because the one requires such terms of communion as are not catholic, or because the other refuses such as are. Now that church which requires *sinful* or uncatholic terms of communion, does hereby exclude, not only one, but all parts of the catholic church, from its communion (because they are all equally obliged not to communicate with any church on sinful terms of communion); but, in doing so, separates itself from the communion of the catholic church. And so on the other hand, that church which refuses communion in any other church upon *lawful* and catholic terms, does hereby separate itself from the communion of all parts of the catholic church. All those particular churches therefore, into which the catholic church is distributed, must be in communion with each other, otherwise they are so far from being distributions of the catholic church, that they are only so many schisms and divisions from it.

“ But it must be observed, that in a divided state of the church, there may be different communions, and yet both remain parts of the catholic church, as in the excommunications of old, about keeping Easter; and in case of a precipitate sentence, when one

X

bishop

bishop takes upon him to excommunicate others, *for little or no cause*, and against the advice of his brethren." P. 11.

That we do not extract more, from so very excellent a book, is only because the whole is so connected in argument, that it is difficult to detach parts without great injury to them.

We hope, however, to see this work repeated in editions beyond number; one at least of which will give it to us in a more dignified size and form, with a type more accommodated to eyes that may be impaired either by weakness or age. For our own parts, had both those obstacles stood in our way, which happily they do not, we must have read on, through every kind of inconvenience, till we had concluded a work (to our feelings) of such interest. May it prosper!

ART. X. *The Projector; a Periodical Paper, originally published in Monthly Numbers, from January, 1802, to November 1809. Revised and Corrected by the Author. 8vo. 3 vols. 1l. 7s. Payne, &c. &c. 1811.*

FOR many a year did we see THE PROJECTOR, in the pages of our worthy friend SYLVANUS URBAN, yet not once were we induced, by curiosity, or any other motive, to read a single paper; which will not perhaps be thought extraordinary by those who recollect, with what a glut of reading Reviewers are always supplied. Nor does this total neglect imply the slightest reflection on the merit of the papers. Had we read one, we should probably have read more; and had we read three or four we should probably have been desirous to do what we have now done, that is, to peruse the whole; and, if we mistake not, should have waited with additional impatience for the monthly sheets which were to treat us with a new Projector. But had it even happened otherwise, we will not contend that our indifference would have been expressive of our real opinion of the papers. We might have been splenetic, or weary, or prejudiced against anonymous wit, or fifty other accidents might have turned us aside from a production, which we never expected to be called upon to review.

Among these latter causes, so far as they are not peculiar to Reviewers, some perhaps may have operated to prevent the PROJECTOR in the GENTLEMAN'S MAGAZINE from obtaining the celebrity it deserves. There is a great reluctance in the world to praise any thing, or even to be pleased with any thing, unless they have good authority for being so: unless the production has the sanction of some approved author's name, or has been praised by some acknowledged critic. Nor is this caution at all superfluous; for how often

other-

otherwise would a certain class of readers be betrayed into good humour, without waiting for the fashionable cut and flash, which is to authorize them to turn up their noses, and to cry out, stuff!

We, however, as critics, have official authority to pronounce our opinion, without waiting for any extraneous suggestion; and, as we do not belong to that class of critics who delight in making unfavourable reports, or calculate their chief profits from the gratification of malignity, we allow ourselves to say without reserve, that the papers of the *Projector* are remarkable for novelty and variety; that they are animated by an almost perpetual vein of quiet humour; and that they seem almost to have brought to perfection the use of the famous oratorical figure called good-humoured irony. The only objection indeed, which we have ever heard made to the papers is, that they are almost too uniformly comic, and exhibit not that variety, and frequent contrast of style, which proved so clearly the fertility and address of former essayists. For this peculiarity, which does in some degree belong to them, there is, in our opinion, a sufficient apology to be made. The *Projector* being to publish his papers in a magazine, the contents of which are usually mere matters of fact, either ancient or modern, or disputes of individuals upon points of opinion, was of necessity obliged to be lively, if he would hope to fix attention. His office was to relieve the dryness of discussion, and to make amends for the dulness of narrators and describers. Contrast was not wanted in the papers themselves, when it was sure to be found in the pages before and after them; and we should rather admire the genius of the author who could always find means to be lively, than complain of a talent, which they who censure will not very easily imitate. There are, however, exceptions to the remark; and among our specimens of the work we shall not fail to bring forward one of the graver cast. It happens indeed that one of the first passages which we have marked, as peculiarly good, is of this class. It is the conclusion of a paper (No. 21), in which the author had been making some humorous proposals for embodying the fair sex, in the present war. He concludes it thus.

“I have been led into these desultory remarks, partly by the incident mentioned in the beginning of my paper, but chiefly with a view to contribute my share of contempt for those principles and practices, that folly and dissipation, which more or less have been aiding the present disorganized state of Europe. Very recent experience has demonstrated that we have yet a party, although small, and I trust, impotent, who still persist in circulating

lating opinions subversive of the order of society, and calculated to produce what they have already produced in other quarters, national slavery and humiliation, and individual poverty and misery. With such men it is impossible to argue; and it would be folly to temporize. If we did not know how "desperately wicked" the human heart may be, to what could we refer such conduct, unless to lunacy or fatuity?

"With their utmost industry, however, they have not been able to darken the present prospect. Indirectly perhaps we are indebted to them; since they have contributed to quicken the exertions and rouse the spirit of their indignant fellow subjects. And such, indeed, has been the consequence of the menaces of the enemy and the artifices of his agents, that in a very short time the nation will be placed out of the reach of all probable danger.—Among others who have contributed to this just and necessary cause, in a very considerable degree, are the Clergy. It is with great pleasure I now frequently hear discourses from the pulpit, expressly adapted to the circumstances of the nation, and pointing how the passing events are to be considered in a religious view. This is highly seasonable. The present is not the time when public licentiousness ought to prevail without resistance. It is impossible to read, unconcerned, the heterogeneous intelligence which some of our newspapers afford—a short paragraph respecting the danger of the nation, and a lengthened column of insipid trash relating to a dance, or a rout. This frivolous spirit, we trust, is not English; and it is, therefore, peculiarly becoming in the teachers of sacred truth, to direct the public attention to objects of higher importance, and to those resources in a time of dangers, which are beyond all human power or contrivance.

"The eventful history of the last ten years is an awful lesson to all nations. And now we are again, [1803] and perhaps more closely than ever, to contend with a nation which has hitherto been a scourge in the hand of God—a nation bent on no melioration of the condition of society among any people—a nation once dyed in the blood of its king, its nobles and citizens, under the pretext of regaining liberty, and now so bigoted to slavery as to be determined to spread it and its accompanying miseries over the habitable globe. This is evidently not the work of man, as man. It is irreconcilable with the lowest wisdom, and would be resisted by the shallowest understanding. The enemy are blind agents in the hands of a superintending Providence, who acts for wise, although to us, mysterious purposes. Happy will it be if, by imploring the Divine aid, and exhibiting a thorough reformation, we should become the highly favoured people appointed to check the career of mad ambition, to restore peace to the distracted nations of Europe, and to bid the sword return into its sheath:—When we recollect our many past deliverances, we may humbly hope that one greater than all may yet be in reserve; and if we truly and unfeignedly prize the religious and civil privileges which

which for so many years we have enjoyed, amidst storms and tempests, we cannot fail at the same time to recollect the terms on which they were granted, and the correspondent duties we owe to the 'Giver of every good and perfect gift.' " Vol. I. p. 272.

Another paper of great merit, and altogether serious, is that on suicide, No. 83, but these instances are certainly rare, in comparison with the livelier essays. In turning over these, for the sake of recollecting, if possible, where we have been most agreeably and instructively amused, we find too many claims upon our notice to form a ready decision. But, as a decision must be made, we are inclined for some reasons to prefer the 77th paper, which treats of the lessons of experience.

"For some weeks past I have had reason to be alarmed for these my lucubrations. So great a number of new PROJECTORS have started within that time, that, had they proceeded in their various plans, it would have probably been out of my power to retain my situation any longer, as I have no inducements to propose to my readers equal to what they have been pleased to hold forth to their subscribers. I have even received sundry letters from my correspondents, desiring to know to which of the Joint-stock Companies I give the preference. Others have been pleased to express a sort of complimentary surprize that they have not yet seen my name as committée-man, director, or chairman of any of the Projects which hold out the prospect of procuring the necessities and luxuries of life for nothing, and being paid for the trouble of consuming them. But my worthy correspondents have surely forgot that, in a very early stage of my PROJECTORATE, I formally disclaimed all connexion with mechanical schemers; and from the experience of the last six weeks, I have certainly had no reason to repent of a determination which enjoins me, as every man ought to be enjoined, to keep within the strict limits of my own province.

"Yet, notwithstanding all this, I would not have my readers to suppose that I am less capable of embarking in these vast undertakings than the greater part of the subscribers who have been eager enough to put down their names, and wise enough to make their deposits. Indeed I am not so disposed to depart from the dignity of my predecessors as for a moment to admit that their successor, however unworthy in other respects, ought not have made a very good figure as a joint brewer, a joint linen-draper, or a joint wine-merchant. On the contrary, I very much question whether the most ingenious of the gentlemen who have made a distinguished figure at the head of these Projects, be absolutely more clever fellows than the least of my predecessors; or whether as much skill is not necessary to write an essay with genuine wit

and humour, as to brew porter with genuine malt and hops. But, however this may be, it is incumbent upon me to inform my correspondents, that I have not the honour to belong to any of the new schemes of which a list, amounting to thirty-nine, now lies before me; and that, whatever amusement or benefit I may be able to contribute in my present progress, I do not conceive that I shall ever have it in my power to inform the publick how they may be fed, clothed, intoxicated, or poisoned, at a cheaper rate than the price current of the markets usually affords. And I am moreover humble enough to hope that there will never be any thing found in my Projects, which may give the Attorney-General occasion to move the Court of King's Bench against me.

“ But now that I have mentioned the learned Law Officer, I cannot help noticing in what different lights the same subject may strike different persons. I need not mention the light in which Mr. Attorney-General has viewed this matter, nor how he sharpens his indignation by appealing to Acts of Parliament; but to me, the whole, or the greater part of the Projects to which I allude, seem to be part of a curious experiment, alluded to in a former paper. The object of this experiment I take to be neither more nor less than to institute a *census*, or enumeration of all the fools in the kingdom, and, by throwing out a variety of lures, to divide them into different classes according to their respective weak sides *. The experiment, indeed, is not absolutely new: it has been carried on by slow degrees, and perhaps ingenious, though imperfect attempts, or, as the saying is, by fits and starts, at various intervals, ever since the year 1720; such as the woman that was with child of rabbits, the man who was to sing a song in a quart bottle, and the Cock-lane and the Vauxhall ghosts. But I own the original merit of our late attempts lies in combining such a confederacy of deception as might have brought the question to the speediest issue possible, had they not been interrupted by the Crown Lawyers, who seem to have but little relish for such experiments. Still let not those to whom this question is a matter of serious inquiry, be disconsolate because the Attorney-General chose to interpose his authority, at a time when the experiment was proceeding upon a grand scale, and might have brought on a very speedy solution. It will always be going on in some quarter or other, were there no other agents employed than quack-doctors and lottery-office keepers to fill our church-yards and jails.

“ One principal encouragement which such agents have, is the calculation they always make (and I am afraid upon very accu-

* This is like Shakspeare's *Ducdame*, “an invocation to call fools into a circle.” *Rev.*

rate principles), that out of an hundred men, not ten, or perhaps five*, whatever other profit they may seek after, are at all desirous to profit by EXPERIENCE; and this brings me to the more immediate subject of the present lucubration. "Experience," an old proverb says, "teaches fools," which seems to imply that her's is a very flourishing school; but whether she has altered her plan of education, or is deficient in what all education requires, namely, a suitable and strict discipline; whether she gives too long vacations, or so many holidays that her pupils forget to-day what they were taught yesterday: whether any or all of these be in fault, I know not: but certain it is that her school has very much fallen off in point of reputation, and that many of the scholars, who have paid the highest prices for their education, appear to have been just so much money out of pocket, without any advantage or improvement.

"My attention was drawn to this subject from reading in the papers a few days ago that three or four persons had lost their lives by venturing to skait on the ice in the Park, when it was unfit to bear their weight. Now to one who knows a little of what Experience can tell, it would appear at first sight, that no such accident as this had ever happened before; that the Parks were never left open before on *Sundays* for such experiments; or, perhaps, that these incautious skaiters were so young as neither to know their own weight, nor the strength of the ice. But, upon inquiry, I found that they were persons somewhat advanced in years, that they had heard before of similar accidents, and that if the question had been put to them, they would have unanimously pronounced that a man is in danger of breaking the ice which is unable to bear his weight. Yet so soon are the lessons of Experience forgot, that they had no scruple in appearing novices, where they might have made a much better figure as expert scholars.

"Some teachers, aware of the vast expence which attends lessons in the school of Experience, recommend that, instead of going to that school ourselves, we should borrow from those who have been educated there. And this advice is certainly wholesome, as well as antient. An old Poet sweetly sings:

" ' Learn to be wise from other's harm,
And you shall do full well.' "

But others are of opinion that this cheap experience never answers the purpose; that it is in this as in matters of luxury, we

* John Wilkes said, that he should always beat an adversary ten to one, if the other took the SENSE of the city, and he the NONSENSE. *Rev.*

never set a value upon what is not expensive, and in many instances we have indeed no other criterion of what is excellent or fashionable, but its high price. All this I allow to be true in a certain degree; and there are, no doubt, many persons who have profitted by dear-bought experience, that would not have prized it much had they either borrowed it, or got it for a trifle. On the other hand, experience, like every thing else, may be bought too dear, or the purchaser may not have very long time to enjoy his bargain, as when a man happens to be drowned, or to break his neck—events which occur so frequently, that I am afraid, instead of considering them as the lessons of experience, we are apt to read of them with indifference, as mere matters of course, and of little other value than to furnish a paragraph for the newspapers.

“And while I mention these vehicles of intelligence, to which our first meal is so much indebted, let me do them the justice to say, that they would afford admirable and constant lessons of experience, if read with that view. Many days in the year, for sixpence only, a man may learn to avoid three or four different ways of losing his life or limbs; and if some of their readers would pay as much attention to what passes in the streets and highways of this kingdom, as they pay to the transactions of the cabinets and camps of Europe, I am persuaded they might in the course of a few months lay up a very profitable stock of experience, both good and cheap.

“They would learn, for example, that what happened the other day in the Park is not the first thing of the kind within the memory of man. It is not the first time that weak ice has given way; and persons who remained long under the water were in former days in danger of losing their lives. They may also collect some very curious and useful particulars respecting horses; as that a horse that is not suitably prepared to draw in a chaise, will sometimes run away with it, and sometimes overturn it, or both; and that unbroken horses, and what are called ‘bits of blood,’ are too mettlesome and fiery for the many objects which the streets of London present to frighten them. It may also be gathered from the experience of sundry young, as well as old gentlemen, that a man who is accustomed to drive horses has some few advantages over one who has perhaps seldom taken the reins in his hand, or who endeavours to manage four horses, not because he knows how, but because it looks genteel. These may appear to be very simple instructions; but there is reason to think they might now and then be useful.

“Another lesson which may be learned at these day-schools is, that a certain number of persons collected in one place constitute a mob; that the parties are very apt to squeeze one another, without reflecting that every man requires a certain degree of room in order to perform the common functions of life; and that when such squeezing or compressing takes place, the bills of mortality have

have been increased in a very surprizing manner. It may also be inferred from the same narratives, that the female sex is least able to combat the dangers of mobbing, although it appears that they have no little inclination to make the attempt, and that, in taking the poll on such occasions with as much accuracy as possible, caps have been known to exceed hats. As for children, particularly those at the breast, some very useful lessons of Experience may be derived from reading the newspapers. But whether it be that their mothers cannot read, or that they have become converts to certain new doctrines about the mischiefs of a too great population, certain it is, that many of these babes are indebted to mobs, kicks, and cart-wheels, for a happy release from worldly cares.

“ With regard to the management of gigs, and other carriages, and boats, we learn that many persons never think themselves fit to drive, or to row, as when conviviality has deprived them of sight and recollection. But the newspapers; who in this may be credited, for it is no party matter, assure us that such persons are now and then very much mistaken. They prove that, upon the whole, intoxication has no direct tendency to qualify a man for clearing a way-post, or a coal-berge; and that in all cases where life may be endangered, it would be requisite for him who manages such matters to possess rather more senses than fewer. I own that many young gentlemen are very tardy in admitting these facts; and it is for that reason that I wish to recommend to their study a course of casualties, such as may be found in any newspaper. Perhaps, too, our bills of mortality might be rendered more useful, if they recorded those accidents frequently and more particularly; how many were killed by a horse, how many departed this life in a boat, how many went to their long home in a barouche, and how many passed through the Serpentine River in their way to the other world.

“ Why Experience, when it presents itself in such various shapes, should be neglected, is a question on which I shall not at present enter. If it be thought to be owing to any rapid decay of memory, we have still such frequent opportunities of being reminded, that I should hope this cannot have any very great effect. If it be owing to a contempt for the Experience of others, and a desire to possess a stock of our own, I can only say, the means will never be wanting to accumulate such a stock; but, as already hinted, this ambition may be carried too far; and to instance only in one case, when a number of thoughtless persons have perished by venturing to skait on thin ice, it is not of much consequence to wish that it had been thicker.” Vol. III. p. 119.

Were we to specify the papers which contain very new and entertaining ideas, we should form a long list. The account of the *illustrantes*, in No. 2, “ who take off the heads of persons eminent for rank, talents,” &c. the project for the regulation of

of temper, in No. 3; the account of the annual plague in London, No. 5; the projector's mode of seeing sights by proxy, in No. 8; the crimes of literature, in No. 12; the Megalanthropogenesis, in No. 17; the complaints of nine ladies, (the Muses) in No. 24; all these are strikingly original, but yet are rivalled in merit, by many papers both intervening and following. We must therefore desist from the task of specifying, what are too numerous to be pointed out, the merits of these essays; and refer the reader to the volumes themselves, for a better amusement than we can possibly give him at second hand.

ART. XI. *Sermons on various Subjects, Doctrinal and Practical, preached before the University of Oxford. By John Eveleigh, D.D. Provost of Oriel College, and Prebendary of Rochester.* 8vo. 431 pp. Cooke, Oxford; White, &c. London. 1810.

THE discourses of Dr. Eveleigh are, as might be expected from his situation and high character, so superior to ordinary compositions of this class, that we had hoped to dwell upon them with minute examination, and to call the attention of our readers completely to them. But a hope cherished among a multitude of avocations, is often frustrated, and so it has happened with this; and we find ourselves already in the dilemma of either deferring our notice we know not how much longer, or of restraining ourselves to a more summary account. The latter is clearly the preferable side of the alternative, for many reasons, and more especially from the consideration that even to mention the name of an eminent writer, is to render him, perhaps, sufficient service. Enquiry will naturally follow, and approbation as certainly succeed.

The sermons here published are eighteen in number, two of them, the sixth and thirteenth, having already appeared in the second edition of the author's Bampton Lectures. They are here probably reprinted, though it is not so said, for the benefit of those who bought the first edition of that work*. The subjects of the discourses are generally important. They are these:

* We should have been glad to see also the two excellent sermons on the Trinity, with their Appendix, repeated here.

“ I. On preferring the Favour of God. II. The Objections to Free-will and Foreknowledge compared with those made against the Trinity. III. On the Inspiration of the Old Testament. IV. On Faith, and its Influence. V. On the Part taken by the Holy Spirit in our Salvation VI. On the Exercise of Divine Mercy. VII. On the Resurrection of Christ. VIII. On Death. IX. On the Punishments of another Life, with presumptive Proofs of them. X. On the Happinests of the Life to come. XI. On the Blessings conferred by the Almighty. XII. On studying the Scriptures. XIII. On the Worship of God. XIV. On the present Advantages of looking to God. XV. On Pride. XVI. On the present Happiness of Man. XVII. On early Piety. XVIII. On the Effects of a Disagreement between our Convictions and our Conduct.”

Among these subjects, it cannot be necessary to point out how many are curious and important in themselves, or how many peculiarly useful to be handled in the famous seat of learning for which the sermons were written. We are old fashioned enough, and rather proud than ashamed to be so, to feel a sincere satisfaction in contemplating the idea of a respected head of a College teaching to the youths under his care, and their contemporaries throughout the university, the most important truths of religion; and illustrating them with superior judgment, sagacity, and erudition. Such a picture is presented to our minds in the perusal of this volume, which therefore we recommend to all who are capable of estimating its contents. But, that we may give a particular specimen, we fix more particularly upon the second sermon, which is at once of great intricacy in the subject, and very new in the mode of handling it. It treats, as is more fully stated in the table of contents, than by us in the former page. “ On the free will of man, and the similarity of the objections urged against it from our ignorance concerning the foreknowledge of God, to those which are urged against the Trinity, from ignorance in us concerning the Divine essence.” The text is Deut. xxx. 19, *I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing.* The sermon begins thus.

“ There are no passages of Scripture more interesting than those which describe the free state of probation, in which we are all at present placed, and which like the text, forcibly represent to us, that life and death, blessing and cursing, are set before us, and left to our own voluntary and unrestrained choice. Not indeed that in our present fallen state, we can of ourselves choose the good and refuse the evil, much less can we of ourselves persevere in the conduct through which we are to bring
our

our choice of the good to a happy termination. In these respects we must be assisted by the suggestions and continued influence of the Holy Spirit of God. But this divine assistance has in such a manner been purchased by the atonement of Christ for every human being, that it must be his own fault, if he be not rendered in the end eternally happy by its means." P. 21.

Here we see is no Calvinism: but the genuine doctrine of a free offer of salvation. But, says the preacher, from the idea of the fore-knowledge of God, difficulties arise; for we are apt to suppose, that what is foreknown is also predetermined. Hence in truth all the absurd arguing about the divine decrees, which seems to have come from that place to which our great Milton banished it; the infernal regions. Dr. Eveleigh suggests that as the difficulty is not to be surmounted by human faculties, we ought to prove the fact, as we do that of the Trinity, on the ground of Revelation alone. He then points out by examples how perfectly incapable man is of reasoning consistently on any attributes of God, whether moral, or those which have been termed natural. The impossibility of our comprehending the divine fore-knowledge is pointed out with singular clearness (for a matter so abstruse) in the following passage.

"That infinite wisdom, which, as we are informed in Holy Writ, has "every thing naked and open before it," and "which calleth things that are not as if they were;" or in other words, that infinite Wisdom, which at one instant comprehends every thing that can be known, and which extends alike to every thing throughout all eternity, can scarcely be said to admit, in its exertions, of any relation to time. That eternal Now (as hath been most significantly expressed,) under which every thing presents itself to God, and is known to him, can scarcely be said to be antecedent, rather than subsequent, to any human exertion. Much less then can we comprehend enough of such knowledge to be able to pronounce, as in our perfect reasonings upon it we often do, that it influences of necessity these exertions. The all-perfect Possessor of it may, as far as we can judge, more properly be said to know things, because they have happened, or because they do or will happen, than the things themselves can in any respect be said to happen in consequence of his knowledge." P. 27.

He concludes therefore, that "in judging concerning the freedom of our probation in this life, we have in reality nothing to do with the infinite wisdom of God, as to its mode of foreseeing the actions of free agents," any more than we have with the exact mode of existence of the three persons

in the Godhead. We must in both cases go to Scripture for the truth, and upon that testimony rest our confidence in it. The preacher then shows at large that man is every where in scripture treated as a free agent. He proves it both by texts and examples; and having thus demonstrated that the scriptures pronounce man to be perfectly free in his actions, he draws from it this most accurate conclusion.

“ Nothing therefore which is said by St. Paul, when speaking in his Epistle to the Romans concerning the rejection of the Jews as a nation, or concerning the rejection of individuals in a temporal capacity; no declaration of scripture, which in conformity with human language, describes God as the author of that which he simply permits, or does not interfere to hinder; and no declaration of any predestination to eternal happiness or misery, in consequence of God’s fore-knowledge, can invalidate in the least, the inferences here drawn from the explicit information concerning the infinite wisdom of God and the freedom of Man’s will, which is so variously and so universally dispersed throughout the different parts of Revelation.” P. 41.

To those who cannot comprehend the clearness and cogency of this demonstration, for so we cannot hesitate to call it, we recommend *not* to purchase this volume; to all others, of course, we give the contrary advice. That the style of these discourses is clear and manly is a subordinate praise, hardly worth mentioning after the things which we have here pointed out.

BRITISH CATALOGUE.

POETRY.

ART. 12. *Select Poems, &c. By the late John Davies Worgan, of Bristol, who died on the 25th of July, 1809, aged 19 Years. To which are added some Particulars of his Life and Character, by an early Friend and Associate. With a Preface by William Hayley, Esq. Crown 8vo. 311 pp. 7s. Longman. 1810.*

Another volume of juvenile poetry, and posthumous also: the laurel and the cypress inter-twined together. It is gratifying to see in all these works of young poets, a strong impression of religion, and a pious resignation to the early fate which was allotted to them. Worgan thus closes a pleasing poem entitled “ Recollections of a summer’s day.”

“ Come, hallow’d Reason, and my course direct,
Oh! teach my struggling heart, with heav’n fix’d choice,
To smile in sorrows, and in death rejoice;

Blest

Blest in the lot by guardian Wisdom given,
 On earth to antedate the joys of heav'n.
 And when my feet have run their destin'd course,
 Unnerv'd my vigour, and extinct my force,
 Freed from this cumbrous tenement of clay,
 Let heav'n-born Peace illume my parting day ;
 Led by his arm, who died from death to save,
 My steadfast soul shall triumph o'er the grave ;
 Faith shall direct my wishes to the sky,
 And holy Hope instruct me how to die." P. 164.

Under the more immediate contemplation of approaching death, he seems to have written the following irregular sonnet,

TO HOPE.

" Ah! visionary flatterer! why delude
 My swelling fancy with thine airy dream?
 Why on my soul thy dazzling forms obtrude,
 Inconstant as the meteor's fleeting gleam?
 " Fair are thy phantoms as the changeful hues,
 That lend their charms to heav'n's aerial bow ;
 Yet ah! as transient are the lively views
 And short-liv'd rapture yields to lasting woe.
 " Tir'd of thy treacherous lures, my rescued soul
 Mounts with strong faith beyond the sphere of time,
 And seeks th' eternal shore, where pleasures roll,
 And bliss shall flourish in immortal prime.
 Daughter of magic wiles, a long farewell!
 On yonder starry plains my wishes dwell." P. 236.

There are forty-three sonnets in the collection, besides several other poems, of moderate length; several letters, and some essays on vaccination, published originally in the *Gentleman's Magazine*. Among the praises of Worgan, it must not be forgotten that he admired, and was approved by Dr. Jenner. Mr. Hayley also has praised him. The sketch of his short life exhibits a pleasing picture of his character.

ART. 13. *Night, a Poem.* 8vo. 4s. Longman. 1811.

This is a poetical attempt in blank verse to represent the various scenes displayed, and emotions excited by night. It is strongly marked by good feeling, good sense, and in every part of it recommends the practice of piety and virtue. Yet though with respect to its didactic qualities, it is truly excellent, the writer does not seem to have caught that part of the poetic mantle, which is necessary to excel as a writer of blank verse. Many good and musical lines might certainly be pointed out, but the great character of the rhythm is prosaic.

ART. 14. *Specimens of a New Translation of Juvenal.* 8vo. 20 pp. Oxford. 1812.

Let this young man, (if he is a young man,) by all means continue his translation of Juvenal to the end. He cannot do a wiser thing,—for his own improvement. Let him, however, by no means *publish* a single line more of it. He could not do a more foolish thing, on fifty accounts. His translation is certainly closer than those which have been lately published; but if he cannot see that it is far from being better, let him keep it by him till he can; and then he may begin to think himself a tolerable critic. As he would like, perhaps, to see a few lines of his specimens in a periodical work, we will so far gratify him.

“None knows his home better than I the groves
Of Mars, or that dark cave which Vulcan loves
Amidst Æolian rocks; what tempests blow;
What ghosts are scourg’d by Æacus below;
Or whence that bold adventurer could seize
The golden plunder of the furtive fleece;
How Monychus the rooted ash would rend
From the deep earth, and through the air would send.
In Frontos groves those noisy fables sound;
From solid marbles echo’d back rebound
The accents harsh, and columns tremble round. }
On themes like these your expectations rest,
The worst of poets like them and the best.”

These lines have merit of some kinds, and so has almost every part of the specimens; but who is to read such a translation? They who can read and relish the original would not, and the mere English reader *could* not. What is Monychus to him? or

“Him Massia dreads, Carus presents a fee,
And poor Latinus soothes—with Thymele?”

How is this more intelligible to such a reader, than it was when untranslated? We presume that *steel'd* and *feel*, as rhymes, come from an error of the press, the author must have written *steal*. *Laugh* and *bath* also, (Sat. 2,) are no rhymes.

ART. 15. *A Floweret for the Wreath of Humanity, with other Pieces in Verse*, by S. Dobell. 12mo. 3s. 6d. No Publisher's name. 1812.

The produce of the sale of this little volume is to be appropriated to a benevolent purpose, and a very long and respectable list of subscribers is prefixed. It is our duty therefore to express our best wishes for its success, but it is far from certain that such success would be promoted by our introduction of an extract.

ART. 16. *Carmina Selecta Tum Græca, tum Latina Richardi Pauli Jodrell Junioris quorum omnia fere intra annum ætatis decimum octavum alumnus Scholæ Etonensis conscripsit.* 8vo. Taylor. 1810.

These poems, which are truly classical, considering the age of the writer, may be ranked among the more elegant productions of the kind which modern times have produced. They are on various subjects, and most of them appear to have been school exercises, of which no inconsiderable proportion were distinguished by school honours and rewards. They are also in various metres, in all of which Mr. Jodrell appears to have attained no mean excellence; we were much pleased with the following sapphics as every reader must also be.

Nunquam se minus solum esse quam cum solus dicebat.

“ Forte si fluctus fugis inquietos
Urbium, læsusque recentiorum
Impios mores hominum, hoc sub antro
Siste Viator.

“ Hic sacrum Musis nemus, hic salutat
Hospitem fessum pia solitudo
Otii hic regnat Genius silenti
Pacis in aulâ.

“ Tutus his umbris Dryadum et quieto
Rideas portu, procul ut minetur
Atra tempestas, trifidæque verrant
Æthera flammæ.

“ En tibi simplex radiat supellex
Faginæ lances, calices acerni,
Hic fovet nidum, neque suspicatur
Limine Passer.

“ Solus hac dulci meditans caverna
Explices fœtus animi fidelis
Explices quicquid volitante penna
Pingat imago.

“ Si Iophus diam Uranien vereris
Astra deducas stupefacta cœlo
Sin amas, præsens dominæ remotæ
Forma recurrat.

“ Si Camœrarum sacer auspicato
Spiritu ferves, Heliconæ visas,
Si pio cultu, tacita allo quaris
Numinamente.

“ Strenua furtim requie serenos
Sic diēs fallas, nimis invidendus;
Ceream flectens animam sodalis
Munere fungi.”

ART. 17. *The Consolations of Erin, an Eulogy, by Charles Philips, A.B. of the middle Temple, Author of the Loves of Celestine and St. Aubert, a Romantic Tale.* 5s. Stockdale. 1811.

The other publication of this writer, which is announced in the title page of the present, we had occasion to reprobate for its puerility and want of decency. We have no scruple, however, in allowing him the claim of poetical talent which we think he may easily improve. The consolations of Erin, are, in this writer's estimation, the distinguished Irishmen of the present day, who are objects of their country's attention: and his eulogies are directed to Sheridan, Grattan, Kirwan, Curran, Lord Moira and others. The following, which is intended to praise Mr. Moore, may serve as a specimen.

“ See see who comes with careless measure
Looking blifs and breathing pleasure,
Led along by beauty's choir,
With heart of feather, tongue of fire }
A Cupid carrying his lyre ;
'Tis he the bard of voice divine,
Sweet melodist of love and wine,
He on whom monts and minions rail
The Muses little Nightingale,
Yes Erin, 'tis thy Patriot son,
Thy simple sweet Anacreon.

Monks, reader, in this author's language, means the friends of decency.

ART. 18. *Loose Papers.* 3d Edition. 16 pp. 1s. Barker. Dereham. 1812.

We have reason for believing, that these facetious verses have proceeded from the same hand which diverted us with “ Abolition of Tithes,” noticed in our Review, vol. xxxvi. p. 316. The song called *the Contrast*, at p. 8, betwixt *old* and *new* farmers in Norfolk, is entertaining; and if the *latter* could persuade this satirist to spare them in future, many a deserved laugh against them might be prevented.

There is something very whimsical in the form and manner of the tract. In the first place there is not a single stop of any kind from the beginning to the end. This is not accident. The author says,

“ And all the stops are here omitted
That none by stops may be outwitted
Save and except that we intend
To put one period at the end.”

The form is also singular, but that perhaps is merely the effect of a country press.

- ART. 19. *Progress of Arts and Sciences, a Poem, in Two Cantos.* 12mo. 32 pp. Harris. 1811.

The great fault in the plan of this little poem is, that it is founded on the heathen hypothesis of the state of nature, a golden age, &c. Yet the poet who thus contradicts revealed history, like many others, who have written in the same inconsiderate way, certainly did not mean to oppose revelation. In the *Progress of Music* he has these lines ;

“ Till Handel bade *th’ up lifted trumpet blow,*
To hail the Seraphim in burning row ;
 His Saviour’s birth in peals extatic rung,
 And to the Lord of lords, triumphant sung.” P. 26.

The sketch is much too short and rapid for its subject, nor is the author very eminently a master of the power of versification. It is a poem rather calculated for private circulation than for public sale.

NOVELS.

- ART. 20. *Memoirs of an Author.* By Jane Harvey, Author of *Ethelia, Tynemouth Castle, Governor of Belleville, Warkfield Castle, &c.* 3 vols. 12mo. 13s. 6d. Longman and Co. 1812.

What the merits of *Ethelia, Tynemouth Castle*, and the other works of this author recapitulated above, may be, we cannot pretend to say, but we have no scruple in avowing that we have perused this with particular satisfaction. The title was perhaps some allurements to curiosity, and held out a certain bait for our sympathy, but we were pleased to find a tale well told, characters well drawn, particularly that of Dr. Ingleby, and incidents imagined and connected with much skill and interest. If the reader can get over the first part of the first volume, where the preservation of the heroine from the fall of a stack of chimneys, is rather stale, he will have little, or indeed no cause to regret the perusal of the whole. Lady Bradshaw reminds us of Lady Bellafton in *Tom Jones*, but her becoming the dupe of an artful foreigner, is hardly consistent with that acuteness, subtlety, and knowledge of the world, which are made the great features of her character. However, these are defects of no great magnitude, and the whole may be recommended as a very pleasing performance of the kind. Some elegant verses will be found interspersed.

- ART. 21. *Fatal Love, or Letters from a Villager.* 12mo. 8s. Stockdale. 1812.

This is a terrible and melancholy tale, not however ill told, of love and madness, crosses, disappointments, and vexations innumerable.

numerable. The love on one part, base and dishonourable, the madness the result of lost innocence, and the pangs of conscious guilt. We do always, and most seriously lament to see respectable talents exercised on such subjects.

ART. 22. *Good Men of Modern Date, a Salonical Tale, in Three Volumes. By Mrs. Green, Author of Romance Readers, and Romance Writers, Reformist, Royal Exile, &c. 12mo. 15s. Tegg. 1812.*

The author of these volumes, who appears to be well qualified for much better undertakings, complains in her introduction of having had some of her former productions pirated. She must content herself with the reflection that is no inconsiderable proof of her merit. The present work is entertaining, but appears to have been hastily put together, let us hope from no other want than the want of time.

LAW.

ART. 23. *Remarks upon, and proposed Improvements of, the Bill for Parish Registers; ordered to be printed, June 21, 1811. Second Edition enlarged. Including Out-lines of a Parish-Register Bill; and of another Bill for Dissenters. By the Rev. S. Partridge, M. A. F. S. A. Vicar of Boston, late Fellow of Magdalen College, Oxford. 8vo. 50 pp. 2s. Rivingtons, &c. 1812.*

Since we called the attention of the public to this valuable tract, in our review for January, page 89; the author has been honoured with correspondence and communications, by the right honourable mover of the Bill. In consequence of this, many valuable additions are inserted, throughout the whole of the tract; which deserve the more notice, because they are founded on the very highest information. These accessions are too numerous for us to copy, or even specify them; but we shall insert one of the first, as it relates to an interesting subject.

“It appears,” from the information abovementioned, “that objections to a *General Register Office* in London, would probably have been in great measure prevented if the following words had here been added, especially to the widows, children, and other relative of deceased *seamen*, by the prompt and much wanted supply of certificates to the Navy Office! This was the immediate occasion of the present bill; injuries to those poor persons incessantly falling under the notice of the Mover, as Treasurer of the Navy. The late investigation of a *right to a Peerage* was not (as many persons have supposed) even in his contemplation. To *soldiers also*, though less frequently, the General Register Office would be useful.” P. 3.

To our copy, which we received from the very excellent author of the tract, is subjoined in MS. the following *addendum*.

“ Would it not be useful, at the top of each page in the Register form, to express the year at full length; as one thousand eight hundred and twelve? Because, in copies almost daily called for, the last (or the two last) of the figures 1812, might easily be altered by ill-designing persons.”

We are at a loss which to commend most the candour and fairness of the Right Hon. Mover of the Bill, in circulating it first, and then noticing and considering objections; or the acute observation, sound judgment, and temperate manner of the author of this tract, in making his remarks. We wish that bills of extensive operation were often so prepared.

HISTORY.

ART. 24. *The History of Spain, from the earliest Period, to the close of the Year 1809. In Two Volumes, by John Bigland, Author of Letters on the Study of Ancient and Modern History.* Svo. 11. 4s. Longman. 1810.

We entertain a very high opinion of Mr. Bigland's former publications, and would readily give a more extended account of the present, “ but for that prodigious multiplication of printed paper which is the vice of our age.” It must have been an arduous undertaking to give a comprehensive survey of so great an empire as Spain, within the moderate compass of two octavo volumes. But by omitting, or slightly dwelling upon less important particulars, and expatiating at greater length, on more memorable incidents and events, the author has well and effectually accomplished his purpose. The reader will here find all the principal events in the history of this great kingdom, from its earliest origin to the present period of its awful, but we hope only temporary degradation, delineated with great force, perspicuity, and we doubt not with adequate accuracy. Mr. Bigland has cited all the authorities from which he has derived his information, and subjoined a list of them at the end of his preface. It is justly remarked by this writer, that after perusing the most voluminous histories, the more illustrious characters, and the most extraordinary events alone are remembered. None of these have, in the present publication been omitted, and Mr. Bigland appears to have produced a very important and useful work, which, under all the circumstances of the present period, cannot fail to be generally received into circulation. Indeed it is the only book on the subject of Spain, that we can recommend to the attention of those who are anxious, at no material cost of time or money, to be familiarly acquainted with one of the most interesting nations of Europe, or indeed of the world.

MEDICAL.

ART. 25. *Observations on the Hydrargyria; or that vesicular Disease, arising from the Exhibition of Mercury.* By George Alley, M. D. &c. 4to. pp. 103. 14s. Longman and Co. 1810.

The disease which forms the subject of the present treatise, is not very frequent; and has consequently attracted the notice of few practitioners. It has been observed, and particularly described by Dr. Whitley Stokes and Dr. Moriarty, under the title of Mercurial Lepra; by Dr. Spens with the appellation of *Erythema Mercuriale*, and Mr. John Pearson, who has given a very accurate description of it, calls it *Eczema Mercuriale*, or rash from the use of mercury. Dr. M'Mullin wrote a thesis upon it, and several cases, by different writers, have been inserted in some of the medical periodical publications. The ancients also seem to have been acquainted with it; but we believe the present author, who published upon it some years ago *, has been the first who has given a complete history of the complaint, and his former observations preceded those of the gentlemen whose names we have inserted.

“ The hydrargyria (observes Dr. Alley) is characterized by an eruption, which is very variable in its appearance. In some instances, there is merely a light rose-coloured efflorescence; in others, the skin presents an almost uniformly dark red tint, approaching, in a few cases, to purple: but, for the most part, the eruption appears in semi-distinct spots of a dusky reddish hue, which, diffusing themselves over the entire surface, leave but few interstices of the natural colour.”

“ These varieties in the appearance of the eruption, are usually accompanied with corresponding symptoms indicative of the mildness or severity of the disease, and justify the division of it into I. Hydrargyria mitis, vel sine febre: II. Hydrargyria simplex febrilis: III. Hydrargyria maligna.”

The author's description of these forms of the disease, is aided by three engravings, coloured from nature.

We entirely agree with Dr. Alley in his opinion, that the complaint is to be attributed to idiosyncrasy. In some persons a very small quantity of mercury will produce it; in others, and by far, the largest proportion, the complaint never occurs with any quantity of mercury.

DIVINITY.

ART. 26. *Sermons on several Subjects, from the Old Testament,* by John Hampson, M. A. Rector of Sunderland, and Curate of St.

* We reviewed his former tract on this subject, in our 24th vol. p. 684. This is a much enlarged edition,

John's Chapel. 8vo. 415 pp. 9s. Sunderland, printed; Longman, London. 1809.

To clear off some of our arrears in this branch of learning, we are obliged to speak of solid volumes in this part of our journal. But this must only be where we find ourselves able to commend. Objections and censures must be verified by proofs, but a general commendation we may leave our readers to verify by purchasing the book.

Mr. Hampson describes himself as likely to be soon disabled by age from preaching to his congregations; he therefore writes for their benefit, and he writes with piety and good sense. His first sermon is on the goodness of God, and the duties resulting from it; the three next on the history of Job. The fifth on Humility. The sixth to the 13th inclusive, are again on Job. The 14th on the comparison between the Ungodly and the Righteous. 15. On Standing in Awe. 16. On Meditation. 17. On Righteousness. 18. On God. 19. False Confidence. 20. Trust in God. 21. Beholding the Face of God. 22. (In two parts) on the Law of God. 23. On correcting our errors. The characteristic of these discourses is rather plain sense, than any brilliancy of thought or power of eloquence.

ART. 27. *Sermons on the Person and Office of the Redeemer, and on the Faith and Practice of the Redeemed.* By William Jesse, A.M. 8vo. pp. 448. 8s. Cadell and Davies. 1810.

These discourses well deserve to be recommended as of the most sound and useful kind. The learned and venerable author, whom we have often had occasion to praise * before, confines himself, in this volume to the two great and fundamental points, the nature of our Redeemer, and of our Redemption; objects of particular utility, and indeed necessity, at this time, when the very nature of the atonement, is, by some denied, and the person of the Saviour degraded, by an active sect, who, strangely enough, still reckon themselves CHRISTIANS, and, if we would believe them, the only Christians!—The excellence of this knowledge is duly explained by Mr. Jesse in his preface, who, nevertheless, duly asserts his regard to the great truths which, though secondary to this, are of abundant value to every Christian.

“It is not to be supposed,” says he, “that the person who is writing this, has any design to represent the subordinate truths as obsolete, or of no use at this time. It surely is of importance to us to be made deeply sensible of that great defect in our nature, as destitute of the spirit of holiness, and prone in all its tendencies to earthly things;—It is of importance to know our utter insuf-

* See Brit. Crit, vol. ii p. 210. xvii. 289, and xxxi. p. 31. ficiency,

ciency, without the grace of our Lord JESUS CHRIST, to will and to do any thing which is spiritually good;—It is of importance to be assured that every sincere penitent, whether Jew or Gentile, who believes in our Saviour, according to the truth of his personal character and office, is justified, pardoned, and accepted of God, as righteous in his sight;—It is of importance to know that the mere profession of christianity, however exact that profession be, will avail nothing to the eternal salvation of any one, who is not sanctified unto obedience; and consequently, that they only who are really confirmed in principle and practice, to this most gracious and merciful dispensation are the elect people of God, and predestinated to the eternal life." P. xii.

But these truths, the author maintains, are virtually comprised in those which are primary and fundamental.

"If these are the subjects of the subordinate truths, as the author believes them to be, they are all implied in the essential doctrines; or they may be called "the *essential doctrines* applied to particular cases and circumstances of things in the visible church." If they are not viewed and studied in this relation, it is not possible that any one should be delivered from the prejudices, misconceptions, and errors which abound in the partial interpretations of controversialists: and it may have been the fault of many learned men, and the cause of failure in their attempts, to correct the errors of the various sects in the interpretation of the *subordinate* truths, that they have not paid that regard which is due to the *essential* doctrines, and have relied altogether upon their own critical skill, and the strength of argument to correct those errors. When any one knows, and rightly apprehends the Redeemer's personal character and office, let him judge the interpretation of any of the subordinate truths by this standard. A wrong interpretation will never agree with it; a true interpretation of any one of the subordinate truths, cannot disagree." P. xiii.

With this specimen of the style and judgment of this able and exemplary divine before him, no reader can want a further recommendation or exemplification of the sermons themselves. To the volume therefore we send him, with a certain promise of edification.

ART. 28. *Practical and familiar Sermons, designed for Parochial and Domestic Instruction. By the Rev. Edward Cooper, Rector of Hamstall Ridware, and of Yoxall in the County of Stafford, and late Fellow of All Souls College, Oxford. Vol. II. 12mo. pp. 321. 5s. Cadell and Davies. 1811.*

We have often had occasion to characterize Mr. Cooper's Sermons. They are generally clear, practical and useful. In the manner of stating one or two doctrines, he approaches so near to

the Methodists, that they buy up his volumes, and cause a repetition of the editions; and he has sometimes been censured, as belonging to them, but, in our opinion he does not. Nor can we by any means approve of the too common propensity to give invidious names, and to seek for causes of separation, rather than of union. The sermon on Conversion in this volume, (p. 96.) may give some of these hasty readers an alarm. But what does it all imply? only that if a person once convinced of his evil ways, does not also forsake them, he is in a worse danger than if he had never been made to see his faults: and does not every christian say the same? the word *conversion* has been misused, and therefore excites alarm; but here it is not misused*. The sermons in truth are good. That on Isaac and Rebecca is particularly good; as is also that on the duties of Ministers and People. But they are all such, in our opinion, as must tend to amend the hearts and to correct the conduct of those who read them without prejudice.

ART. 29. *Jesus Christ, as Man, an inimitable Pattern of religious Virtue.* 8vo. 22 pp. 6d. Rivingtons and Hatchard. 1809.

This small tract, the dedication of which is subscribed by the venerable Dr. Samuel Glaspey, gives us some feeling of shame for having so long delayed to notice it. But the name is not in the title-page, which occasioned, and may in some degree excuse the oversight.

The tract is plain, simple, and practical; and the author selects for the particular notice of his readers the following remarkable particulars of our Lord's human character. 1. His early piety, 2. his obedience to his parents, 3. his unwearied diligence in doing good, 4. his humility, 5. his unblameable conduct, 6. his self-denial, 7. his contentment under low circumstances, 8. his frequency in private prayer, 9. his affectionate thankfulness, 10. his compassion to the miserable, 11. his holy and edifying discourse, 12. his free conversation, 13. his patience, 14. his readiness to forgive injuries, 15. his sorrow for the sins of others, 16. his zeal for God's worship, 17. his glorifying his heavenly father, 18. his impartiality in reproof, 19. his universal obedience, 20. his love and practice of holiness.

Having briefly, but clearly, expatiated on these topics, the good doctor adds this very necessary caution. "Take heed that you do not so consider Christ for your pattern, as to disown him for your Saviour and Redeemer. God preserve us," he says, "from this growing error, which stabs the heart of the Christian reli-

* The 18th sermon (also on conversion) is not quite so unexceptionable. The author seems there to quote from enthusiasts. (p. 283.) The style at least resembles their's.

gion, in that it deprives us of the choicest benefit of Christ's death; namely, the expiation of sin by a proper satisfaction to the justice of God." To this pious wish we say, AMEN, with no less zeal and earnestness. The whole concludes with that collect of the church which expresses both these objects; namely, the collect for the second Sunday after Easter.

MISCELLANIES.

ART. 30. *Reflections by a Layman and Farmer, on the Present State of certain Clergy of the Established Church.* 8vo. 21 pp.
1s. Sherwood and Co. 1812.

We happen to know for certain, that this tract is really the production of a layman and a farmer, as he states himself to be; and yet he pleads most anxiously and forcibly for the removal of moduses, the augmentation of vicarial tithes, or the substitution of some adequate stipend in lieu of them. How it may strike others, we cannot pretend to prescribe, but to us, the pamphlet is a thousand times more valuable for the homeliness of the style, which the honest man himself laments, and to which an empty fastidiousness might object, than it could be rendered by any possible degree of polish. The language of the heart is so convincing! and when he appeals to heaven for his sincerity, and states the truly laudable motives for his attempt, who can refuse him the credit he deserves?

The object of the worthy and very sensible farmer is, that the attention of the legislature should be called to the depressed state of vicars, who are restrained by a modus, which, one hundred and forty years ago, might, perhaps, produce sufficient provision for a Clergyman, whereas now parishes which contain from four to five thousand acres, by the establishment of a modus, do not pay the Vicar more than sixty or seventy pounds a year. The mischief is, as this writer observes, that "Gentlemen can raise their estates, the dignified Clergy and Prebendaries can improve theirs, an unfettered incumbent can raise his tithe, but the poor Vicar who is tied up by a modus, can do nothing but lament his hard fate, and starve in the midst of parochial plenty." The consequence to be apprehended, is, that the smaller livings will be ultimately deserted. The evil is truly very great, but we much fear that the remedy is more difficult than the zeal of this good man suspects. Could any plan be laid for the gradual redemption of lay-impropriations, which now absorb nearly half the tithes in the kingdom, or for the endowment of vicarages with lands instead of tithes, these would be the most effectual modes of curing the evil. But the distress, in the mean time, presses grievously upon great multitudes; and some more immediate redress should be devised. The farmer truly says, "I know no set of men amongst us more injured

jured than many of the ministers of the Gospel, dependent upon such small and reduced livings."

ART. 31. *A Vocabulary in the English, Latin, German, French, Italian, Spanish, and Portuguese Languages.* By J. Boardman. 12mo, 7s. Boozey. 1811.

We are not particularly fond of vocabularies, and will therefore the more readily allow this author to say for himself, what we should not perhaps have thought of saying for him. "Persons," says he, "who affect to hold compilations such as the present lightly, would do well to reflect that there are but two ways by which knowledge of any kind enters the mind; through the eyes or the ears; now the former is only to be effected by means of translations, dialogues, or vocabularies. The first of these is tedious, and will do but a little in a long time towards the acquirement of a living language; beside there are but few books, and those of course but little known to foreigners, whose subjects are adapted to the purposes of common life: a person may read Telemachus, from beginning to end, without knowing the French for a kitchen or a candle. Dialogues, though highly useful, if well constructed, are liable to great objections; inasmuch as whole sentences being moved [Qu?] together, the learner often knows not the precise meaning of any one word; beside there are very few foreigners who know enough of the idiom into which they profess under their own, to do it correctly. The vocabulary on the other hand is simple, its subjects adapted to the common purposes of life; and requiring no prepared and laborious chain of thought, may be as effectually consulted by the gentleman while sitting in his chaise, or the officer when in his cabin or tent, as by the student in his closet."

Against all this we have no particular objection to make; and we may add, that, where so many languages stand together, the opportunity for comparison is particularly good. We shall certainly grant also that this compilation of words has been diligently made, since it is stated to contain, in the different languages taken together, no less than 1300 substantives and 2100 verbs. It is divided into classes, which are formed with sufficient judgment, and arranged, for the most part, in alphabetical order.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Sermons on Important Subjects. By Owen Manning, B.D. Late Prebendary of Lincoln, Rector of Peperharrow, Vicar of Godalming, and Author of a History of Surrey, and also of a Saxon Dictionary. 2 vols. 8vo. 16s.

"Rudis Indigestaque Moles?" or Suspicions of the Tendency of the present Bible Societies: with some Hints calculated to produce Unity of Doctrine in
the

the Church. Most humbly submitted to the Episcopal Bench. By a Member of the Establishment.

The Scripture Atlas, or a Collection of elegant Maps to Illustrate the Old and New Testament, drawn from the most approved Authorities, ancient and modern, by eminent Artists. The principal Aim in the Conduct of the Work has been to render it generally useful, and to afford Satisfaction to all who value the Bible, by collecting in one View every Thing connected with the Geography of the Scriptures. Price half-bound, 2l. 2s. or coloured. 2l. 12s. 6d.

The Dreadful Sin of Suicide, a Sermon, preached at the Rev. Dr. Winter's Meeting-house, New-Court, Carey-street, by the Rev. George Clayton. 2s.

A Vindication of Churchmen who become Members of the British and Foreign Bible Society : in a Letter to a Friend at Cambridge, being an Answer to Dr. Marsh's Pamphlet on that Subject. By the Rev. William Otter, A.M. F.L.S. Rector of Cherwynd, in Shropshire : late Fellow and Tutor of Jesus College. 1s. 6d.

Proceedings of the Public Meeting, held at the Guildhall, Bristol, Feb. 12. 1811, being the Second Anniversary Meeting of the British auxiliary Bible Society. 1s.

Report of the General Meeting held at York, Jan. 29, 1812, for forming an auxiliary Bible Society. 1s. 6d.

Observations on select Places of the Old Testament, founded on a Personal of Parsons's Travels from Aleppo to Bagdad. By William Vansittart. A.M. Vicar of White Waltham, Berks. 4s.

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CORRESPONDENCE.

GENTLEMEN,

I use the privilege of an old friend and correspondent, in making a few remarks on an article in your last number. As it appears that, unfortunately, the prelates of our Church are divided in their opinion of the tendency of the *British and Foreign Bible Society*, I should not have been surprised, if you had thought it proper to observe a strict neutrality upon that subject. But the review of *Dr. Marsh's Enquiry*, in your last number, is so studiously written with a view to give all possible effect to the arguments of that gentleman, though at the same time with much profession of candour, that I, among others, perused it with astonishment. By what combination of circumstances you were led to admit such an article, professedly contrary to the opinion of one at least of your body, I do not urge you to declare. But with that editor, whoever he is, and with a large part of your readers, I do most strongly protest against the inferences to be drawn, either

from Dr. Marsh's arguments, or from that article. While such pious, learned, and exemplary prelates as the venerable Bishop of Durham, the Bishops of Salisbury and St. David's (as did also the late Bishop of London) together with a numerous and highly respectable body of the clergy, of all ranks, avow their full approbation of that society, we cannot consider it as tending, in any degree, to undermine the Church. Dr. Marsh, acute as he is, may easily be answered. He has brought in the Prayer book to answer the purposes of his own subtle logic, and for nothing else. Shall we not do one good thing, because we cannot by the same effort do two? In the country where I live the want of Bibles among the poor, (Prayer-books are more common) is so great that, notwithstanding the munificence of the Bishop, this district alone would require a greater supply than the disposable funds of any society, which had other objects to attend to, could furnish in any reasonable time. The author of the article alluded to was zealous for the side he had espoused, and doubtless intended to do well in procuring its admission. But I trust you will not again send forth any opinion which has not the unanimous assent of the conductors of your review. This will be some pledge, at least, to your readers, and a particular satisfaction to yours, &c.

BIBLICUS.

March 5,

1812.

✍ We have only to say to this correspondent, that we show our opinion of his letter by printing it at length.

A Reader of the *British Critic* will find his disappointment, on the Subject of *Paley's Sermons*, entirely removed, if he will turn to Vol. xxxi. of that Review, at pages 159 and 402. They were reviewed before they were actually published, when only printed for private donation.

LITERARY INTELLIGENCE.

We understand that the important Work of Dr. Routh, *President of Magdalen College, Oxford, consisting of Fragments of the ancient Greek Fathers*, is now in great forwardness at the Press,

Also, from the other University, that the valuable Collection of Various Readings of many *Greek Authors*, taken from the MS. Remarks of the late *Professor Porson*, and edited by *Professor Monk* and *Mr. Blomfield*, will very soon be presented to the learned World.

A new Edition of *Bowyer's Conjectures on the New Testament* is at the Press,

A new

A new Edition of *Bruce's Travels* is in the Press.

Miss *F. A. Rowden*, the Author of the *Pleasures of Friendship*, will publish in the beginning of next Month the Second Edition of her *Poetical Introduction to the Study of Botany*, with Seven Copper Plate Engravings.

A Work, entitled *Calamities of Authors*, including some enquiries respecting their moral and literary characters, is announced, by the author of *Curiosities of Literature*.

Professor *Stewart* of the East India Company's College is engaged in a *History of the Kingdom of Bengal from the earliest periods of (Authentic) Antiquity to the Conquest of that Country by the English in 1757*. This Work will form a companion to Dow's and Scott's Histories, and will be compiled from various authors. The collections of Persians MSS. lately purchased by the India Company, in addition to those brought from Seringapatam, has given access to many volumes formerly little known to Europeans.

Mr. *Baber's* Fac-simile of the Text of the *Gr. & Psalter*, as it is preserved in the Alexandrian Manuscript, will be published in May next. We hear with pleasure that Mr. B. is inclined to put the learned in possession of a fac-simile of a further portion of this important and venerable MS. As soon as he has accomplished his present arduous undertaking, he will issue proposals for publishing the Pentateuch.

Mr. *Adams*, of Albemarle Street, has in the Press, a *Treatise on the morbid Affections of the Eye and its Appendages*, comprising among other subjects, practical observations on Entropium, or Eversion of the Eye-lids, with a description of a new method of operating on that disease, and a comparative view of the success attending the operations for the cure of the various species of Cataract to which the Eye is subject.

The following works are also in the press, *China, its Customs, Arts, Manufactures, &c.* from the French of Mr. *Butin*, Minister and Secretary of State in the two preceding Reigns, in four octavo volumes, with seventy-nine Plates.

The Emerald Isle, a Poem, with Notes biographical, &c. founded on "The Consolations of Erin," by Mr. *Charles Phillips*, a Barrister.

An Exposure of De Montgaillard's Calumnies against British Policy, and of his unfounded Display of the Situation of Great Britain in the Year, 1811, in an octavo volume.

THE
BRITISH CRITIC,

For APRIL, 1812.

Negligere quid de se quisque sentiat, non solum arrogantis est, sed etiam omninò dissoluti. CICERO.

To be indifferent to the opinion of others is a mark not only of arrogance, but depravity.

ART. I. *Church Union. A Series of Discourses, in which it is urged, that the great Christian Duty, of maintaining Communion with the Apostolical Church, remains uncanceled by the Tolerance of British Laws. By Edward Davies, Rector of Bishopston, in the Diocese of St. David's; and Author of "Celtic Researches," "The Mythology and Rites of the British Druids," &c. 8vo. 406 pp. 7s., 6d. Booth. 1811.*

THE subject of these discourses is of very great importance, though in the present age of latitude and lukewarmness it is little regarded, either by the generality of Churchmen, or by the protestant dissenters. All churches and sects of Christians, which receive the two creeds called the Apostolical and the Nicene, profess to believe in "one Catholic and Apostolic church;" but if an inference may be drawn from the conduct of those who profess this belief, it is not too much to say that three-fourths of them know not what is meant by the phrase "catholic and apostolic church." The dissenters, almost to a man, rail with the utmost virulence against those who contend for a unity either of faith or of discipline

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discipline amongst Christians; while too many of those who call themselves Churchmen, seem to consider the Apostolical Church of England as having no other pre-eminence over any of the tolerated sects, than that which she derives from the circumstance of her being the national establishment. From these two descriptions of readers, the author of the volume before us will certainly find no favour. Indeed he very reasonably expects none; though he contends for nothing but that for which his Divine Master prayed most earnestly, immediately before he was delivered into the hands of those whom he knew to be thirsting for his blood*. To procure, however, if possible, a fair hearing, and to guard against a misconception of his object and his principles, Mr. Davies, in a candid, manly, and liberal preface, addressing his readers of all descriptions, says,

“ As persecution is discountenanced in the Gospel, and is utterly disallowed, it is admitted, and, by me, unequivocally asserted, that all those who conduct themselves in society, as its peaceful members, as orderly and well-disciplined subjects of the government, have a right, *as free as air*, to the unmolested enjoyments of their own opinions, and are never to incur prosecutions and penalties for their departure, in religious principles, from the national church. If they cannot be won by argument, they are never to be reduced by force.

“ But *the right of argument* must be admitted; were it not so, the Gospel could never have been preached at all. And as that Gospel subjects the visible church to the obligation of *definite laws*, it is the duty of all Christians to acknowledge *their* force in adjusting the limits of religious freedom,—to acquiesce with reverent awe, in the constitutions of their *great Master*, and to observe those human regulations, which are implicitly ratified by *his* word, and are in perfect unison with *his* general appointments.”

Were any of the great Divines,—whether Churchmen or Dissenters,—or even any of the eminent philosophers, who adorned the reign of Queen Anne, to rise for a moment from the dead, and be permitted to read this passage with what precedes and follows it, they would be thunderstruck; and immediately conclude, either that the author, though he writes in the English language writes not of the religious parties in England, or that Englishmen are a race totally different from that, of which they themselves made a part. The LOCKES, and STILLINGFLEETS, and HOADLEYS

* St. John xvii. 11, 20, 21, &c.

of that period laboured—and laboured successfully, to procure a toleration of faith and worship to every class of dissenters from the established church; but they never dreamed that the ATTERBURYS, and SHERLOCKS, and WAKES, and POTTERS, of the same period, deserved to be loaded with opprobrious names; and *persecuted*, as far as calumny, widely circulated by the press, amounts to persecution, merely for defending the faith and constitution of the Church of England! The age of Queen Anne is indeed called the age of illiberality and High Churchism; but is the present age more liberal or tolerant than was that age? No; intolerance has only changed sides; for while the church is cheerfully granting to the Dissenters more than the forefathers of the present Dissenters presumed to ask or hope for, and while many who call themselves Churchmen—some even in orders—unite occasionally with the Dissenters in worship; those Clergymen, who presume to maintain the rights of the church, to contend earnestly for the faith which was once delivered to the saints, or to plead for the Divine commission of the episcopal Clergy, are assaulted not by argument but by obloquy,—and so assaulted, not by dissenters only, but by many false brethren among themselves.

Formerly, there were violent controversies among Episcopalians, Presbyterians, and Independents, about the Divine Constitution of their respective churches, and the authority by which their several ministers acted as “ambassadors of Christ, and stewards of the mysteries of God;” and these different parties occasionally reproached each other with intolerance, and illiberality of sentiment. But now, every man is deemed *illiberal*, who would not occasionally communicate with them all; who contends for the Divine authority of any denomination of Clergymen; or who does not say with the poet,

“For modes of faith, let graceless zealots fight,
“His can’t be wrong, whose life is in the right;”

though the lives of the *liberal* men of the present age are not more correct, than were the lives of the *bigots* of the last.

Amidst this relaxation of what our forefathers thought principle, Mr. Davies has the fortitude to contend for apostolical truth; while he feels it necessary to conciliate the *liberal* minds of his readers to the doctrine which he endeavours to defend, by writing an elaborate apology for

maintaining *the right of argument* founded on scripture against the usurpation of railing and buffoonery! a series of Discourses on Church Union, he was well aware, would give occasion to keen strictures founded on the *liberality* of the age; and therefore in his first discourse he endeavours to ascertain what is the province of reason in religious enquiries; how she is bound to *conduct* herself in such enquiries; and what are the limits beyond which she should not attempt to proceed. His text is 1 Thess. v. 21.—*Prove all things: hold fast that which is good.*

Having shown that, in these words, the Apostle commands his Thessalonian converts to exercise their reason on certain topics, even of revealed religion, which he enumerates; such as whether the Scriptures be indeed the word of God; whether the text that has come down to us be authentic; how the most obscure and intricate passages are to be interpreted; and what precepts and ordinances are of a temporary, and what of perpetual obligation, he says, Reason will thus acquire a general rule, by which to *prove all things* and to ascertain *that which is good.*

“ It will also begin to perceive the legitimate bounds of its own deliberation: for *the word of God is not to be disputed by men.* If he who judges righteous judgment, and holds fast that *which is good*, remarks, in this word, some doctrines which are above his comprehension, he will, notwithstanding, acknowledge the obligation of receiving them, as they are delivered, with reverence and respect; because God is wiser than man. If he discover some precepts and ordinances, for which he cannot assign an obvious and adequate reason, he will nevertheless submit to the duty of observing them with humility; because they are stamped with an authority which is not to be controverted by the children of the dust.” P. 8.

This is unquestionably the way in which the mysterious doctrines and positive ordinances of the Gospel will be received by him, who, with sincerity and the love of truth, endeavours to prove all things and to judge righteous judgment. With respect to the constitution and authority of the church, the obvious resource of a right judgment will be to study the constitution of those churches which were founded by the Apostles of Christ; and to pay a due regard to such regulations as obtained a general consent among them; always keeping in mind, that the ends to be aimed at, are the advancement of true religion, and the preservation of good order.

“ It is then requisite, in order to the forming of a right judgment in matters which pertain to the Christian religion, to have

have a sacred regard to the Holy Scriptures, and a steady attention to the model of the primitive and apostolical church. These were the great principles, upon which our pious forefathers judged and acted, in the reformation of our national church. And whilst we adhere to the same principles, we cannot want means to support the steadfastness of our own minds, or a rule to prove and judge of the various doctrines and suggestions of men." P. 19.

This he explains by the consideration of several particular cases, to which he applies the rule, and thereby shows its importance.

The second discourse, which is preached from 1 Cor. ii. 5; is *on the Divine authority of the New Testament*. It is the chief object of the author to obviate the objections urged, by those who call themselves *rational Christians*, against the infallibility of the Apostles in the discharge of the various duties of their office, and of course against the supreme authority of the New Testament. With this view he traces the history of the authors of that book, from the period at which they first became disciples of Christ; admits their original ignorance and prejudices, and utter unsuitness by nature to be the preachers of a new religion, and the founders of a new church; shows how those prejudices were gradually removed, and their minds enlightened by the teaching of their Divine Master; proves that they were not permitted to publish any thing of the new dispensation, but by an express commission from him, which was gradually enlarged as they became more capable of executing it; and shows that they were not allowed to enter on their great work of converting the nations, until they were endowed with power from on high, and rendered infallible in their doctrines by the descent of the Holy Ghost on the day of Pentecost. The author dwells much, and with great propriety; on the importance placed, in the New Testament, on a *divine commission* to preach the Gospel; and the reader will here find more satisfactory reasons, than perhaps he has met with anywhere else, for our Lord's forbidding those, whom he had cured of their diseases, to "tell any man what he had done unto them;" for his not being himself "sent but to the lost sheep of the house of Israel;" and for his prohibiting the Apostles from proclaiming that he was the Christ, "until he should have risen from the dead." This is an excellent sermon, without any pompous display of useless erudition or meretricious eloquence.

The third sermon deserves to be read with the closest attention. It is entitled, *Of Apostolical authority in matters of faith*; and is preached from 2 Cor. i. 24, a text, which is

here proved to have in the original Greek a meaning almost the reverse of that in which it is understood by those who quote it in proof of the LIBERALITY of the Apostles. The discourse would lose so much in an abridgment,—for it is itself but an abridgment of a chain of reasoning which might be so extended as to fill a volume,—that we must refer our readers to the sermon itself, after making one or two extracts from it, which will bring them acquainted with the preacher's style and principles. Speaking with approbation of the lenient spirit of the British laws with respect to religion, he says,

“ The proper object and design of this lenient spirit, is to discountenance, or prevent, persecution, and to secure to those who, by salutary admonition, cannot be brought and preserved within the pale of the established church,—that portion of benevolence and forbearance which, from a Christian people, is due to all mankind.

“ It has also this good effect upon the regular members of the church, that it gives them the credit of submitting to the laws of order, not by compulsion, but from a willing mind; since they have the power of departing from us with temporal impunity. And thus, *those that are approved amongst us are made manifest*. Toleration, therefore, is a thing right in itself, with regard to those by whom it is conceded. Persecution is utterly forbidden in the Gospel, where we are commended to be gentle to all men, to love our enemies, and to serve God with a pure conscience.

“ But when men view this same toleration, as authorizing them, no less in a *religious* than in a *civil* sense, to withdraw from the unity of the church, to profess what tenets they please, to frame their own faith, their own form of worship, their own rules of discipline, under the influence of private speculation, and the presumed sanction of the rights of conscience and Christian liberty, it ceases to be a blessing with regard to *them*; it becomes detrimental to the harmony of society, and subversive of the very foundation of Christianity.

“ Notwithstanding, therefore, the tolerance of our laws arises from a true Christian principle, it behoves every professor of our holy religion seriously to consider, how far he is warranted by the Gospel to indulge in the use of that liberty which these laws have granted; to take care, that he does not construe *civil permission* into *sacred authority*, or make the laws of the land the rule of his faith, and the measure of his profession. For we must all remember, that we shall be called to a strict account at a higher tribunal; and that the act of toleration does not constitute the code by which we must be judged. If, in compliance with our Lord's direction, it permits the wheat and the tares to *grow together till the harvest*, it cannot alter the nature of the one or
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the other; since we are expressly taught, that they will be accurately distinguished in the great day, and duly disposed of, agreeably to the superior law of Christ." P. 58.

To the question, which Mr. Davies supposes may be put, —How is the doctrine of this sermon to be reconciled to the lenity of our laws, and at the same time the equity of those laws vindicated? he replies:

"Under our present government, we are as mariners in a free port. Every man is at liberty to depart when he pleases, and to shape his course as he thinks most convenient. At the same time it is permitted to those officers who are stationed in this port for the preservation of good order, and it is their duty, to caution the unadvised not to put to sea in a storm, not to embark in a rotten vessel, or steer to a coast where *the pestilence walketh in darkness*. This is not persecution. It is no restraint on civil (or religious) liberty: it is only salutary admonition. The wanderer is invited, he is intreated to remain in a place of safety: he is warned of the danger which may attend his rash departure. This is a friendly office. The advice is good; but it is not enforced by compulsion. It is sanctioned only by the consequential risk and hazard which await *him* who shall refuse to hear, or treat with neglect the things that make for his peace." P. 78.

The subject of the fourth sermon, which is preached from 1 Cor. iv. 1, is *the ministerial commission in the church of Christ*; and the preacher clearly proves, from the records of the New Testament, that in every church planted by the Apostles, there were three orders of ministers; that these orders were not of a temporary, but of permanent institution, to be continued in the church always, even unto the end of the world; and that of these the highest then was, and now is, alone authorized to ordain others, or send labourers into Christ's vineyard. Mr. Davies conducts his argument fairly and skillfully; but he has said nothing in support of his position, which the reader will not find as well said elsewhere, except perhaps the following reply to a very common objection urged by modern levellers to what they call the doctrine of *High Church*.

"Some have urged," says Mr. Davies, "that the Apostles appointed their successors, under the immediate and visible direction of the Holy Spirit; and hence they infer, that, as miracles have now ceased, as this visible direction is no longer given,—Christians may lawfully depart from this primitive rule, and, by the guidance of human judgment, may safely constitute ministers, who do not derive their office in an uninterrupted succession from the apostles.

“ In reply to this, it may fairly be submitted to the consideration of every serious person, whether the same mode of reasoning would not apply, with equal propriety and force, to the profession of the Christian faith, to the use of prayer, and to every ordinance of the Gospel. If one man is justified in pleading;—*The apostles officially appointed a succession of ministers, by the immediate direction of the Holy Ghost; but as miracles have now ceased, the preservation of that succession must be matter of indifference; if one man is authorized in saying this, why may not another be allowed to plead, that, “in the days of the Apostles, faith and prayer were attended with a power of working miracles; but as that power is now withholden, faith and prayer can no longer be indispensably required.”* The argument clearly applies, in the latter case, as properly and as forcibly as it does in the former. It is therefore altogether inadmissible: for if it be admitted at all, there is no restraining of its operation, till it has unhinged every Christian duty.” P. 95.

From these specimens of Mr. Davies’s sermons, the theological reader must have already discovered what are his principles, and what his mode of maintaining them: he must have perceived that he is a sound, or as the men of modern liberality will say, a *high*, Churchman, such as were Archbishop Potter, Bishop Sherlock, and Bishop Horsley; and he must likewise have perceived, that like those—his great precursors, he has the address to support what he believes to be the truth, in a manner that can give offence to no man, who admits the two great protestant principles—*Free inquiry, and fair dispassionate debate*. When we meet with such works, it is our wish to recommend them to the public; and not to supersede, by our analyses and extracts, the importance of reading them. Influenced by this motive, we shall merely enumerate the texts and subjects of the remaining discourses, assuring our readers that the author’s reasoning—“*servatur ad imum,*”

“*Qualis ab incepto;*”—and that we have not, for many years, read a volume of sermons, which to us appeared calculated to be productive of greater good.

The fifth and sixth sermons, which are both preached from John xvii. 21, are *on the unity of the church*; and the seventh and eighth, of which the text is Matt. xxviii. 20, are *on the unity of obedience to the laws of Christ*. The subject of the ninth sermon is *Charity the bond of union*, and the text, John xiii. 35. In the tenth, Mr. Davies illustrates *the law of Discipline*, from 2 Cor. xiii. 10, and from 1 Cor. xii. 25, proves the heinousness of *the sin of separation*. In the twelfth sermon, of which 2 Pet. ii. 19, is the text, he examines

certain

certain pleas which have been urged in defence of separation: and in the thirteenth, proves from Rev. ii. 5, that *Reformation should be effected, without prejudice to the unity of the Church.* The subject of the fourteenth sermon, preached from 1 Pet. v. 1—3, is *the character and duties of a Christian minister.* In the fifteenth, he inquires into the *scriptural grounds for the establishment and the acknowledgment of a National Church;* preaching from Titus i. 5; and the concluding sermon, from Matt. xi. 5, is *on the duty of providing for the religious instruction of the poor.*

Notwithstanding the length of the extracts which we have already made, and the resolution which we had more than half formed not to make another, we cannot resist the inclination which we feel to show from the fifteenth discourse, the strong light in which this author sets the absurdity of every common argument against the utility of national establishments. *No power, it is said, can be exercised by man over man, in his relative situation towards his Maker; since conscience is not within the scope of human authority.* The author, after showing that this opinion, as usually stated, is in direct opposition to the doctrine of St. Paul, (Titus i. 7, &c.) and that no illiterate man can pretend to worship God with a good conscience, unless he be willing, and disposed, to receive information from the well-advised, says:

“ Let me be supposed, in order to illustrate this subject, to address myself to a proprietor of the soil.

“ The labourers whom you employ upon your estate may be duly qualified to execute the work that is regularly put into their hands, though they have neither skill or authority to plan for themselves. It is, therefore, their place to come to the *steward* for direction. If they neglect this duty, and occupy themselves in some absurd or pernicious scheme of their own device; if they turn up the wheat which you had sown in its due season, and substitute a crop of tares; if they cut down the trees in your plantation, to make room for a dunghill; they may still plead, *we did what we thought for the best:* but you would hardly deem them *good and conscientious* servants; nor would you direct your steward, in future, to let the men have their own way.”
P. 368 *.

* To Mr. Davies we owe more apology than almost to any other author. His “Celtic Researches,” from a variety of causes, not now worth enumerating, we did not review at all; his “Mythology and Rites of the British Druids,” has already been too long before us. But we hope, ere long, to quit that score, and to do him justice. *Rev.*

ART. II. *Theological Works of the late Rev. John Skinner, Episcopal Clergyman in Longside, Aberdeenshire. In Two Volumes. To which is prefixed a Biographical Memoir of the Author.* 8vo. 869 and 549 pp. *Also, a Miscellaneous Collection of Fugitive Poetry, by the late Rev. John Skinner, at Longside, Aberdeenshire, being Vol. III. of his Posthumous Works.* 8vo. 230 pp. 1l. 5s. Edinburgh, printed; London, Rivingtons, &c. 1809.

THE Rev. John Skinner was certainly no ordinary man; and, among other claims to our attention, we must not forget that he was the father of the Right Rev. Dr. John Skinner, a Bishop in the Scotch Episcopal Church, and author of one of the best books on Church government which modern times have produced*. John Skinner, the subject of the present article, lived to a good old age, (86,) beloved and respected by all who knew him; leaving, as his epitaph says, "a name never to be forgotten in the Church in which he exercised his ministry." Over his own Church, at Longside, he had presided for the extraordinary period of 64 years.

It is no cause to diminish our respect for this excellent man, though much for preventing our reliance on his opinions, that he early embraced, and always firmly held the doctrines of Hutchinson. We have had accidentally a good deal to do with Hutchinsonians. One of the best men, and one of the ablest, whom we have ever known, and in some sense the father of this review, Mr. Jones of Nayland, was a zealous Hutchinsonian: and when we recollect the names of Julius Bate, Bishop Horne†, Mr. Parkhurst, (author of the *Lexicons*,) and several others who might be enumerated, we cannot but feel the utmost respect, even for opinions which seem to us erroneous, since they were held by such men. Hutchinsonianism seems to be the error of very lively and active imaginations, of minds which really see much, and seem to themselves to penetrate still further than is possible. The only objection we have to them, is that they are often intolerant. The indulgence

* Namely, "Primitive Truth and Order vindicated," &c. reviewed by us in our twenty-fifth volume, p. 262.

† The good Bishop was early an Hutchinsonian. That he continued staunch in those doctrines to the end, can hardly be asserted.

they so freely receive, they will not return. Mr. Jones quarrelled irreconcilably with his own children, (the British Critics,) because they spoke slightly of an Hutchinsonian tract, (the Trinitarian Analogy,) which he published without his name, and without intimating that he had any concern in, or regard for it; and we were never forgiven by another excellent man, a zealous friend of his, (Mr. Stevens,) for what we said on his preface to the life of Bishop Horne. The writer of the Memoir of Mr. Skinner's life, who seems strongly of the same persuasion, has referred to these circumstances, and stated them in his own way, [see p. clxiv.] Mr. S. we believe, like others of that school, was not at all pleased to have his notions on that subject opposed.

To another opinion held by Mr. Skinner, and anxiously argued by him in the first of these volumes, that of the a-temporal, but not eternal generation of the Son of God, we are still less favourable, it possible, than to his Hutchinsonian doctrines; but as we argued that very point with great care and distinctness in our Review of "the Christian Code," (an anonymous digest of religion) in our 34th vol. p. 259—267, we shall not again go over the same ground; but refer our readers to what we there said upon the subject, as a full answer to the arguments of Mr. Skinner also.

The arguments of the author on this subject are contained in the first article which appears in these posthumous works, entitled "Letters addressed to the Candidates for Holy Orders:" which letters, from the editor's short preface, we conclude not to have been written in that form by the author, but to have been so digested by some other person. We gather this from the following intimation.

"In the preceding memoir of the life, studies, and character of the author of the following works, particular notice has been taken of two of his manuscripts, a *Dissertation on the Trinity*, and a *Declaration of Faith*; and sufficient reasons have been assigned, to shew the propriety of extracting the substance of them, for the purpose of blending and incorporating it into one *Tract*, under the form of "Letters addressed to Candidates for Holy Orders, in the Episcopal Church of Scotland."

The reasons for this proceeding will be found in the Memoir itself. In these letters, therefore, it is added, "all the essential articles of the Christian faith are handled in a manner which can hardly fail to interest, not the student of theology only, but every serious-minded reader." We shall only say, with respect to that part of the Letters, to which we have now adverted, that an author who treats Dr. Bull

and Dr. Waterland with so little ceremony as Mr. Skinner here does, must have the art of infusing a very strong confidence in his powers into the mind of his readers, before he can even expect a favourable attention. This discussion is carried on through the first twenty-one letters. The author then enters into the nature of Man, Original Sin, the Church, the Sacraments, Good Works, Justification, Predestination, Worship, the Scriptures, Civil Obedience. These subjects are handled in seventeen letters, making in the whole thirty-eight; and in this part much of general utility will be found, and but little tinged, comparatively, with the peculiar opinions of the author.

The second volume is principally occupied by two pieces of Mr. Skinner's, 1. "a Dissertation on the *Shechinah*, or Divine Presence with the People of God:" and 2. "an Essay towards a literal, or true radical Exposition of the Song of Songs, which is Solomon's."

The object of the first dissertation is to prove, that "Jesus Christ, the Son of God, was and is the *Shechinah*, or *divine glory*, exhibited between the cherubim." For this proof, the author goes into the depths of Hebrew learning, as modified by Mr. Hutchinso[n]: but, in so doing, produces much of curious, and much of important remark. He dwells also on the expressions in the New Testament, where the word *glory* is applied to the appearance of Christ, and more particularly at his transfiguration.

The exposition of Solomon's Song tends, as might be supposed, to establish the mystical interpretation alone, to the exclusion of every other. The whole, according to Mr. Skinner, treats entirely of Christ and the Church, without any other reference. The objections to this system are too obvious, on the surface of the enquiry, to deserve stating in this place; and they might possibly admit of satisfactory answers, though we do not see that this author has anticipated the strongest of them. The tract, however, is highly deserving of attention from the biblical student; who, if he receive not full satisfaction, as to the principal matter of enquiry, will be sure of obtaining much collateral knowledge from so learned a discussion. A striking instance of this collateral information, we shall subjoin. In a note on the exposition of chapter VII, the learned author thus illustrates another passage of the sacred writings.

"As the quotation from 1 Sam. vi. 18. in course of my subject, has brought into view the history of the Philistines sending home the ark of God, let me be indulged in another digression, to hint something which I would humbly offer as, at least, a possible solution of perhaps the most plausible objection

that infidelity has to throw out against our sacred books. We read, that at this time the Lord was angry with the people of Bethshemesh for looking 'into the ark,' and smote of them fifty thousand, and threescore and ten men. Now, says the infidel, besides the cruelty of such a prodigious slaughter, so unlike a merciful and benevolent Being, it is not probable that there could be so many men in Bethshemesh, which is no where mentioned to be a place of much note; or that such a vast multitude either could or would have looked into the ark at one time. The consequence is plain; but the whole of this formidable objection is drawn from the translations, as indeed most, if not all, of the cavils of the infidels are; for they do not, perhaps dare not, meddle with the original. The Hebrew order of enumeration, which the LXX. and Jerom have retained, but our translators have reversed, will, with only changing the position of one single letter, give a better and more natural account. It is well known, that for a long time the Hebrew text was neither broken into chapters and verses, nor into such marked distinctions of sentences, and even words, as our present copies bear. This enumeration in Heb. is, שבעים איש המשים אלף איש, in our letters, *soim aish hmsim alp aish*, literally as thus distinguished, 'Seventy persons, fifty thousand persons or men.' All I propose therefore is, to take the *m* from the word *hmsim* (which, with it, is 'fifty,' and without it, 'five,') and prefix it to the next word *alp*, thus, *hmsi malp aish*; which will make the whole numeration to be, 'Septuaginta viros, quinque ex mille viris—seventy men, five out of a thousand men;' stating this last number as explanatory of the first; and thereby giving the whole number of the inhabitants of Bethshemesh to be fourteen thousand, which is both more probable, and more consonant to the history, as it may be thought these seventy, the fives of every thousand, who were thus smitten, had been the principal men of the place, so might think themselves privileged to look into the ark, as Uzziah afterwards thought he was to touch it, (2 Sam. vi. 7), and was in like manner punished for his forwardness. I am warranted in this use of the preposition *ב*, by other texts where we meet with it in the same sense, as Numb. xxxi. 5. 'Out of the thousands of Israel;' Job. ix. 3. and xxxiii. 23. 'One of, among, a thousand;' Eccles. vii. 28. 'One man among a thousand.' What I thus offer, is not altering or correcting the text, which I shall never attempt; it is only correcting, if even that, rabbins and translators, which, in such an easy way, and with such a laudable view, will I hope be thought, if not altogether admissible, at least in a great measure excusable." P. 496.

The last article in this volume is the version of three Psalms, the 8th, 23d, and 45th, in Latin elegiac verse. A very favourite exercise of his talents, and one which Mr. S. exerted with much felicity, was the composition of Latin verses.

verses. These are even interspersed among his more serious works: and the first part of his third volume is entirely given to them. His versions of the Psalms have more clearness and facility than those of his countryman, Johnson, with whom alone, from the measure employed, he can properly be compared. Two of these received the decided approbation of Dr. Doig, of Stirling, whose encomium we shall here insert.

“Versionem tuam Psalmi viii, maxima cum voluptate perlegi. Versuum suavitate, sententiarum sublimitate, metri concinnitate, latinitatis elegantia, impetu illo poetico, qui totum Psalmum pervadit, magnopere sum delectatus. *Impetu*, inquam, *illo poetico*, quo omnes æquales meos, quorum carmina ad me pervenerint, longe longeque mihi videris superare. Psalmi tui 45, quântò excelsius argumentum tantò majus apparet vis illa poetica qua tantum non omnes superas. Epigramma tuum Latinitate ingenique acumine laudibus meis superius judico, sicut et alia tua complura, quæ a fratre tuo, amicoque meo doctissimo, Domino Gleig*, aliisque aut perlegi aut recitari audiui. Canticum tuum Tullochgorianum mihi adeo arridet, ut opuscula mea universa unico illo carmine libenter velim permutare.” P. cxvi.

The most considerable of the Latin poems†, the very ingenious version of “Chryste-Kirk on the Green,” we praised long ago, while the author of it was unknown to us; in giving an account of a publication entitled “*Carminum Rariorum Macaronicorum delectus*.” (vol. xxiv. p. 196.) The rest are of various, but all of considerable merit. Mr. Skinner was also a poet in English, and in the Scottish dialect; and some of the latter kind have obtained particular celebrity; as for instance, “Tullochgorum,” “Ewie wi’ the crookit horn,” “John of Badenyon,” &c. These have even received the warm commendation of his friend and brother-poet, Burns. Of the first of these he has said:

“This *first of songs* is the masterpiece of my old friend Skinner. He was passing the day at the town of *Cullen*, I think it was, [*Ellon* he should have said,] in a friend’s house, whose name was Montgomery. Mrs. M. observing, *en passant*, that the beautiful Reel of Tullochgorum, wanted words, she begged them of Mr. Skinner, who gratified her wishes, and the wishes of every lover of Scottish song, in this most excellent ballad.”

* A good deal of interesting correspondence with Dr. (now Bishop) Gleig, appears in the memoirs of Mr. S.

† Except indeed the Latin version of the *Batrachomyomachia*, which has been greatly admired,

With an inexhaustible versatility of talent, he afterwards wrote a mock Latin ode, in the same metre as his Scotch Tullochgorum. It is entitled "Ode Horatiana metro Tullochgoriniano," and begins thus:

"O Scriptor admirabilis,
Lectoribus innumeris,
Quos tangit eloquentiæ vis,
Magister Logicorum,
Quis stare contra te queat,
Stare contra, stare contra,
Stare contrà te queat,
Ex coetu Professorum,
Quis stare contra Te queat
Quos alma Mater jactat,
Vel famam tuam adæquat
Doctissime Doctorum." Vol. III. p. 19.

We here take leave of this worthy, venerable, and very pleasing character. To his merits we bear a willing testimony; and recommend to our readers, according to their tastes or studies, to make themselves acquainted with them.

ART. III. *A Narrative of a Three Years' Residence in France, principally in the Southern Departments, from the Year 1802 to 1805: including some authentic Particulars respecting the early Life of the French Emperor, and a general Inquiry into his Character. By Anne Plumptre. In Three Vols. 8vo. 1l. 11s. 6d. Mawman, &c. &c. 1810.*

WE have long wished for leisure and opportunity to pay our respects to this our Frenchified countrywoman. We were well aware that the school in which we know she was formerly a disciple, namely, that of the notorious Miss Helen Maria Williams, was of that kind, in which the best principles must incur the danger of contamination, if not of total corruption. But we could hardly suppose, that the most violent prejudices could so far predominate, or perverseness of intellect so far prevail, that an English woman should be found gravely and deliberately sitting down, to see nothing good and amiable, sound or wise, in the manners and institutions of her country, whenever brought into competition with that of revolutionized France. Will any reader

reader believe, that a female native of England, an individual of respectable connections, good education, and by no means contemptible abilities should be found, who can not only palliate, but justify the most atrocious proceedings of the French and their tyrant; but who can with a certain degree of subtlety explain away the most reprehensible acts of the French Government, and who volunteers the defence of those acts of Bonaparte, which have excited the astonishment and provoked the indignation of mankind. Mrs. or Miss Plumptre for having been domiciliated in France, she has probably the opportunity of accepting either appellation, can see nothing wrong in the murder of the Duke D'Enghien, whilst *the ill-starred* expedition to Copenhagen merits every disgusting mark of reprehension. It is hardly worth while to be minutely circumstantial, but after a careful perusal of these volumes we are compelled to observe, with a mixture of indignation and regret, that wherever a comparison is made between the manners, circumstances, and individuals of France and England, the latter is of no consideration in the balance. Even Robespierre is mild; Bonaparte magnanimous, clement, far from irritable, indeed all that is good, wise, great, and amiable. A few atrocious facts and incidents are, indeed, allowed to have taken place in the tumult and confusion unavoidable from a revolution; but how could it be otherwise? For with a few real patriots, "there were many who were actuated only by a desire of seeing every thing thrown into anarchy and confusion." It is somewhat extraordinary, that this flippant lady could allow even so much as this. It is really, in our opinion, much to be lamented, that Mrs. or Miss Plumptre did not stay in France to enjoy all these transcendent blessings which so elevate that country in the scale of happiness and prosperity beyond her own.

Her delights commence immediately on her arrival at Calais. Mengaud forsooth, the Commissary of the Police, notorious for his insolence and ill-treatment of Englishmen and their families, behaved to Mrs. or Miss P. with civility and respect. But she was the companion of a Frenchman and his wife, and was in all probability so effectually *Frenchified*, that he never imagined that she could be an Englishwoman. One of her first impressions with respect to Bonaparte was, that he was a *religious man!!!!* which she believed, and of course still believes. The lively lady is impatient to begin her comparisons between *delightful* France and *odious* England, and, as before observed, the latter sinks perpetually

perpetually in the comparison. Shakespeare is stupid and dull; Westminster Abbey is nothing compared with the Museum of French monuments; the views from the dome of St. Paul's contemptible with those from a certain part of Paris, &c. &c.

Then again, the poor King of France and his Queen were, of course, the one contemptible, the other profligate; every anecdote, without question of its authenticity, told to the disrepute of either, circumstantially detailed and religiously believed; whilst doubt, and distrust, and scorn attach to every thing related in their vindication. To sum up the whole, Bonaparte is the god of this Mrs. or Miss Plumptre's idolatry; he it is who has rendered the French happy; France, and every thing French, is the standard by which this lively lady measures all excellence, virtue, wisdom, sound policy, and good manners.

We are truly sorry to see this; but having expressed our dislike and disapprobation, we are not reluctant to acknowledge, that these volumes will still be found very entertaining; a multitude of interesting anecdotes occur, which were certainly communicated from the most undoubted authority; the lady is observant, well-informed, properly inquisitive, and by no means without sagacity. We therefore, as a matter of justice, subjoin one or two specimens for the reader's amusement.

“ An English lady and her son, with whom I had become acquainted at Paris, had one day made a party with M^{ons}. and Madame B—— and myself, to go and see the Jardin des Plantes, and the manufactory of the Gobelins' tapestry, which is at a very short distance. As they lie in a quarter of the town remote from that which we inhabited, we agreed to dine at the garden, and walk home in the cool of the evening. All that we had planned for the day was done, and we were about setting out on our return home, when looking cross the river at the spot where the Bastille once stood, and which was directly opposite to us, our Anglaise said that, though she had been some months at Paris, she had not yet been there, but that it was her intention some day or other to make a pilgrimage thither. And why delay this to another time? we said: it was but crossing the water, and we could then return home by the North Boulevards; our walk, it was true, would by these means be somewhat lengthened, but the route would be much pleasanter, and as the evening was very fine, such an extension of our walk would be far from disagreeable.

“ This was no sooner proposed than unanimously agreed to, and we accordingly embarked without delay to cross the river.

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As it was late, however, before the plan had been thought of the dusk of evening was beginning to steal upon us by the time we reached the site of the Bastille. This spot, which ought to be consecrated to some national monument, is now converted into what the French call a *chantier*, that is a large magazine of billets for firing. It is open all day, and there is a public passage through it from Fauxbourg St. Antoine to the Arsenal, but it is locked up at night. As we were looking about, we fell into conversation with two men whom we found there, and soon learned that they were heroes of the fourteenth of July, and had actually assisted in the ever-memorable exploit of that day,—the forcing the fortrefs which stood on that ground, till then deemed impregnable. Could any thing be more interesting than to meet with two of these heroes, on the very spot which had been the scene of their prowess! A few questions were sufficient to encourage them to enter at large upon the subject; and they began a detail of the affair from beginning to end: like Alexander, they

‘ Fought all their battles o’er again,
And thrice they routed all their foes,
And thrice they slew the slain.’

“ As they related each circumstance, they led us to the spot where it had happened; they showed us where each particular part of the building had stood; they pointed out to us the remains of a *cachot*, enough of which was still left to give a perfect idea of the nature of these dungeons, and to make one shudder at the idea of a fellow-creature having been immured in it. They, in short, seemed as little weary with relating as we with listening; so that we never thought about separating till the night had completely closed upon us, and the heavens above were spangled with thousands and ten thousands of stars. Warned thus that it was time to think of retiring, we bent our course to the great gate of the *chantier*; but when we arrived there, we had the mortification to find that we had already outstayed our time, and that it was fast locked. What now was to be done? There was a small house near the gate: our heroes called and called repeatedly, in hopes of making themselves heard by the inhabitants, but all in vain. One of them then attempted to climb the gate, but that he found impossible; so that after making every effort to get released without effect, it seemed as if we should be compelled to take up our lodging there for the night, and none of us much relished the idea of imprisonment in the Bastille, though it would be only for a few hours, and not in a *cachot*. At length one of our companions suggested, that near the other gate leading to the arsenal a sentinel was posted, and by going thither we might possibly make him hear, and he might be able to assist in extricating us from our difficulty. Thither then

then we repaired, and soon succeeded in making ourselves heard by the sentinel, who, to our unspeakable consolation, said that he expected to be relieved every moment, and he would then go to the owner of the *chautier*, and send him to let us out. This promise he punctually performed; and we had not been long returned to the other gate, when we had the satisfaction of hearing the key thrust into the lock, the joyful signal of our deliverance.

“ ‘ *Voici, qui est tout à fait comique,*’ said the keeper of our prison, as he opened the gate; ‘ *vraiment, je ne croyois pas avoir encore renfermé des prisonniers dans la Bastille.*’—‘ *Oui,*’ said one of our heroes, ‘ *mais Dieu en soit béni, nous voici hors d’affaire, et sans même avoir été contraint de défaire nos chemises* *.’ And now, after thanking the gaoler, we took leave of our warriors, who expressed much regret, that night coming on had cut them short in their narration; ‘ *car nous aurions pu vous raconter encore tant de choses* †,’ they said. But perhaps, they added, we might some time or other come that way again, and perhaps they might meet with us again, and perhaps it might not be so late in the evening, and then they should be able to relate all that yet remained untold; ‘ *en supposant toujours,*’ they concluded ‘ *que cela puisse vous faire plaisir* ‡.’ We thanked them, and assured them that nothing would give us greater pleasure than such a meeting; and so with mutual good wishes and congratulations on our enlargement we parted. Of our good sentinel we saw no more; having rendered us the service we wanted, he went his way, nor came with the man who opened the gate, to receive the recompence which he might reasonably have expected.” Vol. I. p. 105.

The accounts of the horrors perpetrated and sustained at Lyons in the first convulsions of the revolution, are exceedingly well detailed, and beyond doubt authentic. It forms a curious, interesting, and pathetic narrative. The extreme interest of the tale will excuse its length.

* “ ‘ Well, this is altogether comic. Indeed I did not suppose, that I had once more shut up prisoners in the Bastille.’ ‘ Yes,’ answered the other, ‘ but thank God we are out of the scrape, and without being obliged even to pull our shirts to pieces.’—It will be recollected, that he here alludes to the escape of Maseres de la Tude, who ravelled out a number of shirts to make the cordage by means of which he formed the ladder that assisted him to descend from his prison.

‡ “ ‘ For there are so many other things which we could have told you.

† “ ‘ Supposing always that it would be agreeable to you.’”

“ ‘ On the ninth of December, seventy-two prisoners were condemned, and thrown into the cave of death, there to await the execution of their sentence. This could not be the next day, because it was the *decadi*: one of the prisoners, by name Porral, only twenty-two years of age, of a bold and ardent spirit, profited of this interval to devise a plan of escape. His sisters, having, by means of a very large bribe, obtained access to this abode of horrors, began to weep around him. “ It is not now a time to weep,” said he, “ it is the moment to arm ourselves with resolution and activity, and endeavour to find some way by which we can elude our menaced fate. Bring me files, a chissel, a turnscREW, and other instruments; bring wine in abundance, bring poniards, that, if reduced to extremity, we may not perish without the means of defence. By this grate, which looks into the *rue Lafond*, you can give me these things, I will be in waiting there the whole day to receive them.”

“ ‘ The sisters retired, and in the course of the day at different visits brought a variety of tools, twelve fowls, and about sixty bottles of wine. Porral communicated his project to four others, bold and active like himself, and the whole business was arranged. The evening arrived, a general supper was proposed, the last they should ever eat. The prisoners supped well, exhorting each other to meet their fate the next morning with heroism, to brave their tyrants with their last breath. The wine was handed briskly about till the heads of the company began to turn, and in the end they were all laid fast asleep.

“ ‘ At eleven o’clock the five associates began their labours. One of them was placed as a sentinel near the door of the cave, armed with a poniard ready to dispatch the turnkey, if, at his visit at two o’clock in the morning, he should appear to suspect any thing particular to be going forward: the others, putting off their coats, began to make their researches.

“ ‘ At the extremity of the second cave they found a large door, and on this they began their operations. It was of oak, and double barred; by degrees the hinges gave way to the file, and the door was no longer held by them; still, however, they could not force it open, it was retained by something on the other side. A hole was made in it with the chissel, and looking through, they perceived that it was tied by a very strong rope to a post at a little distance. This was a terrible moment, they endeavoured in vain to cut the rope with the chissel or the file, but they could not reach it; at length one of the party hit upon an expedient. He returned to the cave and begged a little piece of wax-candle of Fromental, a notary, in whose possession he remembered to have seen such a thing. Fromental, half-asleep, gave it to him; it was lighted and tied to the end of a stick, then thrust through the hole in the door till it reached the cord, which

which in a short time it burnt asunder. The door was then opened, and the adventurers proceeded forward.

“ ‘ The found themselves in another vault, in the midst of which was a large slab of stone, which seemed laid there for some particular purpose. They struck upon it, when a hollow noise came from within. This gave them hopes that it was a place to cover the entrance of some subterraneous passage; perhaps it might be one that led to the Rhone. They immediately began to employ all their efforts to remove the stone, in which they at length succeeded, and found to their inexpressible transport that they were not deceived in their conjectures, that it was indeed a subterraneous passage, and they doubted not that here they should find an issue. They then tied their handkerchiefs together; and one of them, named Labatre, taking hold of the end with one hand, and carrying a light in the other, descended to explore the place. Alas! their hopes were in a moment blasted:—instead of finding any passage by which they could escape, he perceived that this was only an old well dried up, and heaped with rubbish. Labatre turned with a heavy heart—some other means of escape must be sought.

“ ‘ A door at the extremity of the cave now appeared their only resource. On this they set to work; but after having forced the lock and hinges, still the door resisted their efforts, they could not get it open. They had again recourse to the chissel, and having made a hole, they discovered that the obstacle now was two pieces of stone laid against it. They pushed with all their might, and at length dislodging one of the stones, it fell down, and with it fell the door.

“ ‘ But this led only to another vault, which served as a dépôt for confiscated effects and merchandize. Among other things was a large trunk full of shirts. They profited of this discovery, to make an exchange of linen; and instead of the clean ones which they took, they left their own covered with filth and vermin. Two doors, besides that at which they had entered, now offered themselves to their choice. They began to attack one; but they had scarcely applied the file, when they were alarmed with the barking of a dog behind it. A general consternation seized the party; the work was stopped in an instant: perhaps the door led into the apartments of the gaoler. This idea recalled to their minds, that it was now near two o'clock, the time of his visit.

“ ‘ One of the party returned towards the cave of death, to see whether all was safe; and it was agreed to suspend their labours till his return. They had, indeed, need of some moments of rest; they took advantage of them to fortify themselves for the rest of their work by taking some wine. “I do not, in general, like wine,” said one of the prisoners to me in relating his story, “but never did I take any thing with greater pleasure

than that which I drank in this gloomy cave. At every drop I swallowed, my arm seemed strengthened, my courage fortified; wine did, indeed, on this occasion, appear truly to strengthen man's heart."

" " When he who had been sent as a scout returned, he said, that at his arrival at the cave of death he had shuddered with horror at finding the turnkey there already. He, however, who had been left as sentinel, had engaged him to drink with him; and the scout joining the party, they plied him so well, that he at last reeled off without much examining the cave, and was in all probability laid fast asleep for the rest of the night. This was very consoling news. Quitting then the door at which they heard the dog bark, they applied themselves to the other. They found here folding doors, one of which was held by a bar of iron. The bar was easily loosened, and the door opened..

" " But they were not yet at the end of their labours. They only found themselves in a long dark passage. At the end they perceived another door, but listening they heard voices behind it. They looked through a crack; the glimmering remains of a fire in the room showed them some men extended on a heap of straw. Are these more prisoners? was the first idea that presented itself to their minds: if so, we must join party with them, and escape together. But one of the men raising himself up, they perceived that he was in the national uniform, and found that the door led in fact to the guard-house. This was a terrible stroke; had they then got so far only to meet with a worse obstacle than any they had yet encountered?—must all their labours prove at length fruitless?

" " One only resource remained, and this was a door which they had passed on the side of the passage, and which they had not attempted, because they conceived it must lead to the great court of the Hôtel de Ville, and they had rather have found some other exit. In effect, having forced the door, it appeared that they were not mistaken, that they were at the bottom of a staircase which led into the court.

" " It was now half-past four o'clock: the morning was dark and cold, while rain and snow were falling in abundance. The associates embraced each other with transport, and were preparing to mount the staircase, when Barral cried " What are you about!—if we attempt to go out at present, all is over with us. The gate is now shut, and if any one should be perceived in the court, the alarm would be instantly given, and all would be discovered. After having had the courage to penetrate thus far, let us have resolution still to wait awhile. At eight o'clock the gate will be opened, and the passage through the court free. We can then steal out by degrees, and, mingling with the numbers that are constantly passing and repassing, we can get away
without

without being perceived. It is not till ten o'clock that the prisoners are summoned away to execution; between eight and ten there will be time for us all to get away. We will return to the cave, and when the time of departure arrives, each of us five will advertise two others of the means of escape offered. We shall then be fifteen, and going out at three at a time, we shall pass unobserved. Let the last three, as they set out, advertise fifteen others, and thus in succession we may all escape." This plan appeared judicious and safe: it was unanimously agreed to, and the associates returning to the cave, made choice of those who should first be informed of what they had done.

" ' Montellier, a notary, was one to whom the means of escape was offered. "I thank you," said he to him who offered it, "but I will tell you as a secret, that I have been mistaken for my brother, who has fled the country. Of this the judges have been informed; they are convinced of their mistake, and to-morrow morning I shall be set at liberty. I would not therefore hazard the danger of being proscribed by an attempt to escape." Alas! how deceitful was the vision he had formed to himself! At noon the next day Montellier was no more.

" ' The ci-devant baron de Chaffoy, a man still in the flower of his age, was also instructed in the way of escape that was opened. "No," he answered, "life has nothing now to offer which can make it worth my acceptance; all my ties in this world are broken. I have felt the sentiments of affection as strongly as any one; they never contributed to my happiness. I had an annual income of thirty thousand livres, I have lost it all. My father has been guillotined; it was a fate he little merited. I do not believe that I merit it myself, yet I shall submit to it."

" ' The fate of the fifteen who fled was not entirely similar; and the escape of the rest was prevented by the imprudence of one of them. The last of the fifteen, who, at quitting the cave, was, according to the plan arranged, privately to apprise fifteen others, instead of doing so, cried aloud, "*The passage is open; let him that can, escape.*" This excited a great movement among the prisoners: they arose in an instant, doubting whether what they heard could be true, or whether he who had uttered these words was not mad. The noise they made alarmed the sentinel without; he called to the turnkeys; they hastened immediately to the cave, perceived what had been done, and, closing up the door by which the prisoners had escaped, placed a strong guard before it. Nesple, who had excited this movement, was, with three others, retaken and executed.

" ' Another of the fugitives took refuge in the house of a friend, in an obscure street near the 'Change, who consented to conceal him. Almost at the instant of his entering, a party of those who had been sent in pursuit of the prisoners, came into the

house to make a search there. The fugitive, however, was so well concealed that he was not discovered; but the inquisitors finding the picture of a priest in the house, were angry, and ran their bayonets through it. The master of the house remonstrated, saying, that the priest was his brother. The soldiers, to punish him, carried him away with them, and ordered the seals to be put upon the house. The fugitive, left alone, came forth from his hiding-place; and, frightened lest he should perish for want of food, uttered many cries and deep groans. An old woman, who lived at the next door, heard them; and knowing that the house had been just shut up, was alarmed in her turn, thinking that it was a spirit: she ran in haste to the section, and assured them that she had heard a spirit walking about the house; and turning every thing topsy-turvy. Guards were sent again to search, the fugitive was found, brought back, and guillotined.

“ ‘ It was not thus with Porral, the original author of the plan. He was the first that came forth from the cave. As he passed the sentinel in the court, “ My good friend,” said he, “ it rains and snows very hard; were I in your place, I would not remain out of doors in such villainous weather, but would go to the fire in the guard-room.” The sentinel thanked him, and following his advice, the coast was left more clear for the prisoners. Porral took refuge in the house of one who was considered as a good patriot. A party of the commissaries entered, and related the abominable escape of a number of the rascals destined to be guillotined that morning. Porral put a good face upon the matter, and swore at the rascals with them; not forgetting to belabour also the gaolers, who did not look better after their prey. The commissaries after a while retired, and Porral then began to think of making his way out of the city as fast as possible. When he arrived at the Place Belle-cour, he found parties of the gendarmerie dispersed every where. Porral went into a house, and making known who he was, entreated an asylum. The inhabitants were women, timid to excess; but the desire of saving an innocent person rendered them courageous. They conducted him into a garret, and concealed him behind some planks standing up in a corner. The gens-d’armes arrived; they searched the house; they came into the garret where Porral was concealed. Here they found a large cask, the top of which was fastened down with a padlock. They asked for the key: the women had not got it about them, and went down stairs for it. While they were gone, one of the gens-d’armes leaned against the planks, while a second said, “ ’Twould be droll enough if we were to find one of the fugitives in this cask.”—“ More likely plate or money,” says a third, “ for it seems devilish heavy.” The key at length arrived; the cask was unlocked, and was found to be full of salt. The gens-d’armes swore at the disappointment,

disappointment, visited the roof of the house, and retired. In the evening, Porral dressed in woman's clothes, with a basket on his head, and another on his arm, passed the bridge of La Guillotiere, and quitted the city.

“ ‘ Gabriel, another of the fugitives, concealed himself among some bushes in the marshes of the *Travaux Perache*. The snow fell; he was almost covered with it. In the evening, when he would have quitted his inhospitable lodging, his feet and hands were so benumbed that he could not use them: he seemed to have escaped the guillotine but to be frozen to death. By a great effort, however, he contrived to disengage himself from the bushes; and rolling himself well in the snow, he found warmth and life begin to return to his limbs: at last they so far recovered, that he was able to walk, and got away from the city into a place of safety.

“ ‘ The young Couchoux, who was one of the five that had opened the way for escape, made choice of his father, near eighty years old, as one of the fifteen: but the poor old man's legs were swelled and full of ulcers. “ Fly, my son,” said he, “ if thou hast the opportunity; fly, this instant; I command it thee as an act of duty; but it is impossible that I should fly with thee. I have lived long enough; my troubles will soon be finished; and death will be deprived of its sting if I can know that thou art in safety.” His son assured him, that he would not quit the prison without him, and that his persisting in his refusal would only end in the destruction of both. The father, overcome by his dutiful affection, yielded, and, supported by his son, made his way to the bottom of the staircase; but to ascend it was out of his power: he could just drag his legs along the ground, but to lift them up was impossible. His son, though low in stature and not strong, took him up in his arms; the desire of saving his father gave him strength, and he carried him to the top of the stairs. His filial piety was rewarded, and both escaped.’ ” P. 346.

We not unreluctantly repeat, that a great deal of entertaining matter occurs in these volumes, and that numerous anecdotes might have been selected of great and peculiar interest; but in every page we are disgusted with the impertinence, flippancy, and self-conceit of the writer.

The elaborate vindication of Bonaparte, with which the volumes conclude, the superficial knowledge of the real political conditions of the various states of Europe, accompanied with the presumptuous and peremptory tone with which judgment is pronounced on questions the most delicate and the most difficult, cannot but excite mingled sensations of pity and contempt.

The writer has unquestionably talents which, properly cultivated and properly directed, might have been ornamental to literature and useful to herself. She must now be satisfied with the scanty portion of praise, limited to the very small circle in which she, in all probability, is doomed to move; of her Frenchified countrymen, or of natives of France domiciliated among us. We the more lament this, as we understand Mrs. or Miss Plumptre is the daughter of a Dignitary of the Church of England, revered for his piety, and beloved for his domestic virtues, and who would deeply and bitterly have lamented, could he have foreseen the result of an excellent education, bestowed for very different purposes, and with far different expectations.

ART. IV. *Cicero de Senectute et de Amicitia*, from the Text of Ernesti, with all his Notes and Citations from his *Index Latinitatis Ciceronianæ*; with the Explanations of various Passages from Gesner's *Latin Thesaurus*, and from Books of more recent Date, as well as Grævius, and all the Commentators cited by him; with Quotations from Palairer's *Latin Ellipses*; and much original Matter, both critical and explanatory: Facciolati's Notes, and a new Collation are added: and an Appendix, in which will be found Remarks on the Origin of the Latin Conjunctions and Prepositions: also, some curious Matter on the Affinity of different Languages, Oriental and Northern to the Latin; including two Essays on the Origin and the Extinction of the Latin Tongue, communicated to the Author by the Rev. R. Patrick, Vicar of Sculcoates, Hull. By E. H. Barker, of Trinity College, Cambridge. 12mo. 6s. bound. Cambridge, Deighton; London, Longman and Co. &c. 1811.

WE scarcely ever remember to have seen so long a bill of fare for so small a book; yet we can assure our classical readers, that they will find all this and more in the work itself, which is not less adapted to the use of students, by the explanations of terms, phrases, ellipses, and difficult passages, than it is adapted to the critic by the store of philological learning; to the scholar, by the variety of useful erudition; and to the general reader, by the supply of rational amusement which it contains. This must be

be our apology, if any is necessary, for devoting, as we shall do, so many of our pages to an examination of its contents. In the course of our review, we shall pursue the same plan, which we followed in our remarks upon the *Prometheus* of Mr. Blomfield, and shall occasionally renounce the character of reviewers to assume the part of commentators.

Before we commence our observations, we will mention, that we have sometimes been puzzled to decypher the *hieroglyphical gibbet*, which Mr. Valpy affixes to the title-pages of the books, that issue from his press, which appears also opposite to the title of this book. Many have been the conjectures * made upon it, and great is the curiosity which has been excited by it. The fact is, that it is the principal bearing of the *coat of arms* of his family, and is merely *the cross of the order of St. John of Jerusalem*. This is conformable to the practice of the early printers, who were usually men of family and respectability; but as the figure here required was so uncouth and puzzling, it should, we think, have been inclosed within a shield, as actually borne, or should not have been used at all. We proceed, however, to the book itself.

On *Ita sensim sine sensu ætas senescit*, p. xxx. Mr. B. cites a very copious list of similar alliterations: we have gleaned after him the following passages: *proxima pars pectoris patet*. Tac. Germ. c. 17. Again in the *Agamemnon* of Æschylus, v. 829, σποδὸς ποπέμπε πόνος πλέττε πονάς: in the *Seven at Thebes*, v. 557, αὐτοῖς ἐκείνοις ἀντοῖς κομπάσματος. We have in the 952d verse of the same play, Ἄγος ἀγάν, where Stanley cites several instances of the figure from Germanus Valens Guellius; in the *Agam.* v. 360, γύναι, κατ' ἄνδρα σάφρον' εὐφρόνας λέγεις, in the *Prom.* v. 717, Ed. Blomf. ψυχεῖν ψυχὰν ἐμάν, in Plaut. *Mil. Glor.* 1. 1. *Oculorum præstringat aciem in acie hostibus*. In Shakespeare, instances of this sort repeatedly occur: thus Malcolm in *Macbeth*, By the *grace of grace*; in the *Comedy of Errors*, With no face—outfacing me; in the *Merchant of Venice*, How many things by season seasoned are to their right praise, and true perfection; in the *Tempest*, A devil, a born Devil, on whose nature nurture can never flick; in the *Winter's Tale*, I should leave grazing, were I of your flock, and only live by gazing; in *King Lear*, That such a slave as this should

* It has been often supposed to be a rude figure of the Æolic Digamma.

wear a sword, who wears no honesty; in *King Richard the Second*, Wooing poor craftsmen with the craft of similes; in *Troilus and Cressida*, Not a man for being simply man, hath honour, but is honour'd by those honours that are without him; in *Titus Andronicus*, When thou hast hung thy advanc'd sword in th' air, not letting it decline on the declin'd.

In the course of our observations upon the *Promethæus* of Mr. Blomfield, we had some occasion to remark how much the language of Æschylus is influenced by the association of ideas, and, as Shakespeare and Æschylus have a *strong congeniality of genius*, we may expect to find the same law of human thought operate as strongly upon the mind of our own dramatist. Though we do not approve the dogmatical style, nor always the opinions of the author, we have sometimes admired the ingenuity, with which Mr. Whiter applied this doctrine to the illustration of Shakspeare, in a tract published in 1796*. We have remarked the following passages not noticed by him:

“ ——— Each your doing
So singular in each particular,
Crowns what you're doing in the present deeds,
That all your acts are *queens*.” *Winter's Tale.*

“ ——— Upon your sword
Sit *laurell'd* victory! and smooth success
Be *strew'd* before your feet.” *Antony and Cleopatra.*

“ Fair Philomela, she but lost her tongue,
And in a tedious sampler *sew'd* her mind;
But, lovely niece, that mean is *cut* from thee;
A craftier Tereus hast thou met withal,
And he hath *cut* those pretty fingers off,
That could have better *sew'd* than Philomel.”
Titus Andronicus.

“ ——— Fair, gentle, sweet,
Your wit makes wise things foolish: when we greet
With *eyes best seeing Heaven's fiery eye*,
By light we lose light; your capacity
Is of that nature, as to your huge store
Wise thing seem foolish, and rich things poor.”
Love's Labour Lost.

* See Brit. Crit. Vol. v. p. 280.

“ Have I not heard great ordnance in the field?
And heaven's artillery thunder in the skies?”

The Taming of the Shrew.

In the second example the phrase, “ *smooth success be strewed before your feet*,” was naturally suggested to the mind of the poet, after he had said—“ *Upon your sword sit laurell'd victory*,” for it was the custom, as every scholar knows, anciently to *strew laurel before the feet of the conquerors*. We do not, however, lay much stress upon this kind of illustration, nor think such wonders can be done by it, as the author above referred to pretends.

The author of the *Book ad Herenium*, Book iv. 21, 2, 3, has some very judicious reflections upon this subject, which merit an insertion in this place. He thus defines this figure: “ Cum ad idem verbum et idem nomen acceditur commutatione unius literæ, aut literarum, syllabæ, aut syllabarum; aut ad res dissimiles similia verba accommodantur: ea multis et variis rationibus conficitur: ejusmodi autem studia ad delectationem, quam ad veritatem videntur accommodatiora: quare fides, et gravitas, et severitas oratoria minuitur, his orationibus frequenter collocatis; et non modo tollitur auctoritas dicendi, sed offenditur quoque in ejusmodi oratione auditor, propterea quod in his lepos et festivitas, non dignitas, neque pulchritudo: quare quæ sunt ampla et pulchra diu placere possunt; quæ lepida et concinna cito satietate afficiunt aurium sensum fastidiosissimum: quomodo igitur, si crebro his generibus utemur, puerili videbimur elocutione delectari; ita, si raro has interferemus exornationes, et in causa tota varie dispergemus, commode luminibus distinctis illustrabimus orationem.”

In p. xlii, iii, the author remarks an elegant use of *jam*: there is another use of it, which is much more common than may, at first sight, be supposed, and which seems to be in a great measure unknown to lexicographers and critics: we shall lay before our classical readers several examples of this usage, and endeavour to trace it to its source. “ Cum ventum in aciem, turpe principi virtute vinci; turpe comitatui, virtutem principis non adæquare; *jam vero* infame in omnem vitam, ac probrosum, superstitem principi suo ex acie recessisse.” Tac. Germ. c. 14. The beauty of this passage depends upon the meaning of “ *jam vero*,” which is, *nay even*: “ To be surpassed in valour is a disgrace to the chieftain; not to rival the valour of his chieftain reflects a dishonour upon his attendants; *nay even* to retire from the field of battle, upon the loss of the chieftain,

tain, brings upon a man such infamy and reproach, as can be terminated only by death :” if you erase the “*jam vero*,” the sense of the passage will, indeed, remain, but the spirit of it will be lost. This usage of the phrase is very frequent in Tacitus : see the *Agricola*, c. 10, and c. 21 : thus we have in the *Hist.* 1, c. 2. “*Mota etiam prope Parthorum arma : jam vero Italia novis cladibus, vel post longam sæculorum seriem repetitis, afflicta :*” see too the *Dialogue on Oratory*, c. 6, c. 20, c. 29, c. 39. Cicero uses *jam vero* in this sense in *Cat.* 2, c. 4, c. 10 ; in *Cat.* 3, c. 9. Gesner in his *Thef.* quotes from the *Brutus* of Cic. c. 76. “*Probabilis orator, jam vero etiam probatus,*” and adds, “*Quasi dicat, Quid dico probabilis ? imo jam probatus.*” Schütz, who had not the good sense to follow this excellent guide, refers this passage, in his *Doctr. Partic. Lat. Lin.*, to those cases, where, to use his own words, “*Ad temporis significatum referenda sunt ista hujus particulæ cum aliis connubia jam abhinc, jam ante, &c. — — — jam vero.*” Cooper in his *Thef.* cites this passage, and thus well translates it—“*Yea, that more is approved and allowed :*” he also quotes Pliny, “*Latifundia perdidere Italiam, jam vero et provincias,*” and thus turns it, “*Yea truly, and provinces now also.*” This excellent translation will help us to determine how *jam vero* acquired the signification of *nay even* : we happened to consult Cooper for another purpose, and read, under the article *SED*, the following passage from Cic. “*O ! præclarum imperatorem, nec jam cum M. Aquilio fortissimo viro, sed vero cum Paulis, Scipionibus, Mariis, conferendum :*” here we have still clearer information ; for, if we erase the *nec* and the *sed*, and transpose the *jam* to the place of the *sed*, we shall have precisely the same sense : “*Cum M. Aquilio s. v., jam vero cum Paulis, Scipionibus, Mariis conferendum :*” Tac. in his *Agric.* c. 41, has a passage of the same sort—“*Tot exercitus—amissi : tot militares viri cum tot cohortibus expugnati, et capti ; nec jam de limite imperii et ripa, sed de hibernis legionum, et possessione dubitatum :*” here, if we erase the *nec*, transpose the *jam* to the place of the *sed*, and understand, after *jam*, *vero*, or *vero etiam*, we shall have precisely the same sense—“*De limite imperii et ripa, jam (vero) de hibernis legionum et possessione dubitatum.*” In the passage from the *Brutus* we have *jam vero etiam*, which is the full expression : thus the Latins used *imo*, as well as *imo vero*, *immo vero etiam*, for *nay even*. We have remarked, that wherever *jam vero* is used in this sense, it generally begins the sentence, or the member of the sentence.

sentence, in which it occurs, and is never used in this sense, but as a climax, when the speaker wishes to heighten his subject, and to raise your ideas of it. The only exception to our remark, 'that it generally begins the sentence,' with which we have met, is in Lucretius, Book 3, v. 1024. After the Poet had mentioned the fabulous punishment of Tantalus, Tityon, and Sisyphus, and had applied them as allusive to the miseries of the present life, he adds as the conclusion of his climax :

“ Cerberus, et Furia jam vero, et lucis egenus
Tartarus, horriferos eructans faucibus æstus,
Hæc neque sunt usquam, neque possunt esse profecto ;
Sed metus in vita pœnarum pro malefactis
Est insignibus insignis, scelerisque luela
Carcer, et horribilis de saxo jactu' deorsum,
Verbera, carnifices, robur, pix, lamina, tædæ.”

In p. lvii. The editor remarks the ellipse of *non modo, solum, tantum, hoc* before *sed et*, in the sense of *nay even* : he might have added, that the Greek writers use ἀλλὰ καὶ in the same sense (see Schaefer's Bos, p. 788.) that, in some cases we must supply ἢ μόνον δὲ τῷτο, and in other cases only τῷτο, before ἀλλὰ καὶ : thus St. Paul says in the *Epist. to the Rom.* c. v. v. 3. Καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τῆ Θεῶ· ἢ μόνον δὲ [sc. τῷτο, see Bos, p. 490.], ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν. See also v. 11, and c. viii. v. 23. We have in St. Luke, c. xvi. v. 20, ὅς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτῆς ἡλωμένῃ, καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῆς πλοσίου, ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτῆς. “Supple,” says Bos, erroneously, p. 789, “ὅς [ἢ μόνον] ἐβέβλητο—*qui non solum projectus erat—, sed etiam canes veniebant,*” &c. which is in English, “*Who not only was laid at his gate, but even the dogs came, and licked his sores* : our own version evades the difficulty—“*Moreover the dogs came, and licked his sores,*” which destroys the spirit of the passage : supply ἢ μόνον δὲ τῷτο before ἀλλὰ καὶ, to preserve it.

This editor seems to have studied with a care, which cannot be sufficiently commended, the ellipses of the Latin tongue, and has even enriched his work with an index of the ellipses explained in his notes. Palaiet's book on the Latin Ellipses is the only work of the sort, to which he has recourse. While Bos's Greek Ellipses has passed through several editions, and is generally known, Elias Palaiet's *Thesaurus Ellipsium Latinarum*, published at London in the year

year 1760, which is professedly written upon the same model, seems to have escaped the notice of scholars; and we do not remember to have seen it quoted by any modern scholar, before the publication of Mr. B.'s little work. We would recommend to Mr. Barker to consult on elliptical constructions an excellent Latin Grammar, written by J. Milner, and of which the second edition was published at London in the year 1742, from page 171 to page 203, as well as a very copious list of ellipses in Baver's edition of Sanctius's *Minerva*. We shall supply one or two instances of ellipses, which are not noticed by Mr. B. We have in *de Amic.* c. 10, *Usque ad extremum vitæ permanere*: Mr. B. supplies in p. lix. *spiritum* from *de Senect.* c. 9; or *tempus* from c. 17. Palaiet, p. 92, quotes the first passage, and adds "for *extremum diem*: Silius Ital. 3, 135. *Extremumque diem primus tulit*;" but Suetonius, L. 2, c. 58, *ad ultimum vitæ finem*, and c. 60, *ad supremum vitæ diem*, is more to the purpose. Palaiet says, p. 291, "*Tabernaculum*, 'an inn,' 'a tent,' in *diversorium*, 'to lodge.' *Cic. de Senect.* 8⁴, c. 23. *Commorandi enim natura diversorium*, for *diversorium tabernaculum*: Sueton. *Ner.* c. 27. *Dispositæ per litora, et ripas diversoriæ tabernæ*. Plaut. *Meneæch.* 2. 3. 81. *Abduc istos in tabernam æclutum in diversoriam*." "*Diversoria taberna*, Plaut. *Truc.* 3. 2. 29—*divertere in tabernam*, *Cic. de Invent.* 2. 14, c. 4." Gesner's *Thes.* We will here remark by the way, that the word should be written *deversorium*: "*Verr.* 1. 6, *ad hospites meos, ac necessarios deverti potius*: sic utrumque verbum e MSS. scribitur: male vulgo *diversari, diverti*, ut *diversorium* pro *deversorium*. v. Heinsl. ad Ovid *Amor.* 2. 6. 9, et preterea quos laudat Burm. ad Petron. 10, sc. *deverti* est aliquo se convertere, in quo tamen etiam respicitur ad locum, unde veneris; sed *diverti* dicitur de duobus, qui diversam viam instituunt, unde ipsum *diversum* est, et illud *diversi abiere, divortium, &c.*" Ernesti's *Index Latin. Cic.* We have in *Lælius*, c. 11. *Non enim paruit ille Ti. Gracchi temeritati, sed præfuit, nec se comitem illius furori, sed ducem præfuit*. Heumannus says in his *Poecile*, Tom. 3. L. 3, p. 508, "*Illius furori*, ita rescribo pro *furoris*: non hic loci dictum esse pro *non solum*, ipse nos doceat Tullius, ita ἀνευ ἐλλίψεως, scribens, L. 1, ad *Fam. Ep.* 6. *Omnibus negotiis non interfuit solum, sed præfuit*." "*In Orat. pro Archia*, c. 4. *Non interfuisse se, sed egisse dicit*. Paul. *Phil.* 2. 4. μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστος."

We

We shall conclude this note with informing our youthful readers of what, perhaps, they may be ignorant, that Palairer, p. 260, has given the origin of the phrase *imponere*, to impose upon, to cheat, which is elliptical: "*Sarcina, a saddle, in imponere, to put upon one, for to cheat one.* Nep. 18. 5. *Præfēctis Antigoni imposuit*, Cic. Q. Frat. 2. 6. *Cui tamen egregie imposuit Milo noster.* Quintil. Declam. 6. 22. *Spes tibi perpetuæ laudis imposuit*, viz. *sarcinam.* Plaut. Mostell. 2. 1. 82 *Hinc speculabor procul, unde adveniēti sarcinam imponam seni.*" Gesner in his *Theſ.* had a glimpse of the truth, which Palairer had long fully seen: "*Imponere alicui pro decipere, et subauditur fraudem*—: quid si *clitellas, frenum, vel tale quid intellexit, qui primum hac formula usus est, et hoc voluit intelligi, alterum cui imposuit, jumentum similem?*" Thus Plaut. says in *Mostel.* 3. 2. 94. *Ego homines habeo clitellarios: magni sunt oneris; quidquid imponas vehunt.* Gesner, under *clitellæ*, refers to this passage cited under *clitellarii*, and says also: "*Metaph. Plaut. Mostel. 3. 2. 91. Vehit clitellas, egregie, illi impositum est, ut imprudens fraudes meas adjuvet.*" Again, "*Clitellæ bovi sunt impositæ, plane non est nostrum onus*, Cic. Att. 5. 15. l. i. *provincia hæc mihi non convenit, non magis quam bovi clitellæ.* Ammian. 16, 5, nomine veteris proverbii, totam *ῥῆσιν* a nobis laudatam proposuit." But the reader will have a much clearer idea of the passage in Cic. from the following observation of Ernesti, who, after having cited it in his *Ind. Latin.*, says—"Proverbium in eos, quibus aliquid negotii datur, cui administrando idonei non sunt; clitellæ enim asinis imponuntur, non bubus." He says under *imponere*: "*Cæcin. 25. Fictus testis subornari solet, et imponi falsæ tabulæ*: Lambin. et Hotomann, quia *imponi* non conquebant, quod omnes libri habent, legebant, *interponi*: sed *imponere* usitatum est in fraudibus, unde *impostores* dicuntur, qui *imponunt* hominibus aliquid in re aliqua pro vero: Nostri eodem modo, *einem etwas aufheften.*"

In p. lx. the editor says, "How came *si quando* to signify *if ever*? May not the expression be elliptical for *si tempus fuit, est, esset, sit*, agreeably to the nature of the sentence? We have in c. 19, *num quando*, which, as well as *si aliquando* in c. 16, and *ne quando* in c. 16, may be accounted for, on this hypothesis." We are inclined to acquiesce in this plausible supposition, which appears to us to be original; for we have already endeavoured to trace the phrase *jam vero*, in the sense of *nay even*, to its source,

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upon

upon a similar principle. Mr. B. asks in p. lxxxv. "How comes *quinetiam* to have the signification of *nay even*? The expression is clearly elliptical, and, when we have determined what the ellipse is, we can then account for this signification of the words." We venture to suggest to this editor, that since the primary sense of *quin* is *qui non*, or rather *ne*, into which, indeed, it may, as Gesner has proved in his *Thef.*, be always resolved; *quin etiam* is only an elliptical expression, formed into one word, for *qui, quæ, quod non, sed etiam*, as we have shown that *jam vero, nay even*, is only an elliptical expression. Gesner says in his *Thef.* "*Quin*, lati admodum usus, qui tamen intelligi potest ex etymologia; cum *quin* sit *qui non, quæ non, quod non*, per omnia genera, numeros, et casus, in quibus ad ablativum illum *qui* præsertim attendendum est:" "*Qui* est ablativus pronominis *qui* contractus ex *quei*, quo modo scriptum sæpe invenitur; et quidem non modo singularis numeri omnium generum, sed etiam pluralis: interdum intellectis nominibus *modo, ratione, causa, &c.*"

We shall now produce a few extracts from the work itself, which will enable our classical readers to decide upon the ability, judgment, learning, and variety of information, the originality of this editor; as well as in the cast of thought, and line of study, which he displays.

"O fortunatam natam me consule Romam—

"Juvenal seems to have ridiculed the line for the very aliteration, which Cicero affected, agreeably to the taste of the age; but ever since monarchy had been re-established, it had become fashionable to abuse the name of Cicero: it was in vain to question his oratorical talents. The courtiers of those times, therefore, directed their wit against his poetical effusions. I am persuaded that, if the verses of Cicero be compared with his predecessors in this department of polite literature, they will not be found deficient in merit; but, if they are contrasted with the verses of Virgil, they sink into insignificance. It should, however, also be observed, that the other predecessors of Virgil sink equally into insignificance, when they are contrasted with him." p. xxxii.

After having cited the reply of Pittacus to the question—*What is the most faithful?* When he answered *the earth*; the passage of Virgil in *Georg.* 2, v. 460.

Fundit humo facilem victum justissima tellus;
and two passages of Menander, where we have ἀγρόν
εὐδα-

εὐσεβέστερον, and ἀγρὸς δικαιοτάτου κτήμα ἀνθρώποις, Mr. B. thus proceeds:

“*Quæ mihi ad sapientis vitam proxime videntur accedere: habent enim rationem cum terra:* but why does Cic. say, that this circumstance makes these pleasures more congenial to the philosopher? Melmoth turns the words thus: *These are pleasures perfectly consistent with every degree of advanced years, as they approach the nearest of all others to those of the purely philosophical kind: they are derived from observing the nature, and properties of this our earth:* these pleasures appear to me, as far as I understand the words of Cicero to be the most congenial to the [moral] philosopher from the circumstance that they depend upon *justissima tellus*: Cicero supposes that the agricultural philosopher, who uniformly directs his conduct by the laws of justice, must be highly delighted with the thought, that he cannot fail to receive from mother earth, with whom he is concerned, that justice, of which he can seldom find an example among the human race.” pp. xxxviii.

“*Continuo adolescens*, that is, *immediately from his youth*: *continuo* is a very forcible expression; it properly implies both the commencement, and the continuance of a thing; it connects one period of time with another; it signifies the uninterrupted and continued approach of a body from one point to another: thus Virg. says in his *Georg. Bk. i. v. 60*:

Continuo has leges, æternaque sædera certis

Imposuit natura locis:

Heyne, the very learned and profound commentator upon this Poet, says here: —“*Continuo*—est—hic, quod sententia docent, *statim rerum initio*: nec minus aliena est illa observatiuncula ab aliis locis, ut *Ge. 1, 169. 3, 75. 4, 254*: *ubique videbis esse principio*: in aliis locis est *exemplis, confestim*:” but, agreeably to my interpretation, the word here implies that nature not only originally fixed, but has uniformly maintained these laws through the succession of ages: that this is the meaning of *continuo* is evident from the epithet, which the Poet has affixed to *sædera*: he says *ætænaque sædera*.” pp. liv.

“*Ne quid excidat, aut ne quid in terram defluat*: ‘*defluere in terram* dicuntur, quæ pereunt,’ Ernesti’s *Ind. Lat.*: thus we read in *1 Sam. c. iii. v. 19. Samuel grew, and the Lord was with him, and did let none of his words fall to the ground*: the following passage of *Amos, c. ix. v. 9*, will, perhaps, account for the origin of this expression, *I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.*” p. lxi.

“This passage of Dem. reminds me of a passage in the *περί γεφ. c. γγ. ἀλλ’, ὡς εἴκεν, ἐκείνῳ ὁ καιρὸς, καὶ ἡ ἡμέρα ἐκείνη, ὃ μόνου εὖναι καὶ πλεόντων ἄνδρα ἐκάλει, ἀλλὰ καὶ παρεγκοιθετότα τοῖς* B b 2 *πράγ-*

πράγμασιν ἔαρχῃς, κ. τ. λ. I have cited this passage to point out the similarity between an expression in it, and one in St. Luke's Preface, which is singularly elegant, ἔδοξε καί μοι παρηκολαθηκότε ἀνωθεν πᾶσιν ἀκριβῶς, κ. τ. λ. Dr. Harwood in his *Gr. Test.* vol. i. p. 132, presents us with the following note upon this passage: "*Having been present with; this is the precise meaning of this expression: it is used in this sense in other Gr. writers: Joseph. contr. Apion. p. 442. Ed. Haverc. δεῖ τὸν ἄλλοις παραδόσιν πράξων ἀληθινὰν ὑπισχνόμενον, αὐτὸν ἐπιστάσθαι ταύτας πρότερον ἀκριβῶς, ἢ παρηκολαθηκότε τοῖς γεγονόσιν, ἢ παρὰ τῶν εἰδόντων πυνθανόμενον, by having been present at the transaction. Euseb. Eccl. Hist. p. 137. Ed. Cantab. ἔτε γὰρ [Μάρκος] ἡκῆσε τῷ Κυρίῳ, ἔτε παρηκολάθησεν αὐτῷ, was not present with him. Euseb. Orat. de Laud. Constantini, p. 772. Ed. Cantab. μὴ μόνον ἐκείνας τὲς αὐτῷ παρηκολαθηκότες, ἀλλ' ἤδη καὶ τὲς ἐκείνων διαδόχους, those who were personally present with him."* pp. lxvii.

In the excellent *Nov. Lex. in Græco-Lat. in N. T.* of N. Gottlieb Leberecht Spohn, published at Leipzig in 1790, under the word we are told: "*παρηκολαθηκὼς τοῖς γεγονόσιν, cui Joseph. τὸν παρὰ τῶν εἰδόντων πυνθανόμενον contradistinctum, dicitur is, qui factis, sive rebus gestis interfuit: hinc Luc. 1, 3, παρηκολαθηκὼς πᾶσιν ἄνωθεν (i. e. ἀπ' ἀρχῆς) ἀκριβῶς est, qui a principio rebus a Christo gestis interfuit, atque adeo omnia diligenter cognovit. 1 Tim. iv. 6. Καὶ τῆς καλῆς διδασκαλίας, ἥ παρηκολάθηκας, et bonæ doctrinæ, cui interfuisti (utpote comes meus, vid. Act. 16, 1 seqq.), atque quam didicisti recteque percepisti. 2 Tim. iii. 10."*

Mr. B. might also have cited Casaubon on Suetonius, L. 1, c. 56. "*Si quis investigare et persequi vellet, persequi pro assequi legendo, vel intelligere, ut apud Græcos παρακολαθεῖν et ἐπεσθαι."*

The grammatical and antiquarian reader, who delights to trace the comparative affinities of different languages, (the Welsh, Persian, Lithuanian, Slavonian, and Sanscrit) to the Latin, will find much interesting matter in Mr. Barker's Appendix: he notices in p. xciii. a very curious circumstance, that *young* is in Latin *juvenis*, in Persian *juvan*, in Welsh *jeuanc*, in Celtic *jovanc*, in Sanscrit *yuva*, in Sarmatian *yung*, and in German *junge*; that *senis* in Latin, *ben* in Welsh, *shen* in Celtic, and *senis* in Lithuanian, signifies *old*: "the word *annus*," says this editor, "is clearly referable to the same source, and was, perhaps, originally written *ennus*: thus Festus says in Gesner—*Annus ex Græco venit; quem illi ἔνονον dicunt, et quod nos triennium, illi dicunt τρεῖννον.*"

Mr.

Mr. Patrick's two Essays, with which this publication closes, display great depth of reading on the subject of general grammar, and prove that his mind has been habitually accustomed to enquire, with philosophical curiosity, into the diversities of language, and to trace them to their proper source: they deserve a more particular notice, but, as this article has been already drawn to some length, we shall dismiss them with remarking, that they are written in a lively and elegant style, are very amusing, and abound with curious information.

ART. V. *The Poetical Works of John Dryden, Esq. containing Original Poems, Tales, and Translations, with Notes. By the late Rev. Joseph Warton, D.D. the Rev. John Warton, M.A. and others. In four Vols. 8vo. 2l. 2s. Rivingtons, &c. 1811.*

A NEAT and classical edition of the poetical works of Dryden was certainly much wanted. That by Derrick, in four volumes, was become exceedingly scarce, and many of the notes by which it was accompanied, were of little or no importance. The late accomplished Dr. Joseph Warton, who was in every respect admirably qualified for any undertaking of the kind, had meditated a publication similar to the present, and had prepared, and left in manuscript, many notes for the express purpose. It has been wisely determined that these should not be lost to the world; and the present publishers accordingly employed the Rev. John Warton to arrange his father's papers, and add such miscellaneous matter as might appear necessary. A selection has therefore been made of notes from Derrick's edition, with the assistance of Mr. Todd, who has often and ably proved his extensive and critical knowledge on such subjects; and with Dr. Johnson's admirable Life of Dryden prefixed, the present publication has been produced, exhibiting the strongest claims to respect and commendation.

The two first volumes will be found to contain all the miscellaneous poetical works of our great bard, with some few omissions, which certainly ought not to be regretted. The third volume is composed of those very popular productions, usually denominated "Dryden's Fables," and the fourth volume consists altogether of translations, concluding with Boileau's art of poetry in an English dress.

All that further seems necessary to confirm our general approbation of this edition, is to subjoin a few specimens of Dr. Warton's annotations, which we do without any particular care of selection.

“ Tortures may force the tongue untruths to tell,
And I ne'er own'd myself infallible,
Reply'd the Panther: grant such presence were,
Yet in your sense I never own'd it there.
A real virtue we by faith receive,
And that we in the sacrament believe.
Then, said the Hind, as you the matter state,
Not only Jesuits * can equivocate.” Vol. 11. P. 48.

“ * It is worth remarking that many years before the French revolution, the greatest blow the Church of Rome ever received, was by the expulsion of the large, and opulent, and able body of the Jesuits; effected on the very same day in conjunction by the crowns of Spain, Portugal, and France, and authorized by the Pope himself. It is marvellous that this society could continue so long, after it had been so irresistibly exposed and satirized by the wit, the eloquence, and the piety of Pascal. This perhaps is the most capital piece of controversy that ever was written. The Jesuits, when they were expelled, had long lost their character for literature. For near fifty years before this event, they had produced no extraordinary work, and had turned all their thoughts and abilities to mean court intrigues, and to various branches of commerce. It is well if they do not turn this very disposition to some unforeseen advantage, and disseminate principles, and form sects, injurious to the peace of society, and the liberty and prosperity of Europe. I beg leave to add, that among this learned body, I have always looked up to one with particular regard and respect, I mean, the great father Petau, of whom it is painful to add that he died in the Jesuit's college at Paris, abandoned and in want, for having said, that before the council of Nice, the Church had not made any decision about the divinity of the *Word*. When Petau's physician told him on his death-bed he could not live two hours longer, Then, said the father, I beg you to accept of this book, giving him his *Rationarium temporum*, for the messenger of good news should always be rewarded.

“ The Abbé Boileau used to say of the Jesuits, These gentlemen lengthen the creed, and shorten the decalogue. And in some MS. letters of Cardinal Fleury, he says, “ The Jesuits are excellent valets, but sad masters.” “ If the Jesuits,” said Montesquieu, “ had lived before Luther and Calvin, they would have been masters of the world.

“ There was a college of Ex-jesuits still left at Rome, 1793, who were often consulted by Pope Pius the VIth, and the cardinals,

" The patience * of the Hind did almost fail;
For well she mark'd the malice of the tale." P. 112.

" This pithy speech prevail'd, and all agreed,
Old enmities forgot, the Buzzard should succeed.

" Their welcome suit was granted soon as heard, }
His lodgings furnish'd, and a train prepar'd, }
With B's upon their breast, appointed for his guard, }
He came, and crown'd with great solemnity,
God save king Buzzard was the general cry.

dinals, particularly father Zacchariah, who was intimate with the jacobin Mamuchi. Charles III. King of Spain, never forgave the Jesuits for spreading the report that he was the son of Cardinal Alberoni, and nor of Philip the Vth. These Jesuits at Rome attributed the French revolution to their expulsion: saying, they were the only order that kept alive and propagated the principles of the Christian religion." Dr. J. WARTON.

" * But her patience would have been still more exhausted, if her antagonist had told her, that in the dispute that arose betwixt the Senate of Venice and the Church of Rome, about the year 1615, in the time of Pope Paul the Fifth, the partisans of the latter, and particularly Bellarmine, maintained that the Pope is invested with all the authority of heaven and earth; that all princes are his vassals, and that he may annul their laws at pleasure; that Kings may appeal to him, as he is temporal monarch of the whole earth; that he can discharge subjects from their oaths of allegiance, and make it their duty to take up arms against their sovereign; that he may depose kings without any fault committed by them, if the good of the Church requires it; that the clergy are exempt from all tributes to Kings, and are not accountable to them even in cases of high treason; that the Pope cannot err; that the Pope is God on earth; that his sentence and that of God are the same; and that to call his power in question, is to call in question the power of God. Though Erasmus had not the resolution and vigour of Luther, yet by his incomparable ridicule he greatly promoted the Reformation. What an exquisite wit and satire is the dialogue entitled Julius Exclusus, written certainly by Erasmus, though he rather denied it. See Jortin's Life, vol. II. p. 600. See Sallengre de Pasquillis, &c. This Julius was published in 1669, and also 1680, at Oxon. The Panther might also have reminded her antagonist of a fact that she would not like to be told of, that there was printed and published, at Paris, 1589, a Relation of the Martyrdom of Brother Jaques Clement, in which it is affirmed, that an angel had appeared to him, had shewn him a drawn sword, and ordered him to kill the tyrant. This paper is inserted in the Satyre Menippée." Dr. J. WARTON.

" A portly prince *, and goodly to the fight,
He seem'd a son of Anach for his height :

" * This character of Buzzard was intended to ridicule Bishop Burnet, who had attacked Dryden for a translation of Varillas. Montagu and Prior make their Bays speak thus of this passage : — " The excellence of a fable is in the length of it. Æsop indeed, like a slave as he was, made little, short, simple stories, with a dry moral at the end of them, and could not form any noble design. But here, I give you fable upon fable ; and after you are satisfied with beasts in the first course, serve you up with a delicate dish of fowl for the second : now I was at all this pains to abuse one particular person ; for I'gad I'll tell you what a trick he served me : I was once translating a very good *French author*, but being something long about it, as you know a man is not always in the humour ; what does this Jack do, but puts out an answer to my friend before I had half-finished the translation ; so there was three whole months lost upon his account. But I think I have my revenge on him sufficiently, for I let all the world know that he is a *tall, broad-back'd, lusty fellow, of a brown complexion, fair behaviour, a fluent tongue, and taking amongst the women ; and to top it all, that he's much a scholar, more a wit, and owns but two sacraments*. Don't you think this fellow will hang himself ? But, besides, I have so nick't his character in a name, as will make you split. I call him—I'gad I won't tell you, unless you remember what I said of him.

" Smith. Why that he was much a *scholar*, and more a *wit*.

Bayes. Right, and his name is Buzzard, Ha ! ha ! ha !

Dr. J. WARTON."

" Ibid. This violent and cutting satire on Bishop Burnet, which approaches the very verge of downright and disgusting ribaldry, must be accounted for (I will not say apologized) by the Bishop's having called Dryden a monster of impiety, for the obscenities, blasphemies, and falsehoods, with which he said our author's works abounded. Burnet's own character appears every day to be more and more approved, and brightened by calm examination. His History of his own Time, allowing, perhaps, that it is written in too careless and familiar a style, yet abounds in most curious facts that otherwise would have been unknown, and this very familiarity is pleasing. His History of the Reformation is surely a most valuable and important work, and one of the most decisive blows Popery ever received. His Exposition of the Articles is sensible, acute, and candid ; with a laudable endeavour to free them from some seeming absurdities and contradictions. And his short account of Lord Rochester a most useful, pious, and instructive little narrative.

Dr. J. WARTON."

Like

Like those whom stature did to crowns prefer :
 Black-brow'd, and bluff, like Homer's Jupiter :
 Broad-back'd, and brawny-built for love's delight ;
 A prophet form'd to make a female proselyte.
 A theologue more by need than genial bent ;
 By breeding sharp, by nature confident.
 Interest in all his actions was discern'd ;
 More learn'd than honest, more a wit than learn'd :
 Or forc'd by fear, or by his profit led,
 Or both conjoin'd, his native clime he fled :
 But brought the virtues of his heaven along :
 A fair behaviour, and a fluent tongue.
 And yet with all his arts he could not thrive ;
 The most unlucky parasite alive." P. 138.

We shall satisfy ourselves with adding Dr. Warton's remarks on the immortal Ode on St. Cecilia's day.

" If Dryden had never written any thing but this Ode, his name would have been immortal, as would that of Gray, if he had never written any thing but his Bard. It is difficult to find new terms to express our admiration of the variety, richness, and melody of its numbers ; the force, beauty, and distinctness of its images ; the succession of so many different passions and feelings ; and the matchless perspicuity of its diction. The scene opens, in the first stanza, in an awful and august manner. The amours of Jupiter are described in a majestic manner in the second, with allusions to Alexander's being flattered with the idea of his being the son of Jupiter and a god. But the sweet musician alters his tone in the third stanza to the praises of Bacchus, and the effects of wine ; which inspiring the king with a kind of momentary phrenzy and pride, Timotheus suddenly changes his hand, and in an air exquisitely pathetic, particularly the repetition of the words *fallen, fallen*, &c. sets before our eyes the fall and death of Darius, without a friend to attend him in his last moments. But the artist knowing how nearly allied Pity was to love, reminds the hero of the presence of his beautiful Thais, and describes minutely the effects of his passion for her. He does not, however, suffer him long to loiter in the lap of pleasure, but instantly rouses him with deeper and louder notes, till he staring around, Eumenidum demens videt agmina, with their eyes full of indignation, and their hair crowded with hissing serpents, followed by a band of Grecian ghosts, who demand vengeance from their leader, tossing on high the torches they held in their hands, and pointing to the Persian temples and palaces, urging him to destroy them with fire. Such is the unexampled combination of poetical beauties, of almost every sort, in which this justly admired Ode abounds.

No

No particle of it can be wished away, but the epigrammatic turn of the four concluding lines. Dr. J. WARTON." P. 345.

It will of course be lamented that these notes are not more numerous, but it would be unjust not to observe, that the edition is materially benefited and improved by Mr. Todd's animadversions and collations.

The book is beautifully printed, uniformly in size with the four volumes of Dryden's prose works by Mr. Malone, to which it is a valuable and indeed necessary accompaniment for those who may wish to possess all the more interesting parts of this illustrious poet's productions.

ART. VI. *The Artist; a Collection of Essays, relative to Painting, Poetry, Sculpture, Architecture, the Drama, Discoveries of Science, and various other Subjects. Edited by Prince Hoare. In two Volumes. 4to. 2l. 2s. Murray; &c. 1810.*

THESE Essays appeared periodically, and are quite of a new kind, being the production, chiefly, of a set of real and eminent artists, not of a party of professed wits. The names which are now added to the Essays, are such as to confer a still livelier interest on the work. Besides the name of the ingenious editor, Mr. Hoare, we find those of Northcote, Hoppner, Elmes, West, Opie, Rigaud. Among persons not immediately connected with that profession, Cumberland, Pye, Cavallo, Dr. Jenner, Mr. Carlisle, Mr. Hope, Mrs. Inchbald, and others. Such a phalanx of talent is surely sufficient to attract attention, and it ought to be attracted; for there is unquestionably much merit in the Essays. Opie would probably have been a larger contributor, but that his career was just then closing. His death is recorded in the seventh Essay, and a very handsome tribute paid to his merits by several friends. One paper only bears his name, which is No. 10, in the second volume, being a fragment on composition in painting, taken doubtless from the papers which he left unfinished. Hoppner does not appear after the first volume. He also was declining in health, and died on the 23d of January, 1810, lamented by many as an artist, and by a select few as an intimate friend; by none more than by the writer of this article, who had known him from a child, watched the developement of his
genius

genius in various ways, rejoiced at the establishment of his fame and independence, and lamented that a genius so active was connected with a bodily frame too slight to bear the efforts which the mind imposed upon it. Cavallo also, and Cumberland, have departed since these papers were published; so that they who are more kind to posthumous fame than to living merit, will here have but too much indulgence for their propensity.

The account of *the Dabblers*, in the first paper, is well imagined, and introduces among their fraternity some personages, who would not by many persons be expected to rank with them. After quoting the just remark of Sir Joshua Reynolds on Pliny*, the author adds,

“ If Pliny, the elegant, cultivated, and diligent Pliny, stood thus in the estimation of this mild and amiable painter, in what light would he have regarded Algarotti, Webb, Winckelman,—illustrious blunderers!” P. 9.

The following letter, from the pen of Mr. Northcote, does credit to the author, of whom it is but justice to say, that from his papers in general, printed in this work, he appears to be, what his historical pictures in general denote, a studious and enlightened practitioner in a sublime art.

“ MR. ARTIST,

“ As an old practitioner in the liberal arts, I claim your indulgence. I consider you, in some degree, as their champion and protector, and though, by your profession, I know you cannot be rich, yet I am sure you are honest, and your attention ever alive to the voice of truth. I therefore boldly make my complaint to you, as it flows from the source of experience, and beg leave to bring forward to your observation a species of patrons of the arts, who, saving the predominance of their vanity, have, I believe, very good intentions, yet produce by their action the worst of consequences. These *signiors*, like libertines in another department, are perpetually in quest of novelty, and every year find a new *wonder*, whose fancied talents are of their own creation, and on whom they lavish all their little patronage and attention; some *embryo artist*, cheaply purchased, who bends with profound humility and homage for the unexpected

* “ Pliny, though we are under great obligations to him for the information he has given us in relation to the works of the ancient artists, is very frequently wrong when he speaks of them, which he does very often in the style of many of our modern connoisseurs.” *Reynolds's Disc.*

blessing,

blessing, thanks heaven and his genius, and concludes that his fortune is made. The fond patron is elated with the gratifying hope that his discernment and his taste will now be proved in the face of day, by the splendor of the rising genius, which his sagacity has been able to discover, before it was known to or became the wonder of the world, and thus his fancy unites him as a joint sharer in the future glory of his protégé.

“ The consequences produced by this precipitate favour, are often deplorable, as the effects are precisely like those of a trap. The young, unthinking, vain, though innocent and pitiable victim, is deluded on, till the flower of his youth be past, and till it is become too late for him to begin or seek another profession; and when he is thus irretrievably engaged in the trammels of his art, his patron leaves him to his fate,—commonly, either finding himself mistaken in the talents of his subject, or cooling in his attachment as novelty wears off; or tired, perhaps, by repeated attempts to promote the fame of one, whom he can prevail on so very few to admire. The unhappy *wonder* is thus turned adrift on chance and on the world, where, if his profession be painting, he becomes a picture-cleaner or an out-cast; with poverty in store, and leisure more than enough long to deplore the fatal hour [in which] he first was favoured by the caprice of his dangerous admirer; while the patron, untaught by experience, all alert, spreads fresh nets for fresh game, ensnares anew some unfledged subject, but with lively hopes of better luck; thus spoiling an honest tradesman, whose success in the world his bounty would have ensured.

“ The *wonder-hunters* put me in mind of those gentlemen in Bartholomew fair, who are masters of what is called a *flying coach*, and are continually taking up fresh darlings, one after another, giving each little fluttering heart a whirl in their airy vehicle, which “swiftly flies, yet makes no way;” but having once set it down again on the same ground from whence they took it up, regardless of the piteous countenance of the poor mortified urchins, look briskly round in quest of fresh aspirers to their bewitching honours, who are of course, in their turn, cast off like those who went before.

“ For, give me leave to remark to you, that these professors “who have borne the burden and heat of the day,” and whose long and laborious studies have been bent on the improvement of abilities which their efforts have demonstrated, are never in the thoughts of such patrons, as objects of encouragement: fresh *wonders* are all they seek, totally regardless in what manner their future years are to be spent, over the fate of which they may be said to have cast the die.

“ Peace to all such!—But there have of late appeared (thanks to our better stars!) instances of such patronage as is truly patriotic,

triotic, which revive the drooping head of art, and promise national splendour from its influence.

“ I am, dear Mr. Artist,
 “ with unfeigned regret,
 “ yours, most humbly,
 “ A Disappointed GENIUS.” P. 13.

This is perfectly new, being drawn from the best of all sources, actual and sagacious observation; it is told also with the skill of an able writer, and particularly the simile of *the flying coach*, is as happy and correct as it is lively and original. That the ingenious author may never, except in jest, have occasion to sign himself “disappointed,” must be the wish of every friend to art and artists. The other papers of this author will be found extremely interesting, both from their subjects, and from the mode of treating them. The topic handled by him in No. 9, belongs to one of the best departments of true criticism. It is always matter of regret in reviewing a work of merit of this miscellaneous kind, that the specimens which we can give from it, must be so few and insufficient. We can only allow ourselves at present to insert a part of Mr. Cumberland’s very humorous verses, entitled, “The Dead alive,” on the supposition of an artist getting his pictures sold by feigning himself dead. The artist is called *Milo*, and is supposed to be in the auction room at the time of sale.

“ And now, what wonders greet his eyes,
 What trees, what water, and what skies!
 Loud praises circle through the room,
 (For merit ripens in the tomb.)
 When soon behold the mighty puffer stand,
 High in his tub, with hammer in his hand.

“ Huge crowds of conoscenti flock,
 Watching the loud emphatic knock;
 Bid and outbid—for who would miss
 An opportunity like this?
 “ Too cheap, too cheap,” the pratler vender cries,
 And compliments each buyer on his prize.

“ Milo, who all the while unseen,
 Had sily skulk’d behind a screen;
 Found, by the pricking of his thumb,
 That resurrection time was come;
 Then forth he issued, nothing less than dead
 And humbly bowing, thus in few he said—

“ Patrons

“ Patrons of art, I pray forgive
 This harmless stratagem to live ;
 Believe me, Sirs, I will endeavour
 To merit this distinguish’d favour,
 And since you’ve been thus lib’ral to my ghost,
 I’ll paint you better things at half the cost.” No. 10.

To the work itself we must now dismiss our readers, assuring them that not only artists and connoisseurs, but critics, poets, and even philosophers, may find abundant entertainment and improvement in it.

ART. VII. *Observations on the Criminal Law of England, &c.*

[*Concluded from p. 251.*]

SIR Samuel Romilly pays a just tribute to the administration of justice when he says,

“ No man can have frequently attended our criminal courts, and have been an attentive observer of what was passing there, without having been deeply impressed with the great anxiety which the Judges feel to discharge most faithfully their important duties to the public. Their perfect impartiality, their earnest desire in every case to prevent a failure of justice, to punish guilt, and to protect innocence, and the total absence with them of all distinctions between the rich and the poor, the powerful and the unprotected, are matters upon which all men are agreed. In these particulars the Judges are all actuated by one spirit, and the practice of all of them is uniform.”

“ But,” he proceeds, “ in seeking to attain the same object, they frequently do and of necessity must, from the variety of opinions which must be found in different men, pursue very different courses. The same benevolence and humanity, understood in a more confined or a more enlarged sense, will determine one judge to pardon and another to punish. It has often happened, it necessarily must have happened, that the very same circumstance, which is considered by one Judge as matter of extenuation, is deemed by another a high aggravation of the crime.”

Of these variances he gives some general specimens, both in the text, and in the appendix, and he cites a particular instance in the case of two criminals.

“ Not a great many years ago, upon the Norfolk circuit, a larceny was committed by two men in a poultry yard, but only one of them was apprehended; the other having escaped into
 . . . S a distant

a distant part of the country, had eluded all pursuit. At the next assizes the apprehended thief was tried and convicted; but Lord Loughborough, before whom he was tried, thinking the offence a very slight one, sentenced him only to a few months imprisonment. The news of this sentence having reached the accomplice in his retreat, he immediately returned, and surrendered himself to take his trial at the next assizes. The next assizes came; but, unfortunately for the prisoner, it was a different Judge who presided; and still more unfortunately, Mr. Justice Gould, who happened to be the Judge, though of a very mild and indulgent disposition, had observed, or thought he had observed, that men who set out with stealing fowls, generally end by committing the most atrocious crimes; and building a sort of system upon this observation, had made it a rule to punish this offence with very great severity, and he accordingly, to the great astonishment of this unhappy man, sentenced him to be transported. While one was taking his departure for Botany Bay, the term of the other's imprisonment had expired; and what must have been the notions which that little public, who witnessed and compared these two examples, formed of our system of criminal jurisprudence?" Between these two cases, he says, "no distinction could be, or was attempted to be taken, either in the circumstances which attended the commission of the crime, or in the character or past conduct of the criminal. The wide difference in the punishments inflicted, proceeded entirely from the different opinions which the two Judges had formed of the nature and tendency of the crime; and if the opinions of Judges can vary so essentially upon the character of the crime itself, what inconsistent and conflicting judgements must they most necessarily often form upon that variety of circumstances in the criminal act, or in the character and life of the offender upon which the extending or withholding mercy is to depend!"

If this case is taken as an exact statement in all its parts, it proves only that every thing administered by mere man, must have its characteristic share of human imperfection and infirmity; but, most probably, the different speculations of Lord Loughborough and the venerable Judge Gould, were not the only cause of the different destinies of these two men. One striking difference between them is apparent. The man who was transported, had eluded and delayed justice by flight; he stood cunningly aloof to be exactly apprized of the evidence, and to learn the fate of his associate, and then when he thought he had measured the exact strength of the arm of the law, he presented himself not to justice, but as he hoped to comparative impunity. If both had been tried by the same judge, at the same time, the same dissimilarity of sentence might have been found consistent with, and favourable to justice. The experienced depredator who had long carried

on

on his mal-practices with success and profit, to the injury of all the farmers in his neighbourhood, might well deserve a more severe punishment than awaited a simple lad, or a miserable old pauper who had been seduced, through ignorance or want, to assist him.

If this example were to be pressed in argument to its utmost extent, it would prove that no discretionary power ought to be entrusted to judges, but that every sentence, on every crime and misdemeanor, ought to be pronounced in the very words of some known law. This is no where directly asserted in the pamphlet before us, but it is the exact conclusion to be drawn from the whole course of reasoning which the author has pursued. Indeed if this be not the conclusion intended, much of the argument is fallacious; for the punishment of death, as the result of declared crime, is nowhere in the power of the Judge. Pardon rests only with the King. In the cases which arise in London and Middlesex, he exercises or withholds this part of prerogative himself, not in consequence of the deliberations of a council, but of his own judgment, founded on the report made to him by the Recorder of London. On the circuits the power of pardoning is intrusted to the judges, but even this trust does not give them the means of exercising caprice or injustice in the way that this pamphlet supposes; for if a Judge refused to show mercy where the case really deserved it, an application to the throne could not fail of producing the desired effect. The Judge executes his office with the eyes of the grand-jury, the magistrates, and the most considerable persons in the county upon him, and if he disgraced himself by too much rigour, an immediate remonstrance to the Secretary of State, and through him to the King, would be certain. Had the case of the hen-stealers been exactly as it is represented in the extract above, and had there been no circumstances to distinguish the case of one offender from that of the other, it is not to be believed but that the magistracy of Norfolk would have made some appeal in favour of him who was sentenced to transportation.

With respect to the power of judges, or rather of the crown on the report of judges, to mitigate the severity of those statutes which ordain death as a punishment, Sir Samuel Romilly uses some sophisms which seem to us unworthy of his rank and character. He treats the power so reserved, combined with the practice now used, as little preferable to a state of society, in which the law should declare that the punishment should be something short of capital, but where the judges should have the power, in certain aggravated cases, to make it so. Is this a sort of reasoning calculated for the place

where the contents of this pamphlet were first delivered? Is there any comparison between a system in which a man whose life is forfeited to a declared law, may, under almost all circumstances, hope for mercy, and one where he whose life is not declared forfeited, may nevertheless incur the punishment of death, without having any possible means of knowing that such was his danger. No man who offends against the law has a *right* to mercy; but every man, before he offends, has a right to know the utmost penalty to which he exposes himself. Such theses may be maintained in discussions carried on for the sake of words only; and, where found serves instead of practical sense, it may be debated whether mercy is not a species of cruelty; and whether pardon is not a kind of tyranny; just as a poet says that curses are a sort of prayers.

Another of this writer's objections to the mode in which punishment is relaxed is,

“ That it deprives juries of the most important of their functions, that of deciding upon facts, on which the lives of their fellow-subjects are to depend. The circumstance of aggravation, whatever it be, for which the Judge inflicts the punishment of death, in reality constitutes the crime for which he suffers. If, for example, the Judges made it an invariable rule to leave for execution every man convicted of highway robbery, who had struck or done any injury to the person of the party robbed, and to inflict only the punishment of transportation, for robbery unattended with such violence, the effect would be the same as if the crimes of mere robbery, and of robbery with violence offered to the person, so distinct in themselves, were distinguished by written laws, and were made punishable, the one with death, and the other with transportation. The effect would be the same with respect to the punishments, but by no means the same with respect to the mode of trial. Because if the law had considered them as distinct offences, it would be the province of the jury to decide whether the circumstance of aggravation, which altered the nature and description of the crime, did or did not exist; whereas in the present system, it is the Judge alone on whom that important office is devolved. The fact of violence may in his opinion be established, though the jury may have withheld all credit from the witness who swore it. That fact has probably not been investigated with the same accuracy as the other parts of the case, because it is to constitute no part of the finding of the jury. It is in truth altogether immaterial to the verdict they are to pronounce, which is merely whether the prisoner be guilty or not guilty of the robbery. The same observation may be made upon every other circumstance of aggravation which decides the fate of convicted criminals; the Judge neces-

Cc

sarily

fairly acts upon his own opinion of the evidence by which these circumstances are supported; and he sometimes proceeds upon evidence not given in open court, or under the sanction of an oath.

To fix the precise points of aggravation and mitigation by positive enactment is impossible. It is the blessing of our constitution, that while general laws regulate general actions, and fix the degree of guilt which shall incur every kind of punishment, the particular case of every man is still left open to the consideration of those who try the cause, and on whose judgment or representation mercy is to depend. If the precise cases were fixed, the law would be a tyranny, for the aggravation or mitigation of a crime often depends on small nameless circumstances, which, with the utmost straining of ingenuity or recollection, cannot be foreseen or remembered, so as to find their place in a statute. That juries should decide any thing beyond the simple alternative of guilty or not guilty, would be most absurd and dangerous. Were more given to them, caprice to the most fatal extent, would prevail. The wealth or poverty of the prosecutor; the air and demeanour of the prisoner; the beauty and tears of a female, and many other circumstances, most improper to be taken into consideration, would have great sway, and a criminal betrayed by his accomplice, would, almost in all cases, be screened from punishment. It could not happen, as is supposed, that a jury would find a verdict of guilty in the case of robbery, although they withheld all credit from the witness who swore to violence. The only witness who, in such a case, could depose to the fact must be the person robbed, and if he gave reason to doubt or discredit any part of his testimony, the Judge would, as judges always do, tell the jury, that the evidence could not be garbled or sifted, but that if disbelieved in part, it must be rejected in the whole, and if doubted, that the prisoner is entitled to all the benefit of such doubts. But is it not every day's practice for juries to recommend prisoners to mercy? And was it ever known, that such a recommendation, if made with any thing like a plausible reason, was not duly attended to?

But in fact, the power in question cannot be properly intrusted to any other discretion than that of the judges. The depositions taken before the magistrates are put into their hands, and with them the defence made and account given of himself by the prisoner. Of these documents, a very great part cannot be evidence before the verdict, but they are highly necessary in order to produce a right judgment on the fate of the convict. Sometimes a verdict for stealing a single sheep enables the judge to rid the county of a man, who was
dreaded

dreaded as a wolf; whose depredations were ruinous to the graziers, and which, although well known, could not be legally proved, except in that one instance. It often happens, that by executing a man for a five-shilling or forty-shilling felony, it is rendered unnecessary to prosecute for a much higher offence, and by so doing, to expose means of research and sources of information, on which the vigour of police, and consequent safety of society mainly depend.

The tender-heartedness which makes juries undervalue property, that a capital sentence may not be incurred, is one of the topics treated on by the late Mr. Fielding and Mr. Wise, in the pamphlets before alluded to. It is not to be affirmed, that such a thing has never happened, but its frequent occurrence may fairly be denied. The instances chosen by Sir Samuel Romilly, in his note B, are all of them dated in or about the year 1731, and may be those alluded to by Mr. Fielding and Mr. Wise, but of them, all are not conclusive. It is a rule that where property is stolen, and the thief is not detected in the act, if the articles are various, then, if no one of them amounts to the value required by statute, it shall, in favour of life, be presumed, that they were taken at different times, and consequently that there were many single larcenies, but they cannot be accumulated into a capital felony. This principle will solve the difficulty in Elizabeth Hobbs's case; for if the broad piece was not proved to be worth forty shillings, the rest of the coin taken at separate times could not make a capital offence. Mrs. Bradley's lace may, for all that appears to the contrary, have been for the most part contraband, and consequently of no value, for no one could legally possess it. The goods stolen by Sherrington and Allour, are not described by the author, and may probably have fallen within the reasoning applied to Mrs. Hobbs's case; at all events, they who have no means of being better informed have a right to believe so, rather than to impute perjury to juries by wholesale. If Mrs. Mackallisher was indicted for stealing a bank-note *of the value* of ten pounds, it is indeed difficult to conceive how a jury could be found to fix the value of it at thirty-nine shillings. The thing may have happened, but it should not be believed, unless the person asserting it would undertake to say, that he had looked at the indictment, and read the Session-paper containing the evidence. The decisions in the cases of Dawson and Hitch are justly termed monstrous, if they are correctly stated; but such a verdict given by a jury shows the necessity for a power somewhere which may, upon a due recommendation, counteract such egregious injustice.

This case, in fact, forms but an awkward support to Sir Samuel Romilly's argument against the mercy of the crown and in favour of letting both crime and punishment be fixed by the jury, giving a verdict on precise circumstantial laws. If a jury, upon a plain question of fact, could find one man guilty of stealing to the value of four-shillings and ten-pence, and his accomplice, joined in the same indictment for the same goods, guilty to the value of five-shillings, what a figure would their decision on precise circumstances have made!

In some parts of his "Observations," the author has been driven to the use of arguments far beneath his own dignity, and that of the subject. Sneering at Dr. Paley, he says,

"If it were admitted that the stealing of a sheep or a horse, might, under some possible circumstances, merit the punishment of death, how happens it that there are no possible circumstances which imagination can suggest, that would make the stealing of a hog or a mule deserving of the same fate? And yet these offences, with whatever aggravations they may be committed, are secure from being swept into the penal net."

This mode of enquiry applied to any system, would puzzle its supporters. Why do you begin and end at these particular points? is a question which will always give means to the ignorant to perplex the learned. Why the exceptions from the general rule, that the taking of living animals is only trespass and not felony are not more numerous, can only be shown by considering the nature and value of the animal itself, and the importance to society of protecting the proprietor in his possession of it. The hog and mule are certainly most unfortunate instances, the former being animals so difficult either to drive away, or secure to kill on the spot, that thefts of swine can never be practised to any great extent; and mules, from their scarcity, are so little considered in England, that the enumeration of them in turnpike acts is rather a specimen of extraordinary exactness, than a source of profit to trustees. Should swine, mules, or even rabbits or pheasants become of sufficient importance to the community to require it, they will become the objects of legislative regulation, in a proportionate degree.

The argument is also resorted to, that the system cannot be perfect where crimes of great enormity are unpunished, while those of inferior moment may be visited with death. Three instances are given to show, that

"There are many acts of the greatest moral depravity for which neither the punishment of death nor any other punishment of great severity is provided. A guardian who has defrauded his

his ward of the property with which he was intrusted for her benefit, and who has besides seduced her and turned her out upon the world a beggar and a prostitute; a man who being married, has concealed that fact, and having gained the affections of a virtuous woman, has persuaded her to become his wife, knowing at the same time that the truth cannot long be concealed, and that whenever disclosed it must plunge her into the deepest misery, and must have destroyed irretrievably all her prospects of happiness in life; has surely done that which better deserves the epithet of enormous crime, accompanied with heinous aggravation, than a butler who has stolen his master's wine. It is not a great many years ago since an attorney made it a practice, which for some time he carried on successfully, to steal men's estates by bringing ejectments, and getting some of his confederates to personate the proprietors, and let judgment go by default, and make an ineffectual defence; the consequence was, that he was put into possession by legal process, and before another ejectment could be brought, or the judgment could be set aside, he had swept away the crops, and every thing that was valuable on the ground. If for this any punishment be provided by law, it is one far less severe than for the crime of petty larceny. Perhaps," it is added in a note, "under the notion of conspiracy this might be indictable, but certainly under no other."

With respect to the first of these instances, it is too special and singular, to form the ground of a legislative provision. The second offence was once put beyond the benefit of clergy, but subsequent legislators viewed it with more lenity, perhaps not with more wisdom. As to the third instance, if the author means only that to take away growing crops is not larceny, but trespass, his statement is within the words of truth, but much of the introductory circumstance is superfluous. But if by the words, *and every thing that was valuable on the ground*, he means, as every reader must understand it, crops previously separated, cattle and implements of husbandry, he is not correct in his law. It is, indeed, most dangerous, even by an equivocal statement coming from a man of such high authority, to give currency to an opinion, that the possession of property to a large amount, if obtained by false process of law, does not subject him who has so acquired it to capital punishment. The very fact, of a fictitious ejectment is adjudged in *Farr's Case*, (Kelynge 40,) and referred to by Sir T. Raymond, (p. 276,) who says, he was himself of counsel in the cause, and that the delinquent was found guilty and hanged.

Among the causes of the failure of the bills which the speech out of which this pamphlet is found was intended to support, the author mentions a statement sanctioned by the

judges, that since he had procured the repeal of the statute of Elizabeth, the crime of picking pockets had increased.

“The judges,” he says, “could collect the increase of the offence only from the greater number of cases which came before them for trial. To speak correctly, therefore, we should from the testimony of the judges, say, that since the repeal, not crimes but prosecutions have increased. The mere increase however of prosecution, far from being an evil, is a great benefit to the public. It is indeed one of those benefits, which the supporters of the repeal ventured to predict would infallibly result from adopting it. The severity of the law it was said deters men from prosecuting, and the consequence of so inhuman a punishment being threatened is, that none is suffered. Abolish the capital sentence, inflict a severe punishment, but one less repugnant to all men’s notions of justice; and your law will be enforced, prosecutions will necessarily multiply, and punishment will be inflicted where now impunity prevails. What was foretold has happened. The capital punishment has been repealed, and prosecutions have increased; the experiment so far has been completely successful, and yet this very success is converted into an argument against the measure. The mitigation of the law it is said has proved an incitement to new offenders; men who have escaped all punishment, have been imprisoned, or transported for fourteen years, or for life, and this is supposed to have operated as an encouragement to others to follow their example. Surely if men allowed themselves to examine this matter with the same calm judgment, which they apply to other subjects, it would not be possible that things in their nature so incredible should meet with so ready a belief.”

This apology seems rather like an exclamation of wounded self-love, than a calm deduction of reason. The judges in this country have much better means of information as to the state of the crime, than the author seems to suppose. Nor is it exactly true, that he who prosecuted before the repeal, was obliged to endanger the life of the culprit. If the indictment did not alledge that the property was taken from the person, *privily and without the knowledge* of the owner, the thief could not incur the higher penalty of the law.

In fact by this mode of preparing indictments, and sometimes by abstaining from giving evidence of collateral or descriptive circumstances, it is often in the power of prosecutors to show mercy, and he who wishes, under the present system, to bring an offender to proper punishment need not shrink from the task, through apprehension of a more grievous sentence than he intended. Juries, beside their
power

power of recommendation, are exhorted, in almost every summing up, to remember mercy, and if they have a doubt, to give the benefit of it to the prisoner. The judges have a proper power, and it is admitted, always show an inclination to lenient decisions. Should all these fail, the crown, in the last resort, can relieve the injured or spare the oppressed. Where there are such numerous means of total or comparative impunity, for offenders, it is not the part of a sound politician or moralist to diffuse notions that justice is too rigid, the arm of power too strong, or the law ridiculous or defective, through excess of severity. Particularly, it should be recollected, that the power of shedding blood is not given nor desired for the sake of shedding blood, but for the security and protection of that public, whose welfare is the first object of all laws.

If the enactment of criminal statutes requires much care and circumspection, the repeal of them requires yet more. A law which exists is prevented from being injuriously executed by all the circumstances and causes which contribute to the purity of justice, and the integrity of those by whom it is administered; but if the fence erected by the care and wisdom of legislators for the protection of the innocent is thrown down, the wrong-doer acts without restraint, and the spoiler satiates his vicious propensities, not only unrestrained, but with a feeling of absolute encouragement. It is not meant to be asserted, that penal statutes which have once existed should never be repealed, nor to stigmatize as theorists and innovators all who attempt to reform the law. The motive may be good, even where the effort is not judicious. Some laws have been originally founded on enormous notions, and could only remain in being, during a sort of somnolency of the public understanding; when common sense aroused from its torpor, such laws must be speedily abrogated. This was the case of the acts against witchcraft. To endure them was to arm the ignorant and the malicious against the timid and the weak; and to provide against sorcerers and necromancers, was to acknowledge that they had the powers of divination, and the advantage of an intercourse with some good or bad spirits. The repeal of these laws had the effect of settling public opinion, and they who pretend to such superior faculties are rightly dealt with as impostors, rogues and vagabonds. The law against associating with Egyptians was properly repealed; for to retain it would have argued a weakness in government, and a distrust of its own powers which the state of the times did not warrant. When these vagrant bands began to infest the country,

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they added to the difficulties occasioned by hordes of domestic marauders, who under various names, as moss-troopers, roberdsmen, wasters, and drawlatches disturbed the peace, and made spoil of the property of the King's subjects. When the statute was repealed, no such force, nor any fear of such a force existed, and therefore, although the repeal might be demanded on slight or improper grounds, it was more wise to grant it than to spend the strength of government in maintaining a law which was grown useless, and never again likely to be otherwise. But when it is proposed to render property less secure by weakening the hands which protect it, the duty of the legislator is to pause, and the writer upon such a subject should well weigh every assertion, every axiom, and every illustration he employs; for he is seriously responsible for all the consequences of his attempt. It is, in our judgment, most heartily to be hoped, that the victory which was gained in the repeal of the statute of Elizabeth will not lead to fresh successes of the same kind; especially as it is easy to perceive that the arguments which are used to prejudice the legislature and the public against the three statutes of William, Ann, and George II, may with the same force and the same dexterity be used against any other act in the statute book.

With two more observations we shall close this protracted article. Sir Samuel Romilly has pleased his imagination with a fancied refutation of the principles of Dr. Paley, and enjoys, with evident delight, a triumph over one of the Doctor's metaphors. We have not attempted to arbitrate in this contest. They who have not read Dr. Paley's work can form no notion of it from this pamphlet, and they who have, will easily judge whether the divine or the lawyer has taken the most enlarged, candid, and philosophical view of the criminal law of England. If in this review we have treated the opinions and assertions of Sir Samuel Romilly with great freedom, we beg to be understood not to mean to throw any thing like contempt on him in his proper sphere. We acknowledge the extent of his attainments and the splendour of his talents. His attention has evidently not been much directed to the practice of the criminal law, and without an intimate acquaintance with, and an attentive observation of the practice of the crown law, even his mighty talents must be vainly and even mischievously employed in an attempt to reform it. No such attempt ought to proceed unless it has previously obtained the sanction of the judges. Their experience not being confined to the metropolis, or to one particular circuit, but being directed
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by turns, to all parts of the kingdom would enable them to pronounce decisively on laws, which, although only partially or locally applicable in their utmost extent, could not be repealed without danger of irreparable mischief and inextricable confusion.

ART. VIII. *Confession of General Buonaparté to the Abbé Maury, &c. &c. Dedicated to General Kleber, by General Sarrazin.* 310 pp. 8vo. 11. Pannier. 1811.

THE arrival of General Sarrazin in this country, and his stay among us, have excited their portion of surprise, amid the daily wonders of the present eventful period. On his defection, the French Government gave out that he was mad, and he writes books to convince the world of his sanity. He has published some, and promises many more. He intimates, in his introduction to the present work, that he came to England, not for a temporary asylum, but

“ Because he had been *assured* this country would make him forget his native one, and offer advantages *superior* to those which he enjoyed in France. His claims, he says, rest upon the sincere desire of being useful to England, and upon the correct information he has given of the coasts, the frontiers, and the plans of the enemy, the result of twenty years of assiduous application.”

If the assurances to which the General alludes, amounted to any thing like promises, we have no doubt they will be performed, with scrupulous punctuality, but we do not believe that in a military sense, it will be in the power of Government to give him advantages superior to those he enjoyed in France. Were General Sarrazin, and all others who in the course of the last twenty years have left France to seek refuge in England, gratified in such expectations, posts of honour and importance would be most strangely and heterogeneously filled, and native worth must be almost utterly neglected.

When we say that we do not approve of the form of the present work, we would not be understood as joining in the fastidious exclamation so often repeated, “ Oh, we have heard enough of Buonaparté and his wickedness !” Such an aversion to hear the crimes of this unparalleled delinquent frequently and duly exposed, is the very lassitude of mind on which he calculated in committing, and his minions and parasites in applauding them. It is given to recent times to
have

have carried to the most audacious extent in practice, the axiom of diabolical policy, 'Do what you will; some will reprobate, some will doubt, some will applaud; but all will, in time, cease to discuss your conduct.' Our objection is to the form of a confession by a penitent to his priest. The confession required by the Romish Church, is not acknowledged by ours as an act of duty; but where a mere soldier, professing the Catholic religion, attempts to describe such a scene as a confession, it is almost impossible that he should avoid some expressions extremely injurious to religion in general. It was not easy to contrive a situation better calculated to inspire respect for a sovereign; in the attitude of seeking consolation from a priest, than that in which the author has placed Buonaparté. At the close of the forty-first year of a life passed in the perpetration of every crime that can be imagined, a signal calamity befalling another person, arouses the dormant and unsuspected sensibilities of his mind; his rest is disturbed by frightful dreams, and the tears and terrors of his young and affectionate wife impel him to seek the consolations of religion. This picture does not aptly correspond with the confessions which ensue, attended as they are with a declared purpose not to renounce any of the principles, or abstain from any of the acts which occasion his remorse. Cardinal Maury, the man whom of all others a false, but not a real penitent would select, is applied to on the occasion. He exhibits, during the whole scene, a strange mixture of self-will and submission, profligacy and hypocrisy, flattery and bluntness; but the disgusting part of his character is the more than jesuitical sophistry with which he attempts not only to excuse, but to extol some of the worst actions which priest ever heard from the lips of a penitent. As these efforts are in all respects disgraceful to the very name of religion, we shall select but one as a voucher for the justice of our censure. In stating the quality of the persons whom he sent to be sacrificed in St. Domingo, Buonaparté mentions

"Those who had made themselves merry at the expence of the bishops, at the time of their installation. "Bravo," Maury exclaims, "Bravo! Believe me, that last resolution must have proceeded from the inspiration of the Holy Spirit. The excellent protection which you grant the ministers of the Almighty, will be to you and your children a never-failing source of the blessings of heaven. You have nothing to repent of, but the secret pleasure you felt when you learnt the death of your victims. Your purging the body-politic was a most praise-worthy act. The Gospel commands us to forgive our enemies; but this sublime precept does not concern sovereigns till they have dealt out justice to dangerous

dangerous subjects. *They ought then to pray for the repose of their souls."*

Pretended memoirs, intercepted correspondence, and political last wills are among the devices which have been employed to communicate to the public the notions entertained by individuals of the latent thoughts and real character of others. A confession is the most clumsy of all schemes, since from its nature, it cannot be known, and, in this instance, the absurdity is carried to its utmost height, by supposing Buonaparté to be interrupted by his consort, and that Berthier, from an adjoining room, had over-heard every syllable.

But although we thus censure the vehicle chosen by the author to convey his thoughts, we are ready to acknowledge that much of his work may be read with peculiar interest and satisfaction. The account of Buonaparte's birth, education, and more gross and glaring acts, is only a repetition of that which we have been used to read, but can never read too often. The peculiar situation of the author has however given him means of knowing many particulars of the policy, private views, and personal motives of this powerful usurper, which he details in a lively and interesting manner. These parts of his work, if not believed in every statement, ought not to be hastily or contemptuously rejected, for they tally in a remarkable manner with the known and avowed acts and sentiments of the ruler of France; and many observations and statements of the supple Maury are introduced to the same effect, merely to relieve the monotony of a single speaker disclosing every thing. The picture of the present state of the priesthood in France, is undoubtedly correct, as the regulations of the Concordat reduce them to mere state spies.

"I cannot better prove to you, says the Cardinal, the devotion of the bishops of the French Church, than by assuring you, their secret instructions are to this effect; that if, by *means of confession*, some offence, likely to influence the public tranquillity, becomes known to them, their duty is immediately to communicate the same to your Majesty's chaplain, in order that means may be taken to defeat the plot, without compromising the tranquillity of the *worthy* ecclesiastic, who makes the discovery. You have, in France, eighty thousand priests, whose services and fidelity, undeniably surpass the merit of eighty thousand grenadiers or cuirassiers."

The observation of Buonaparté, which gives rise to this description, is also well conceived, and naturally expressed. Maury, having cautioned him against Augereau, he says,

"You need not alarm yourself on my account; I know with
whom

whom I have to deal. I am convinced that interest is the sole director of all men, and well know that if misfortune were to overtake me, not only Augereau, but even yourself would be ready to throw the first stone at me. You are to believe that I look upon myself as an apothecary, who knows how to turn drugs of all descriptions, even the most violent poisons, to a proper account. I have adopted the device to which the popes owed their grandeur : *si vis regnare divide* ; and ever since I have been General in Chief, I have continually made use of the assistance of spies, and the means of disunion. I brought together men who differed in character and opinion. These dispositions were thought to be the effect of chance, but they had, for a long time, been deeply planned. I played the part of a mediator. When reconciliation was impossible, I made a change that scarcely ever failed to produce the same inconveniences. *They appeared to have avoided Charybdis only to fall upon Scylla.* Secret complaint was all that was left to them. My aim was fulfilled ; I was informed of the minutest details ; and at this very day I am using the same manœuvre in France, which so well answered my purpose in Italy and Egypt."

The observation of Buonaparte respecting Moreau, is forcible, true, and natural ; and it shows some features in the character of the supposed speaker, which none but a near observer could have discerned so clearly, and displayed so judiciously.

" I am persuaded," he says, " Moreau will some day or other play me an ugly trick. He is the rallying point of the discontented, who live in hope they shall one day have him for their leader. Had he perished some time ago, the fickleness of the French would soon have forgotten both his death and his services. It is lucky for me that he is attached to his wife and children. Had he commanded against me at Eylau, at Esling, or at Austerlitz, I should have been undone. I attribute his fondness for retreat, in a great measure, to the grief which must have seized him at the astonishing indifference with which all the Frenchmen, present at his trial, heard the public accuser sum up the evidence, which was to determine his death. Citizens, magistrates, and soldiers, looked on with the same concern as if they had been at an opera. This has been told me since, but the knowledge came too late. I had been assailed by functionaries whom I imagined to be possessed of energy, and I was duped by the treachery of some, and the fears of others. My own contempt for the French is not light ; but were I in the place of Moreau, I would provoke their tyrant to heap his atrocities four-fold, upon those vile, cringing, cowardly, and ungrateful beings, than [as] whom the slaves of Darius and Xerxes, were not half so well calculated to bow under the degrading yoke of despotism." " But," he adds, " my precautions are well taken ; and Moreau, although in the United States, is watched almost as closely as when he was at Paris."

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The confession scene terminates with a long exhortation from Maury, too dignified for that priest ever to have conceived, and too romantic for any man in his sober senses to offer to such a man as Buonaparte.

“ Since you command me,” he says, “ to speak to you with an open heart, and in the name of Almighty God, know, that you, of all men, alone have it in your power to give peace to the universe, and place yourself above all the great men who have adorned humanity, and shed brightness over the Holy Church. Renounce the throne of France; restore to the French their legitimate sovereign; be King of the Lombards. Your dominions will be composed of all the territory that lies between the Adige, the Alps, the Tesino, the Tanaro, the Bormida, the Arno, the Rubicon, and the Adriatic gulf. You will have the ancient state of Genoa, and the island of Corsica, what is on the left bank of the Adige, belonging to the states of Venice, must be given to the Emperor of Austria, to indemnify him for Milan. The Venetian territory must be left to the French, to indemnify them for the loss of Corsica. As to what remains, all Europe will return to the *statu quo* of 1789, and the same will take place with the colonies. You shall have Guadaloupe. Your new dominions shall be guaranteed to you by all the powers, as well as to your family. If you do not adopt this plan, you must expect to experience the fate of Cromwell, who after having been buried with royal honours, was *disinterred, and hanged by the hands of an executioner*. Your glory on earth, and your happiness in heaven, does not admit of balancing. During your life you shall be regarded as one intended for Elysium. You alone can render happy a hundred and sixty millions of men, that at this moment are groaning under the oppressions of your despotic agents, who have the barbarity to increase the severity of your dispositions, already too rigorous. The north is plunged into an absolute stupor, and is miserable to the last degree. The west presents a spectacle unknown, even among savages, and of these ferocities France and England are at the same moment the unhappy victims. The south is filled with fire and blood, proceeding from the spirit of vengeance, so natural to nations who are deprived of their legitimate sovereigns and their ancient laws; and the east is the theatre of the massacres of two great nations, whose interest should much more incline them to uphold than to destroy each other. On your single voice depends the general liberty. Speak, and a second golden age shall be the work of your hands.”

To this exhortation, the ill-contrived interruption already alluded to, prevents Buonaparte from making any reply; but Berthier, who had been listening to the whole, gives, in his master's name and his own, the following answer.

“ You carry the joke too far. *Let things last as long as they can.*
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I do not care for any one but myself. My children will do as their father has done: I had to get my fortune by my wits, and I have played my part pretty well, since from the sorry condition of an under lieutenant, I have attained the rank of a prince: not of those princes whom the world laughs at, shut up in their dungeons in Germany, trembling like kares in their forms, *lest a vertigo seizing their master's head* should drive them from the inheritance of their ancestors, and put them upon *board wages*; but a prince more powerful than emperors and kings, since these mighty personages have, upon occasion, eagerly made their court to me, in order that I might be their friend with the conqueror of the world. This gives me reason to think myself next to him in importance; and would you have me confine myself with the insipid monsignors, and the spiritless beauties of Italy! I could never be brought to quit Paris, even though I were sure of being broken alive. Where else shall I find cooks so deliciously skilful, palaces so richly and elegantly furnished, spectacles so delightful, nymphs so sweetly killing by their graces and beauty, and forests like those of St. Germain, Compiègne, Rambouillet, and Fontainebleau, which are as well stocked with game as in the time of the Bourbons. Your historical citation respecting Cromwell, will not answer its purpose. Let them do as they please with us when we are dead; *hang, draw, and quarter us*, what care we? The philosophy of Buonaparté and myself is *qui tenet, teneat; possessio valet*. We can justly appreciate the hypocritical compliments of our brothers and cousins. Before our death, *if God grant us fifteen years more of life*, we shall have put them out of a condition to trouble our successors. They will have ceased to reign, and those who have had sense enough to refuse our *fraternal embraces*, by shielding themselves with a division of the sea, must expect to be lodged in our bastiles, in apartments more solidly constructed than elegantly furnished. We are not accustomed to do things by halves; and when you see our work completed, I am sure you will change your tone."

On military affairs, and the events arising out of them, we give this author credit for much intelligence, and think his statements, which are dispersed through all parts of his work, eminently worthy of attention. From these it would be easy to select many long and interesting extracts, but we content ourselves with one, which is valuable from its tendency to remove a dispiriting popular prejudice. Buonaparte is made to say;

"As to the military system, which every body pretends I have created, I assure you it is all a chimera. I make war as it has been made at all times by chiefs possessed of common sense. Authors, for the sake of innovation, have produced a multiplicity of volumes, in which all that is really good is stolen from ancient treatises

treatises on the art of war. People have imagined there was something new in them, only because the names were changed. One hears of nothing now but of *concentric and eccentric movements, relative to the line of operations, which are divided into first, second, &c.* It is pretended that my armies march with the rapidity of lightning; that I appear to drop from the skies. They boast of unity, mobility, activity, harmony; and with these and similar expressions, they make the ignorant believe, I am a *magician, a phenomenon*. They have never yet employed the proper terms. I owe all my victories to *numbers* and to *temerity*. The French army of Italy, at the time I took the command, was without instruction. There was not a single battalion that could file off in companies, according to military principles. My battles of Montenotte, Millefino, the bridge of Lodi, Castiglione, Arcole, and Rivoli, were fought *à la Turque*, and when victory smiled on me, my thanks were returned, as they were due, to the number and temerity of my troops, as well as to the weakness of the enemy's generals. They had excellent soldiers. They might often have supplied their want of numbers by the advantages of situation, or by fortifying themselves. But the superannuation of some, and the jealousy or corruption of others were wonderfully in my favour. I should have been inevitably undone, if Alvinzy had known how to avail himself of the discouragement of my troops, after the battle of Arcole. Let it not be supposed I am superior to Turenne, or the Great Condé, or Prince Eugene. My practice in war has been a wrestling match, *in which the strong overcomes the weak*. Genius is a fine imaginary beauty in the art of war, but audacity is its reality. The armies of Alexander, of Hannibal, of Cæsar, and Pompey, executed the orders of their generals, as did those of the Archduke Charles, of Suwarrow, of Moreau, and of the army of Italy; and the battles of Wurtzburg, Novi, Hohenlinden, and Marengo, might be assimilated to the actions of Dirrachium, Pharfalia, Cannæ, and Arbela."

Whether the author meant to throw ridicule on the projects of Buonaparte, or spoke his own opinions, we are unable from the context to discern, but he makes him say,

"I should have been at this day master of the world, if I had sent to England the Expedition of Saint Domingo, under orders of a man with a *good headpiece*, to seize upon the government. I could have furnished him with fifty thousand chosen men, and good generals."

This expedition failed for Saint Domingo, as we well remember, in time of peace, that is, between the signature of the preliminary treaty, and that of Amiens, but that all the good headpieces in France could seize the government of Great Britain, at any time, with fifty thousand men, is too ridiculous for refutation. Colonel Despard was supposed to be

be mad when he proposed, with the assistance of two or three resolute fellows, to secure the Tower, but his project was the perfection of reason compared with this notable plan of establishing a foreign Usurper by means of such a paltry army.

The volume is eked out by what are called Extracts from biographical notes, which relate to the lives of Alexander Berthier, Buonaparté, and Kleber. This latter general is a great favourite with the author, who asserts positively, and without any departure from probability, that he was assassinated by order of Buonaparte, and by the contrivance of Menou.

The style of this work is easy and flowing, and the matter is not subject to any great objections, except in the particular on which we stated our opinions in the beginning of this article. The translation is generally free, and only occasionally disfigured by those constrained expressions which are not easily to be avoided in rendering the thoughts of a writer in a language not his own. There are also some words adopted from the French, which do not belong to us, and are not wanted; as fanaticism for fanaticism, and some others.

ART. IX. *An Inquiry into the Causes producing the extraordinary Addition to the Number of Insane, together with extended Observations on the Cure of Insanity; with Hints as to the better Management of public Asylums for Insane Persons, directed with a View to their more immediate Relief, as well as the Diminution of the Charges appropriated to their Support. To which are annexed, some necessary Observations in Reply to Doctor Andrew Halliday's "Remarks on the present State of Lunatic Asylums in Ireland."* By William Saunders Hallaran, M.D. Senior Physician to the South Infirmary, and Physician to the House of Industry and Lunatic Asylum of Cork. 8vo. pp. 111. 5s. Longman and Co. 1810.

THE perusal of this treatise has not justified the expectation which its specious title had induced us to form of its contents. The subject is highly interesting, and in our opinion, to treat it well, requires different talents from those which the present author has displayed. His facts are scanty, and not sufficiently substantiated. They are loosely stated on his own authority, when they ought to have

have been established upon the most unquestionable basis. Thus, he undertakes to inquire into the "cause of the extraordinary increase of insanity in Ireland," before he has at all convinced us of the reality of this extraordinary increase. The only data on which he grounds his opinion are, that several ingenious and intelligent persons in the vicinity of Cork have remarked a progressive increase of insane persons returned at each assizes to the grand juries, and claiming support from the public purse; and that the Lunatic Asylum of Cork, of which he is physician, and which, in 1789, could only accommodate from forty to fifty patients, is now so much enlarged, that it contains thrice that number. These assertions may be true; but, in a question of such political importance, it behoved the author to extend his inquiry beyond his immediate neighbourhood, to acquaint us with the number of suicides, and ascertain, as nearly as possible, by indisputable documents, what proportion the increase of insane population within the period he alludes to, viz. from 1789 to 1809, bore to that of the general increase of population throughout the kingdom. He should also have informed us in what degree, improving civilization, and consequently augmented attention to the condition of the poor and afflicted, had induced the clergy, magistrates, and opulent individuals, to notice and relieve a numerous class of wretched people, who, in various parts of the country, wandered abroad without restraint, or other assistance than that of passing benevolence.

The author refers the causes of the extraordinary increase of insanity to the calamitous state of the country, and the abuse of spirituous liquors; either of which, certainly, are adequate to produce mental derangement, although, on the present occasion, it does not seem likely, that they should operate simultaneously. The class of patients to which Dr. Hallaran chiefly alludes is of the lower order,—objects of charity. Is their condition worse than it was twenty years ago? Are the lower orders of people agitated by the feelings and the passions, which influence those of superior rank and education? The poor people of Ireland have little to hope or to fear from the decision of Parliament on the Catholic claims; their cabins cannot well be more miserable, nor their food more homely; they drink whisky when they have money or credit; and if the abuse of it is a great cause of insanity, is it a proof of their calamitous condition, that they can so readily purchase the poison which destroys them?

But it is time to introduce Dr. Hallaran to the reader's notice ; having proved, as he thinks satisfactorily, that because the Lunatic Asylum at Cork now contains three times the number of insane persons that it did in 1782, he proceeds,

“ To account, therefore, correctly for this unlooked-for pressure of a public and private calamity, it appears to be indispensably requisite to take into account the high degree of corporeal as well as of mental excitements, which may be supposed a consequence of continued warfare in the general sense, and more particularly of that state of warfare which not only employs the full force of a country in the support of a foreign contest, but also that which engenders and brings to issue the horrors of intestine feuds ; imparting visionary views to some, ‘ who build their hopes upon their country's ruin ! ’ to others, all the pangs which follow quick upon licentious arrogance ! The one, inflated with idle expectation, involved perhaps in guilt, but badly brooks the fallacy of hope, and less the loss of peace, at length gives way ;—yet reigns preeminent on a throne of straw ! The other, who of competency and friends bereft, beholds the waste of confidence and truth, regardless of future ties, resigns his misty cause to Heaven's great Chancery, and no longer conscious of the merits of his case, sinks into hopeless apathy :

“ The fool consistent and the false sincere.”

“ Such I know to have been but too frequently the tragical events of the late unhappy disturbances, which, it is to be confessed, have added but little to the character of this country ; and to which may be ascribed, in a principal degree, the enormous augmentation to the lists of insane persons who have, within the last ten years, been received into our public asylum.”

We would by no means deny, that whatever strongly affects the human mind, and powerfully excites the emotions of hope and fear, as the turbulence of a rebellion, or the distraction of a revolution, will produce insanity in many individuals : but we are not convinced that Ireland has yet been in that state of anarchy. Wherever the flames of insurrection have yet burst forth, they have been readily smothered ; the calamities endured by the discontented party have been partial ; and the present prosperous condition of the island does not allow us for a moment to apprehend an accession of misery, adequate to multiply in any extraordinary degree, or indeed in any degree at all, the number of insane persons. In short, we think the Doctor is attempting to make out a much stronger case than his facts will warrant ; his fancy is exuberant, and his picture over coloured.

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The second general cause of insanity, the abuse of ardent spirits, is eloquently expatiated upon by our author; and with him we are entirely disposed to deprecate a habit, which debases the character of the nation, calls forth the worst passions, and occasions the most formidable evils that beset our nature, and degrade us beneath the brute.

In our review of Mr. Haslam's work on *Insanity*, we noticed the effect that perverted ideas of religion had upon the minds of many persons; it seems this is not so frequently the case in the sister kingdom. Dr. Hallaran says,

“It must be admitted, that some bad effects have also resulted from the indiscreet fulminations of individuals in this country. But candour obliges me to state, to the credit of our ministry, that the number has been comparatively small, and seems chiefly confined to the dissenters from the Established Church.”

From the paragraph which follows it appears, that the Roman Catholics are more exempt from religious phrenzy, than even the members of the Established Church.

“It may not,” says Dr. Hallaran, “at the same time be amiss to remark, that in the public asylum under my care, which is inhabited by Roman Catholics in the proportion of ten to one of the Established Church, no instance within my recollection of mental derangement has occurred amongst the former, occasioned from terror of religious enthusiasm: whilst several of the latter persuasion have been under cure, and many of the sectarian class, who, extravagant as it must appear, seldom have failed in their occasional transitions from the torpid state of melancholia to the more vivid extremes of sensorial action, to exhibit an inverted picture of their former sensations, and such as would almost induce an inconsiderate person to conclude, that the original system of education had not only been very defective, but even conducted with indifferent regard either to moral or religious excellence. And yet, in a few, who have been restored to perfect sanity, after having suffered severely under such unhappy circumstances, there did not remain an appearance of a deficiency in either.”

Under the head “General Events,” we find some useful remarks. When mania is produced by habitual intoxication, Dr. Hallaran considers a favourable issue probable, if the patient is young, and has “some remnant of a good constitution.” But when the paroxysms have been often repeated, and the liver is affected, little hope remains.

“Maniacs are particularly liable to the sudden stroke of apoplexy and palsy, and frequently to the sudden appearance of watery effusions, affecting the organs of respiration; accompanied with œdematous and anasarctous swelling of the lower extremities. Under the latter conclusive evidences of immediate dissolution, it generally happens on their formation, that the maniacal delirium entirely gives way to a perfect consciousness of previous and present circumstances, as well as of the more immediate importance of the change which is about to take place.”

In some particulars, the author's conclusions differ from those which our own observation, and that of gentlemen especially conversant in the treatment of insanity, have enabled us to form. Thus, he states,

“It does not often happen, that insane persons will arrive at what may be termed old age. I have seen some who have arrived at their 60th year, but they were, for the most part, such as had enjoyed long intervals between each paroxysm, or who had only continued in a state of relative quiescence from the commencement.”

If the author had said, that as the age of the patient advanced, the cure became more improbable, we should have agreed with him; but we have known too many instances of insane people attaining old age, to regard it as a very rare occurrence. At page 98 it is stated, that “maniacs invariably evince a dislike to animal food for some days previously to the approach of a new paroxysm;” we believe that their aversion on these occasions extends to all kinds of food.

In “the method of cure,” Dr. Hallaran has detailed some judicious observations, and confirms our own opinion, that in the treatment, much depends upon management; that the practitioner should maintain a due degree of authority without having recourse to needless severity; always remembering, that though fallen in condition, his patients still are men, are conscious of the treatment they receive, and very observing of the conduct of those around them. In these respects, patients are often better situated in public hospitals, as St. Luke's or Bethlehem, than in private receptacles; some of which are far from being well regulated, or adapted to the rank of the patients admitted into them.

ART. X. *Remarks on two Particulars in a Refutation of Calvinism, &c. By a Friend to the Principles of that Work.* 8vo. 67 pp. 2s. 6d. Rivingtons. 1811.

IF there be in the Bishop of Lincoln's *Refutation of Calvinism* one chapter less liable to objections than any other, it is, we think, that in which the learned Prelate treats of *Justification, Faith, and good Works*. In that chapter, however, are the two particulars, on which the remarks before us are made: and the first of these particulars, says the very respectable author*, may be stated thus:

“In order to give what may seem to be a full, strict, and literal meaning to the doctrine of justification by *faith* only, *faith* has been said by some to be the sole condition of our *access to the state of grace*; obedience, with every christian duty, becoming from thenceforth the joint terms of *continuance in that state*. This distinction has had many advocates, and comes now recommended with great advantage by the preference which a writer so distinguished as the author of *the Refutation, &c.* has declared himself to have been for it. This then is the *first point* concerning which some observations will be offered.”

The author objects to the distinction, because

“The notion which puts faith as the sole condition at admission to the state of grace, is inapplicable to the case of those who are baptized in infancy. To them the conditions rise together, and take place with the first sense and apprehension of their early promised engagement.”

But this objection was foreseen and obviated by the Bishop, who contends for nothing more than, that faith is the only condition of justification or remission of past sins at admission into the christian covenant. But “it is plain, as he adds, that infants cannot have committed actual wickedness, and therefore they are justified from that sin only, in which all men are conceived and born;” and from that sin they are justified without *any conditions on their part*, so that if after baptism they die before they commit actual sin, they are, according to the doctrine of our church, undoubtedly saved. They are indeed as incapable of repentance as they are of faith; and since it is certain that “as in Adam all die, even so in Christ shall all be made alive,” infants, who

* Supposed to be Mr. Archdeacon Pott.

have been grafted into the body of Christ's church, and died before the wilful commission of sin, must be finally justified without the actual performance by them of any condition whatever. The case of infants therefore cannot with propriety be introduced into the question under consideration by either party. But, continues the present author,

“ When thoroughly examined, it may perhaps be found that the whole distinction which is put forward, will, in the last result of it, come to no more than this—that if faith be put at any time for the sole condition, it is either by a comprehensive way of speaking, in which *faith* gives its name to the sum of christian duty, and implies its own effects, which is the most obvious, and perhaps the truest sense; or it is because that part only of the condition which relates to faith comes in force at that time; other measures of compliance, as in penitent confessions, having already been fulfilled, and other branches of our duty requiring time and opportunity for their performance.”

All this is perfectly correct; but there is not in the Bishop of Lincoln's book one sentence that appears to us inconsistent with it. Both authors teach that the interposition of Christ is the meritorious cause of our justification; and that faith working by love, or ready to work by love as soon as an opportunity shall be offered, is the condition on which we are justified, as well when we are first admitted into the state of grace, as afterwards, when we shall be acquitted at the day of judgment. The Bishop justly observes, that justification is a forensic term, and that strictly speaking, reward is not included in the idea of it. This is incontrovertible; for every man who is charged with a crime and brought to trial, is *justified* when he is acquitted by the tribunal before which he was arraigned; but he is surely not entitled to a *reward* merely because he has been *justified*, or pronounced *innocent* of the crime which was laid to his charge. No mere man has ever lived in perfect and uniform obedience to all the laws of God; but if there had been such a man, he would have had a title, on the ground of strict justice, without any grace or favour, to be justified in the *forensic* sense of the word; though to the rewards held out in the Gospel, and, of course, to the consequences of *christian* justification, even such a man could have had no claim but through grace; for were we to “do all those things which are commanded us, we should even then be but unprofitable servants.”

This seems to us to be the doctrine of the Bishop of Lincoln, who observes p. 112) that since “justification is due to

no one on the ground of works or uniform obedience, to whomsoever justification is granted, it must be an act of grace." Such being the case, "it rested with God," continues the Bishop, "to declare on what condition he would grant this act of grace, and we have seen that it pleased him to appoint faith in Christ as this condition." But it is not, according to him, a barren or unfruitful faith that is the appointed condition of justification under the Gospel; for he thus illustrates his doctrine:

"Justification, as the word is used in the Epistles, refers to adult persons who were converted to christianity through the preaching of the Apostles, and is said by St. Paul to be effected by faith; that is, suppose a person to have been educated a Jew or a Heathen, and suppose him, which was the case of every Jew and every Heathen, to have been guilty of a variety of sins; and suppose him, by attending to the evidences of the truth of the Gospel, to have been convinced that Jesus was the Messiah, the promised Saviour of the world: such a person could not but feel contrition for the wickedness of his past life, and be anxious to avoid the punishment to which he was liable. Having understood that baptism was essential to entitle him to the blessings of this new and merciful dispensation, of the divine authority of which he was fully persuaded, he would eagerly apply to some one of those who were commissioned to baptize; and baptism, administered according to the appointed form to a true believer, would convey justification; or in other words, the baptized person would receive remission of his past sins, would be reconciled to God, and be accounted just and righteous in his sight *."

We add, that such a person, were he to die instantly after his baptism, would undoubtedly be saved.

The Bishop confirms this part of his doctrine by an appeal to the cases of St. Paul, the Ethiopian Eunuch, and the three thousand persons, who were converted by the first sermon of St. Peter, and instantly baptized under the promise of receiving remission of their sins. It is plain that all these persons were justified by faith only, but it was, as the Bishop repeatedly explains his meaning, by a faith implying repentance for past sins. But

"Here," continues he, "arises the important question, whether a person thus converted, baptized, and justified, must necessarily continue in a state of justification? Certainly not. Upon what then did his continuance depend? Upon his belief of the doctrines, and obedience to the precepts, of the Gospel, that is,

* *Refutation. &c.* 1st edit. p. 131, &c.

upon performance of the conditions of the covenant into which he had entered by the holy rite of baptism, and which he had engaged to observe. If he really performed these conditions, he continued in a state of justification; and if he persevered to the end of his life, his salvation was secured. But if he did not perform these conditions, he was no longer in a state of justification, but again became liable to God's wrath; and if he died in his sins, his apostacy from the truth would be an aggravation of his guilt and punishment *.

“ That many persons duly baptized in their infancy, and confirmed in their youth, fall into wilful and habitual wickedness, even while they retain a belief of the general truth of the Gospel, is a fact, which will not be disputed; and it will also be readily acknowledged, that such persons, although ‘baptized and born again in Christ,’ do not remain in a state of justification. How then is that state to be recovered? By repentance and faith. They must feel ‘godly sorrow, which worketh repentance,’ and a lively faith, that their sins will be pardoned through the merits of Christ; and God will then be pleased, for the sake of his Blessed Son, to accept their repentance and faith, and they will become again justified from all their offences. But, as in the case of adult converts from heathenism in the days of the Apostles, the state of justification, thus recovered by penitent christians, does not necessarily remain; its continuance depends upon their abstinence from those sins which are forbidden, and upon the practice of those virtues which are enjoined in the Gospel. Repentance, therefore, and faith, if sincere, will in all cases procure justification; but obedience must be added, to preserve the state of justification when obtained †.”

Such is the substance of the Bishop of Lincoln's doctrine of *justification by faith*, stated in his own words. To us it appears remarkable for perspicuity, precision and consistency; and while it is in direct opposition to the Romish doctrine of *human merit*, it gives not the smallest countenance to the wild and dangerous ravings of the *Solifidians*. But, says the author of the Remarks on this doctrine,

“ If repentance must be coupled from the first with faith, and if obedience must likewise be stipulated from the first, and must be pledged in purpose, and fulfilled too in hearty dispositions, it is manifest that something more than faith is requisite in order to ratify the terms or conditions at admission to the state of grace. Let us only ask what part or branch of the condition is excepted at that time? Not repentance; not faith; not the disposition to obedience; these are all required. Nothing then is wanting

* *Refutation*, &c. p. 133, &c.

† *Ibid.* p. 141, &c.

of the whole condition, as summed up in the baptismal vow, but the outward acts and exercises of obedience in the day of trial. And what may be the reason why these are not required at first? Why surely this, and no other, that time and opportunity are needful for their full performance. That this is the true reason appears from hence, that the disposition to such acts is required at all times, and the act also is required when the day of trial is enlarged." Remarks, p. 5.

We request the reader to consider the tendency of the Bishop's doctrine as we have stated it in his own words, and then to judge for himself, if it contain any thing at variance with the import of this extract from the *Remarks* now immediately under our review. It is true—his Lordship says that the condition of our justification *at first*, or at our admission to the state of grace, is faith *only*, and considering the tendency of the age to the Solifidian heresy, it might have been prudent, perhaps, to have omitted the word *only*; but surely no candid man, who shall read with attention the whole chapter on *justification, faith, and good works*, can for a moment suppose that the Bishop of Lincoln gives the smallest countenance to that heresy.

With respect to the first of these two particulars, therefore, which called forth these Remarks, it appears to us that the only question really at issue between the Bishop and his friendly opponent, is about the use of *one word*. That word indeed might certainly have been omitted in such a view of justification as has been most judiciously taken in the *Refutation of Calvinism*, of which the object was not to enter into minute distinctions of a metaphysical kind, but to guard from error the faith of the members of the Church of England. Justification is however sometimes understood as implying our readmission to that state which was forfeited by the fall of Adam, and recovered for us by the death and resurrection of Christ; and of justification in that sense, faith may be considered, though not perhaps as the *only* condition, certainly as *the* condition, καὶ ἐξοχον. Justification was in this sense understood by Warburton, whose doctrine seems to be less generally comprehended than it deserves to be, as we shall endeavour to show, when we have considered the Remarks made on the second particular, which gave occasion to the tract before us.

"The point," says the learned remarker, "may thus be stated. In order to reconcile the seeming difference in the language used by two of the sacred writers when they speak of faith and works in terms which appear to vary, St. Paul in some such testimonies

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is thought to speak of works under that notion of them which is proper only to a covenant of works, for which reason he excludes them from the meritorious cause of our salvation, confining that to the Redeemer's merits; and because works are so excluded, and the Redeemer's merits form the plea of faith, justification is by him said to be by faith. He speaks therefore chiefly and principally of the meritorious cause of our salvation, and urges that against the Jews. On the other hand, St. James is thought to speak of works as they are required in the terms or conditions of the covenant of grace, confining his view to that branch of the subject. This makes a perfect harmony in their doctrine." P. 27.

This was the doctrine of the late learned and excellent Dr. Pearson, in his *Remarks on the Doctrine of Justification by Faith*, published in the year 1802. It is more clearly stated in that tract than in the Remarks under our present review; and as the reader may wish to see it in its author's own words, we have only to refer him to page 410, &c. of our twenty-third volume. To Dr. Pearson's doctrine the Bishop of Lincoln has made the following objections, though the Doctor agrees with his Lordship in the very accurate distinction, made in the *Refutation of Calvinism*, between *justification* and *final salvation*.

"It is manifest," says the bishop, "that *the merits of Christ* cannot be substituted for *faith* in the 11th article of our Church, to which Dr. Pearson refers his idea of meritorious cause. The words of the article are, 'We are *justified* * only for the merit of our Lord and Saviour Jesus Christ by faith, *without* † our own works or deservings. For *faith*, substitute *the merits of Christ*, and then the proposition will be,—'We are justified only for the merits of our Lord and Saviour Jesus Christ, by the merits of Christ, without our own works and deservings.' To say nothing of the tautology introduced by this substitution, the justification of man becomes perfectly gratuitous and unconditional, and we are required neither to act nor to believe—a doctrine which Dr. Pearson will be very far from supporting. The word *faith* in this article, is the only one which conveys the idea of a condition to be performed, on the part of man, and is clearly distinguished from the merits of

* In the article it is—"We are accounted righteous."

† In the article it is—"and not for our own works as deservings." In the Latin copy of the article, the whole first clause runs thus—"Tantum propter meritum Domini ac Servatoris nostri Jesu Christi, per fidem, non propter opera, et merita nostra, justi coram Deo reputamur."

Christ, to which faith owes its efficacy. If Dr. Pearson would write in the three articles upon justification, and in the whole of the celebrated passage in the epistle to the Romans, the expression *the merits of Christ* instead of the word *faith*, wherever he meets with it, I am persuaded he would admit, that *the merits of Christ* and *faith* are not synonymous terms, in the language either of our Church or of St. Paul when speaking upon the subject of justification *."

To this the author of the remarks under review replies for Dr. Pearson.

"It is urged that the texts will not bear this interchange of phrase, because *faith* and *the merits of Christ* are not synonymous; this is true: and because this change alters the sense in those places; which is also true. But the doctrine which puts the merits of Christ as the main thing which is opposed to legal works, or to works of any kind when wrought for legal ends, and we may add to faith too, is, notwithstanding, unquestionably true, and forms the main drift of the apostle in these very texts. The change of phrase so properly objected to is entirely needless in those passages, or in any text, to enable them to bear the sense intended. The inaccuracy lies in making that change. Let the word *faith* keep its place and its import also, it will still be true that when St. Paul speaks of justification by *faith*, as opposed to justification by *works*, the main thing which he intends is justification by *Christ's only merits*, and for this indubitable reason—that by no other consideration than the merits of Christ are works of any kind excluded. — — —

"The very article of our church, which is referred to by the distinguished writer who objects so justly to the change of phrase, shews that they who framed it, took the opposition between the merits of the Redeemer, and all ground of human merit, to be the main thing intended, and not a mere opposition between *faith* and *works*. Who are justified, faith the article, only for *the merit of our Lord Jesus Christ* (by faith), and *not for our own works* or deservings; and therefore without *faith* too, or having any such desert; and if that be not the main thing in the sentence, which puts a negative upon every thing else that is contained in it, we shall never find the principal assertion in any proposition. It is plain then from the article, that the opposition there chiefly intended is not between faith and works; by enclosing the words (by faith) in that sentence, this appears more clearly, and is not designed as an artifice in quoting †.

* Refutation, &c. p. 128.

† The words *per fidem* are actually inclosed between two commas in the Latin edition of the articles, which is at least of as great authority as the English.

“Allowing then that there is a proper opposition in the scripture testimonies between faith and works, in order to describe what belongs to faith, yet to what does this amount? Does it respect faith as the receptive means? This is granted, and in that capacity faith does stand alone. Does it consider faith as the summary condition? This is also granted; but in this respect faith implies its own effects. Does it regard faith as the main principle of the Christian life? This is likewise granted; but observe well that faith in this respect is taken for a moral principle, and not one which produces its effects by necessary consequence as mere signs, in which case it could have no connection with a state of trial. But where then is the opposition between faith and works? It lies precisely in that point where works are excluded as not serving to establish any claim of debt. But has faith any such privilege? They who say so, must give faith a merit and a claim which would equally displace the Redeemer’s merits, and overthrow the covenant of grace. But still faith is named sometimes, and not works; and an opposition is supposed and granted. How then is this to be maintained? The answer is, that the phrase “by faith” is used sometimes most properly to express the whole difference between justification by any covenant or claim of works, and justification by grace, in which the grant is freely given and received, and in which also the grant is received by faith.” (Remarks, pp. 32, 34, 35.)

This we confess appears to us a complete vindication of the means by which Dr. Pearson reconciles the doctrines of St. Paul and St. James; whilst it is by no means at such variance with the Bishop of Lincoln’s doctrine of justification by faith, as his Lordship himself seems to imagine. The difference between the two doctrines—if they be indeed two—is but a mere shade, which can be productive of no practical consequences on those who read with attention the whole of the Bishop’s chapter on the subject: and we have no hesitation to say that even Bishop Warburton’s theory of justification by faith has no tendency whatever to produce the neglect of good works. Of that theory the author of the Remarks before us thus expresses himself.

“There is a sense indeed in which faith has been put for the sole condition by one eminent divine, who has endeavoured to abstract it from its fellow graces. The reason which he gives is, that faith in Christ is that which is alone peculiar to the gospel; the general duties of good life being in their own nature the perpetual requisites under every dispensation. This is the view of the subject which Bishop Warburton has taken*, and which he

* In the ninth book of *the Divine Legation*, &c.

has carried to a great length, with perfect singularity of sentiment. He puts faith as the sole condition of the gospel (covenant) from first to last. He strikes out all other parts of the condition not as laid aside, nor as ceasing to oblige, but as not belonging to the gospel-covenant, and yet he declares them to be the very ground and requisite support of faith itself." P. 7.

This is not a view of the theory of Warburton from which the reader can derive any accurate knowledge of that theory itself; a theory which, in all that is essential to it, is very far from being so singular as the remarker seems to imagine. In the learned author's attempts to *illustrate it*, he advances indeed several paradoxes, which seem to be very singular; whilst they display nothing of that learning sublimed by genius, which render even the *paradoxes* advanced in the former books of the Divine Legation, both interesting and instructive to the sound scholar. Though the essentials of the theory had probably been often revolved in Warburton's mind whilst all his faculties were in full vigour, he seems not to have begun to arrange them in a systematic form, until the commencement of that decay, which so strongly marked the declining years of his long life. Hence we find all that is valuable in the ninth book of the Divine Legation, transcribed from his own sermons, and other works, which had been long in the hands of the public; whilst such adjuncts of the theory of redemption and justification as he deemed necessary to its illustration, can serve no other purpose than to excite prejudices against the whole, in the minds of those who will not take the trouble to separate the wheat from the chaff.

Warburton appears to have set out on the two following principles, of which, in the opinion of the present writer, the truth of neither can be called in question;—1. That no created being, not even the highest angel in heaven, is *naturally immortal*; and 2. That every *moral agent* is entitled from a God of perfect goodness, to so much more happiness than misery, during the period of his existence, as to render that existence on the whole a *blessing*, or preferable to non-existence, provided that the agent labour, though not always with complete success, to discharge the duties resulting from his relation to his Maker and Preserver. If either of these propositions be false, the whole of Warburton's theory is a baseless fabric, and must instantly fall to the ground; but if they be both true, much of it will stand immovable as a rock. The second proposition flows obviously from the moral attributes of God; and in support of the first, so much has been said by us in our various articles on the Warburtonian controversy, and on other topics nearly allied to

it, that we shall at present trust it to the reader's judgment and candour.

Warburton, therefore, supposes men to have been originally mortal; but though he seems to have flattered himself with the notion of having here made an important discovery, he has therefore treaded merely in the footsteps of some of the most eminent divines of our own Church, as well as of the primitive Church, who have taught, that nothing which had not, of itself, existence, can, of itself, have perpetuity of existence. This is indeed the doctrine of St. Paul, who says expressly*, that "the blessed and only Potentate—the King of Kings, and Lord of Lords, alone hath immortality;" all other immortal beings deriving their immortality from him by mere favour or grace. In this mortal state Warburton supposes that the first pair were left for a *considerable time*, subject to no other law than that which resulted from their relation to their Maker and to each other, and entitled to no other reward for the discharge of their duty, than such a portion of happiness during life, as would have made life itself a blessing worthy of God to bestow and of them to receive; but liable, though they had continued perfectly blameless, to death or utter extinction, when they should have answered the purposes for which they were created.

It is extremely convenient to consider Adam and Eve as having been at first under the mere law of nature, and liable, like other living creatures, to death, in the most absolute sense of the word; for whilst such is indisputably the natural state of every rational and moral, as well as merely sensitive creature, the contemplation of it enables us to form a more accurate estimate of the value of revelation. The learned Prelate, however, spoke without book, when he said that Adam and Eve must have lived for a *considerable time* in that state; and the reason which he assigns for such a novel opinion—"that the trees of the garden of Eden might have time to grow!"—is ridiculous. He seems likewise, to be mistaken, when he supposes that Adam and Eve were, at first, under no other law than the law of *nature*; for God appears to have sanctified the seventh day, or sabbath, from the very beginning; but it is certainly true, that neither man or any other creature has a claim of *right* to immortality as the *reward* of obedience to the moral law under which such a creature may be placed; and the absurdity of such

* 1 Tim. vi: 15, 16.

a claim the Bishop exposes in the most striking point of view.

Immortality, however, was conferred on our first parents on their introduction into paradise; and to convince them that it was conferred by a mere act of *grace*, it was made to depend, not on their obedience to the moral law, which merely entitles moral agents to the Divine favour during their existence, but on their obedience to a *positive* and *arbitrary* precept. This distinction between *the Divine favour* and *the free gift of immortality*, appears to be well founded; and the learned Prelate shows, in a very perspicuous manner, the wisdom of suspending the latter on something altogether different from that by which mankind, and all other moral creatures, are entitled to the former. The first covenant of life, therefore, was as much a *covenant of grace* as the second; and such was the doctrine of the primitive Church, and of Bishop Bull, with all his followers in the Church of England. It is indeed the doctrine of Scripture when interpreted by common sense, unclouded by the mists of heathen philosophy and school-divinity.

The first covenant was violated by our first parents; and the free gift of immortality was forfeited; when, according to Bishop Warburton, the human race was returned to its original state under the law of nature, liable to death in the most absolute sense of the word, but entitled to happiness or misery in this life according as each individual should obey or disobey the law under which they were all placed. This too is no discovery. Bishop Bull, to whom Warburton was more indebted than he seems to have been very ready to acknowledge, lays down the three following theses*, and supports them by the most complete proof from sacred Scriptures and the writings of the antient Church.

“ 1. *Fœdus vitæ cum Adamo initum in statu integro, per ipsius peccatum irritum fuit non modo ipsi, sed et posteri ipsius; ut jam omnes Adæ filii, qui tales, sunt filii mortis, h. e. a PROMISSO OMNI VITÆ IMMORTALIS PENITUS EXCLUSI, ac moriendi necessitati, absque spe resurrectionis, subjecti.* Nulla est in universa Theologia hæc propositio certior. Passim enim in Scripturis Novi Testamenti apertissimè ac verbis disertissimis traditur; præsertim in Epist. ad Rom. cap. v. fere per totum. Unde et probati Ecclesiæ veteris Doctores universi, tum qui ante, tum qui post *Pelagium* vixere, in ea consentiunt; neque unquam à quoquam impunè et sine hæreseos notâ negata fuit. Jura autem patuisse Deum ab

* Append. ad Examen Censuræ Ed. Gr. pp. 77, 78.

solum *Adami* peccatum posteros ipsius omnes à vita immortalì excludere, nimis manifestum est. Non (ut optimas *Cl. Gerardus J. Vossius*) licet *ADAM* non peccasset pateret tamen *Deus*, qui liberrimus est donorum suorum dispensator, creare hominem ad finem naturalem, eoque et gratiæ in hac vitâ, et post hanc vitam gloriæ expertem. Evidentiissimum autem est, quod pateret *Deus* absolutè, idem potuisse relatè, hoc est, cum respectu ad primum primorum parentum delictum: quò simul ostendat, se judicis justì officio perfungi.

“ 2. Omnes illi ex lapsi *Adami* posteris, qui revelatione divinâ destituuntur, quibusque nondum præbuit novum vitæ Fœdus, solâ naturæ lege abstracti tenentur.

“ 3. *Lex Naturæ* (b. e. *Dictamen rationis*) quatenus in homine lapsò spectatur, ut *Spiritu ac Revelatione Divinæ* destituta, neque quam absolutissimam virtutem prescibit, neque ejusdem legis observationi vitæ immortalis ec cœlestis debetur.——Posterius membrum propositionis quod attinet, quisquis *Legem Naturæ* violaverit, supplicio obnoxius est, quali ipsi irrogere, justitiæ, sapiëntiæ atque Æquitati Divinæ visum fuerit; sed ejusdem Legis observationi vitam immortalem ac cœlestem ullaterus deberi nemo, opinor, Catholicus affirmaverit. Nemque immortalitas primi hominis, dum in statu integro manserat, non naturæ lege (quæ tamen in ipso perfectissima fuit) nitebatur sed Gratiâ ac promisso Dei. Imò Legis verè Naturalis observatione vita illa æterna atque cœlestis, quæ nobis Christianis promitur, non debetur, ut Religio Naturalis sola ne aptum sive idoneum reddat hominem ad talem vitam ex promisso Dei obtinendam.”

If all this be true, if the primitive Church taught that, by the fall of the first pair, mankind forfeited every hope of immortality, though they still continued subject to the law of nature, and liable to punishment for the transgressions of that law; if it be likewise true that obedience to the law of nature entitles men to the Divine favour, though obedience absolutely perfect has not, since the fall, been expected from any man, and would not, though performed, entitle him to eternal life in heaven; and if Bishop Bull, Dr. Wells, and several other divines of the highest eminence, adopted this doctrine of the primitive Church, we perceive not only Bishop Warburton should be considered as *singular* for teaching that, under the first covenant the free-gift of immortality was bestowed on the condition of obedience to a positive precept; that when that precept was violatèd, man returned to his natural state of morality: that in this state obedience to the moral law would still have entitlèd him to the Divine favour; and that, since perfect obedience was not expected, repentance, including reformation, would restore to the Divine favour any man who had forfeited it by a casual transgression.

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Thus further the doctrine of Bishop Warburton, with the few exceptions already mentioned, appears to be primitive; and, in the opinion of the present writer, capable of the most complete defence. What follows immediately in his system, or theory, is likewise indisputably true. The great purpose for which a Redeemer was *first* promised to the fallen pair, and for which in the fullness of time he was manifested in the flesh and died on a cross, was to restore mankind to that immortality, which they had forfeited by the violation of the first covenant of life; to “destroy him who had the power of death, that is the devil; and to deliver them, who, through fear of death, were all their life-time subject to bondage.” It is likewise true that the immortality thus restored, is a free gift to us, as well as it was to Adam, when first conferred on him in paradise; for we have ourselves done and could do nothing to merit it; the means of conferring it were devised by the wisdom and mercy of God, and, without any co-operation of our’s, carried into full effect by our gracious Redeemer.

All this seems to be perfectly correct; as it is remarkably perspicuous; but when the ingenious prelate, impelled as it appears to us by a desire to find the two covenants of life analogous to each other in *every the minutest particular*, contends that

“The *secure possession* of the forfeited inheritance; thus restored, still *depends*, as it did, in the original grant, on the performance of a *condition*; that this condition could be nothing else than the observance of a *positive command*; and that to render the possession of the recovered blessing *no longer precarious*, our Maker was graciously pleased to change the condition from something to *be done*, to something TO BE BELIEVED.”

When the Bishop reasons thus, does he not appear to contradict the express testimony of sacred scripture, and even to disturb the very foundation of all that is excellent in his own theory.

The immortality recovered for us by the interposition of Christ is suspended on *no conditions*; for “as in Adam all die, even so in Christ shall all, without exception, whether believer or unbeliever, righteous or wicked, be made alive;” but whether to happiness or misery, will depend on their having fulfilled their various duties in this state of probation, and acquired those pious and virtuous dispositions, without which no man can become “meet to be a partaker of the inheritance of the Saints in light.”

But why should Bishop Warburton have imagined that im-

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mortality

mortality would be more *secure* by being suspended on faith, than if it had been suspended on obedience. Is it not often, as difficult to comprehend and believe an important truth, as to understand and obey an important precept? This mode of reasoning which substitutes *Faith in Christ* in the second covenant of Grace, for *abstinence from the forbidden fruit* in the first, certainly implies that obstinate infidels will not be raised from the dead at all; but no man of learning, we believe, ever held such an opinion as this, except Mr. Dodwell, who declared that all, who had not been regularly baptized and confirmed, would be annihilated either at the death of each, or all at once after the general judgment at the last day!

How the ingenuity of Warburton would have obviated this objection, we pretend not to guess. In direct opposition to all that is valuable in his own theory, and, as it appears to us, in opposition to the truth, he says*, that

“No man was ever so wild as to imagine, that had Adam not eaten of the FORBIDDEN FRUIT, he would have been entitled to *immortality*, unless he had likewise observed the dictates of the MORAL LAW, which *natural religion* enjoins; the habitual violation of which, unrepented of, every *reflecting man* sees, must have deprived him of *immortality*, as inevitably as the transgression of the *positive command*.”

If this be true, the present writer must confess himself to be *no reflecting man*; for as it is not said, “in the day thou breakest the Sabbath, or in the day thou art guilty of any immorality, thou shalt surely die;” and as Adam never heard of death, until it was said to him, “in the day thou eatest of it (the forbidden fruit) thou shalt surely die,” it is inconceivable that he should have been subjected to *death* for not observing the dictates of *the moral law*. We call it *inconceivable*, because it is not consistent with the goodness of God, to have exposed Adam to the *same danger* from a variety of quarters, and to have pointed out to him only *one* quarter from which it was to be apprehended. Besides, this notion is at variance with the fundamental principle of the theory, which requires that the free gift of immortality should be suspended on something very different from that kind of obedience which naturally entitles a moral agent to the Divine favour in every state. Had it been possible for Adam, as for ought we know it was, to have become habitually guilty of violating the moral law in paradise, we may conclude, from

* Div. Leg. Book IX. 8vo, Ed. 1788, p. 96;

the attributes of God, that he would have been subjected to punishment ; but what that punishment would have been, or of how long duration, we can never know ; though it seems evident that it would *not* have been *death* or utter extinction, and that it would have been in just proportion to the degree of his guilt.

The learned prelate, however, having advanced a position inconsistent with his own view of the *first* covenant of life, might perhaps, to serve a similar purpose, have advanced the converse of the position, though equally inconsistent with his view of the *second*: he might have said, “ that obstinate infidelity, every reflecting man sees, partakes so much of moral guilt, that it must as inevitably be punished in a future state, as the habitual violation of the moral law.” This indeed appears to be true ; but it is obviously inconsistent with the doctrine which teaches that Faith in Christ is the condition, on which *immortality* is *suspended* under the Gospel ; whilst it makes no provision for those who never heard of the Gospel, but leaves them in the very same state to which all men were reduced by the fall of their first parents. The truth is, that mere *immortality* is restored, by the death and resurrection of Christ, to all mankind, without the performance, on their part, of any condition ; though whether they shall rise to happiness or to misery, depends on their fulfilling, through the aid afforded them, the gracious terms of the Gospel covenant.

But if Faith in Christ be not the condition on which *immortality* is suspended under the Gospel, how, we shall be asked, can it be considered as the condition καὶ ἐξοχον of our restoration to that state, which we forfeited by the fall of Adam ? To this question Bishop Warburton, though he seems not to have had it in his thoughts, has returned an answer so nearly satisfactory, that it seems surprising that he was not led by it directly to the truth.

“ Let us suppose,” says he, “ that at the publication of the Gospel, all to whom the glad tidings were offered, on the condition of *Faith in Jesus*, had been moral or virtuous men : and on that account *entitled* (as natural religion teacheth) to the *favour* of God, and an abundant reward ; is it not self-evident, that FAITH ALONE, exclusive of the condition of good works, would, in that case, have been the very thing which *justified*, or entitled to life everlasting ?”

Had the learned prelate said,

“ Is it not self-evident that FAITH ALONE would, in that case, have been the very thing which *justified*, or entitled such men to be admitted by baptism into the Church, where alone any

man can enjoy all the means, which Adam enjoyed in paradise, for becoming 'meet to be partaker of the inheritance of the saints in light.'

His theory would have been consistent with itself, and with the sacred scriptures; and the account, which he gives "of the procedure of the last tremendous Session," on which the excellent author of the Remarks before us animadverts with severity, could never have occurred to him. He would in that case, however, have made no *discovery* in the theory of redemption and justification; for he would have taught nothing on those important topics which had not been taught a thousand times before him, and which must not be always taught by those who believe that the death introduced into the world by the fall, was utter extinction or the loss of all consciousness. That our justification, or acquittal from that sentence, and our restoration to our forfeited inheritance, is wholly owing to the interposition of Christ, is a truth so very obviously taught by St. Paul, that he who runs may read it. To that restoration, or redemption from the dominion of death, the Apostle evidently alludes in most of those passages*, in which he appears to make Faith the sole condition of justification to the exclusion of good works; and in such passages he could not do otherwise; for he who claims *eternal life*, either as the right of his nature, or as a debt due for the merit of his good works, disclaims all interest in the blood of the Lamb, which, in the Divine decree, was shed from the foundation of the world, and in effect renounces Christianity. But it is obvious, that he who should prefer claims amounting to the renunciation of Christianity, could not be admitted into the state of grace; and therefore the condition *καὶ ἐξοχῆν* of Christian justification in this sense of this word, must of necessity be that faith in Christ which relies on the atonement made by his blood, and on nothing else, for immortality or eternal life.

* Consult, among many other places, and attentively compare the following; *Rom.* Chapters IV, V, VI, VIII. *1 Cor.* XIV. verses 12—23. *Philip.* III. verses 10, &c. *1 Thess.* IV. 14, &c. *2 Tim.* I. 9, 10.

ART. XI. *A Treatise upon Wills and Codicils, with an Appendix of the Statutes, and a copious Collection of useful Precedents, with Notes practical and explanatory. By William Roberts, of Lincoln's Inn, Esq. Barrister at Law.* 8vo. pp. 720. 19s. Butterworth. 1809.

OF all the acts of man's life to which the word *last* is applied, the most important is that of making his *last* will. It is by this solemn act that his character will be judged, when he can no longer have the power of vindicating himself. The warmth of his affection, the sincerity of his friendship, the truth of his professions, whether of benevolence, gratitude, public spirit, or patriotism, will be, in some degree estimated, and the opinions of his friends and acquaintance as to his wisdom or folly, his discretion or his insanity, will be irrevocably fixed by the contents of that document, which he can neither qualify, explain, nor amend. He who sits down to make his will should, therefore, most anxiously and seriously consider the effect that every bequest and every omission will have on the memory and judgment of those, in whose recollection alone he can; for a short time, live on earth; and he who professionally undertakes to embody the intentions of a testator must stand without excuse, if, through his negligence or ignorance, those intentions fail of their effect; or if the property, which ought to be sacredly preserved to complete its original destination, is diverted into foreign channels, or wasted in contentious litigations.

To protect the property of heirs, whether minor or adult, from the attacks of fraud and forgery, the law has made many useful restrictions respecting the making, attesting, and publishing of wills; and as the testator cannot be called upon to explain his own meaning, the Courts have been obliged, in construing doubtful expressions, to limit certain words to certain meanings, restraining a too great laxity of phrase, and aiding those declarations which were too feeble to convey the evident intention of the testator. But their decisions, in such cases, must be regarded as rules, and not tampered with as speculations; and therefore, he who would make a will, capable of insuring its own effect, should view with caution every expression which may convey a doubtful meaning, and be well acquainted, not only with the rules which the law requires to be regarded in

making wills, but also with those which regulate property in general, and particularly real estates.

To assist in the attainment of these useful ends, Mr. Roberts has composed his present work. Essays on wills and testaments, as the most careless reader of law must well know, were not scarce before Mr. Roberts took up the subject; but whoever has perused or relied on any of those treatises, and afterward had recourse to this, will know how to estimate their obligations to the author.

In the first division of the first chapter, he enters with great learning into a history of the progress of the law for enabling persons to make an alienation of property, to take effect after death.

“ These alienations,” he observes, “ can only be the practice of an advanced period in the progress of society; after the hand that held and maintained the possession is withdrawn, to permit the will of the proprietor to direct the succession, implies a conception of the sacredness of property, and a state of order and security, which does not exist in the beginnings of nations. It appears doubtful whether among the Romans, before the introduction of the laws of the twelve tables, or among the Athenians before the legislation of Solon, the direct testamentary disposition, even of moveables, was allowed; and among the ancient Germans it appears, that the children succeeded to the possessions of the parent, and that he had no power to alienate them by his will. If he had no children, the steps in the order of inheritance and succession were the *patres, patru, avunculi*.

“ If the power of disposing of land by will was exercised by our Anglo Saxon ancestors, it seems much less likely that it originated with themselves, than that they adopted it from those laws which the Roman government had established, and left standing in this country. It appears, however, pretty certain, that this testamentary power over land did not survive the Norman conquest, except in particular cities and boroughs, where, by particular favour, the Saxon institutions were suffered to breathe*: it ceased by the operation of the feudal system of property, which necessarily excluded all voluntary alienations of possessions with which personal services and duties were inseparably connected. But with respect to moveables, the testamentary power seems, in this country, with more or less restraint, to have been exercisable in a very remote period. The ready

* Whether gavelkind lands in Kent were devisable by custom seems to be a matter in dispute. See the arguments *pro et con* in Rob. Gavel. 235.

mode of authenticating the property in goods by the possession, and of transferring the possession by manual delivery, and the usufructuary and revocable quality of terms of years, caused them at an early period to be considered as proper subjects for every kind of alienation. But though testaments of moveables were permitted by the ancient law of England, according to Glanville and Bracton, yet the power extended only to one third, called the dead man's part; which limitation seemed to prevail in London and York, after it had fallen into disuse in other parts of the kingdom, till at length, by several statutes, the testamentary power over goods was thrown generally open*.

“ According to the author of the Commentaries, ‘ by the ancient common law of the land, and which continued at the time of Magna Charta, a man's goods were to be divided into three parts, of which one went to his heirs, or lineal descendants; another to his wife; and the third was at his own disposal: or if he died without a wife, he might dispose of one moiety, and the other went to his children. If he had no children, the wife was entitled to one moiety, and he might bequeath the other; but if he died without wife, or issue, the whole was at his own disposal. The shares of the wife and children were called their reasonable parts, and the writ *de rationabili parte bonorum*, was given to recover them.

“ ‘ In the reign of Edward the Third, this right of the wife and children was still held to be the common law, though frequently pleaded as the local custom of Berks, Devon, and other counties; and Sir Henry Finch lays it down expressly to be the general law of the land in the reign of Charles the First. But the law has since been altered by imperceptible degrees, and the

* By the 4th W. and M. c. 2, persons within the province of York may dispose by will of all their personal estate, in as large and ample a manner as within the province of Canterbury, and elsewhere; and the widows and children, and other kindred of such testator, are barred of their claims under the custom. But the citizens of the cities of York and Chester, who were freemen inhabiting there, being excepted out of this statute, the 2d and 3d Anne, c. 5, was made to repeal this exception, and to put them upon the same footing, in this respect, as persons within the province of York. And by the 11th Geo. I. c. 18, the citizens and freemen of the city of London are also enabled to devise and dispose of their personal estate, in such manner as they shall think fit; except where they enter into any agreement on marriage, or otherwise, that their personal property shall be subject to, or distributed by the custom. In cases of intestacy, the property becomes subject to, and distributable according to the custom.

deceased may now by will bequeath the whole of his goods and chattels, though it would be difficult to trace out when this alteration began.

“ ‘ With respect to land, the feudal system was long in giving way to the increasing propensity of individuals to make provisions that were to take place after death. It seems, however, that with the consent of the superior, the feudatory often contrived to alienate by a donation by deed, made on the bed of death, *mortis causa*; which, being a gift to take effect in point of form, *de presenti*, though its real effect was postponed to the death of the grantor, might introduce this ambiguous kind of *testamenti factio*, with less novelty of principle. It seems, indeed, that the consent of the heir was, at first, and for a long continuance, thought necessary to these alienations by deed, in prospect of death; though, according to some writers, this practice was worn out before the statutes of Henry the Eighth. It seems, that soon after the statute of *quia emptores* had concurred with other causes, to render the testamentary power over land, as well as moveables, an object of universal desire, the difficulty arising from the necessity of livery of seisin was eluded, by the practice of making scotments to uses, over which, by the assistance of the Courts of equity, wherein declarations and dispositions in respect to these uses were carried into effect, if made upon good consideration, a power of disposing by will might be exercised. And if these creations of uses were adopted from the civil law, we may conjecture that our ancestors were led more easily into the practice, by the notions they had previously learned to entertain of a distinction between the legal and beneficial property, from their reservations of the *dominium directum*, abstracted from the *dominium utile*, in their first feudal donations.’ ”

The author then proceeds more minutely and technically to develop his subject, and in four copious chapters affords an able and ample view of the law on making and publishing, and the revocation of wills, on the evidence and construction, and the republication of them. A large Appendix contains the statutes most necessary to be known, and a few precedents of general utility.

The extract given above may be considered as a specimen of the style used by Mr. Roberts; and, although it is not usual for Reviewers to censure the writers of professional works for neglecting the graces of composition, still it would be unpardonable not to pay the tribute of applause when they are found so pure and abundant as they are in the writings of this gentleman.

BRITISH CATALOGUE.

POETRY.

ART. 12. *The Siege of Zaragosa, and other Poems, by Laura Sophia Temple, Author of Lyric Poems.* 8vo. 8s. Miller. 1812.

We have not often met with a more elegant and pleasing collection of Poetry as this volume exhibits. Perhaps the least impressive is that which introduces the rest, but all are the production of no ordinary mind. If there be any objection, it is that they are too much tinged with melancholy, but many readers may not be of this opinion. The following needs not our praise.

“ THE YEARS TO COME.

“ My transient hour, my little day,
Is speeding fast, how fast! away;
Already hath my summer sun
Half its race of brightness run.
Ah me I hear the wintry blast,
My “Life of Life” will soon be past;
The flush of youth will all be o’er,
The throb of joy will throb no more.
And fancy mistress of my lyre,
Will cease to lend her sacred fire.
My trembling heart—prepare, prepare
For skies of gloom, and thoughts of care.
Sorrows and wants will make thee weep,
And fears of age will o’er thee creep.
Health that smiled in blooming pride,
Will cease to warm thy sluggish tide.
The shaft of pain, the point of woe,
Will bid the current cease to flow.
And who alas shall then be nigh,
To soothe me with affection’s sigh?
To press my feeble hand in their’s,
To plead for me in silent prayers,
And cheer me with those hopes that shed
Rapture o’er a dying bed.
Days of the future cease to roll,
Upon my wild affrighted soul;
Mysterious fate, I will not look
Within thy dark eventful book;
Enough for me to feel and know,
That love and hope must shortly go;
That joy will vanish, fancy fly,
And death dissolve the closest tie.

E'en now while moans my pensive rhyme,
 I list the warning voice of time;
 And oh this sigh, this start of fear!
 'Tells me the night will soon be here."

ART. 13. *The Pleasures of Human Life, a Poem; by Anna Jane Wardill.* 4to. 100 pp. Longman and Co. London. Balcantyne, Edinburgh, 1812.

Our readers are particularly desired, to refer to our xxxvth. vol. p. 399, and xxxiii. vol. p. 517, for an account of the former poetical efforts of this extraordinary female; who wrote English verses, and had actually learned Greek, at the age of eight years. How many years have since elapsed, we do not exactly know; nor would good manners allow us to proclaim; but that they have been well employed, the work before us completely proves. Within the last twelve months, she has been deprived of the good father, under whose tender care and able assistance she commenced, and so happily proceeded in, the cultivation of her mental powers. A specimen of this work, especially interesting, shall be given from the concluding pages of it.

" Rest, tow'ring Hope! thy eagle pinions hide—
 Not here thy triumph, not on earth thy pride!
 Could Truth, could Wisdom, *eternize* their flame,
 Could Genius life's immortal spark reclaim,
 Yon mould'ring record had not vainly told
 Where Wisdom sleeps, and eloquence lies cold!
 Pain had the seat of attic Science spar'd,
 And Health and Joy the lucid mansion shar'd;
 The Poet's ray, the Patriot's beacon fire
 Had shone undimm'd, and bade the world admire;
 The Priest of Mercy still had grac'd her shrine,
 Still from his bosom pour'd her balm divine;
 Still attic nectar on his lips had hung,
 While bland Religion triumph'd on his tongue.

" Pause, mourner! from the grave his precepts reach,
 The grave of Goodness claims eternal speech!
 Pause! tho' in fun'ral gloom suspended here,
 The radiant lamp of Mercy's shrine revere!
 O mourn no more! to silent dust assign'd
 Lies but the clay which holy fire confin'd!
 In distant worlds the deathless flame shall burn,
 Tho' kindred earth receives the sculptur'd urn—
 O mourn no more!—tho' low beneath thee laid,
 The flow'rs of fame, and wit, and science fade,
 All Honour lends, and grateful Love bestows,
 Shall deck mild Virtue, wrapp'd in brief repose:

She slumbers here! but when the solar fire
Is lost in night, and crumbling worlds retire,
From the rent earth her glorious spark shall rise,
Spread its pure flame, and mingle with the skies!" P. 86.

"These lines are a feeble tribute to the memory of a most revered and lamented father, (the Rev. Dr. John Vardill, Rector of Skirbeck and Fishtoft, near Boston, Lincolnshire,) whose death is still recent. His keen wit and fluent eloquence were enriched by the mildest urbanity, and his profound scholastic knowledge by the most endearing social virtues. His presence was the light of his domestic circle, and gave joy to every society he entered. Ever devoting his rare talents to the purest philanthropy, he beautified religion by his example."

ART. 14. *Miscellaneous Poems; by George Daniel.* 12mo. 5s.
Sharpe and Hailes. 1812.

This little volume indicates a considerable degree of taste and elegance, as the following extract from some elegiac verses will sufficiently demonstrate.

"Alas how frail is Beauty's vernal flower,
See how it blooms and withers in an hour;
Nor sighs nor tears could change thy early doom,
Or call thy virtues from the silent tomb.
Oh sweetly sleep beneath the holy ground,
Where Guardian Saints will oft assemble round,
Where rosy morn her silver dew will shed,
To lave thy turf, and consecrate the dead.
No more my pipe shall charm the list'ning throng,
For ever hushed in thy funereal song;
No more the Swains their airy steps advance,
Join in the lay or gambol in the dance;
See Tempes Vale becomes a barren wild,
And deserts rise where fruitful nature smiled;
Here once the lark sweet messenger of spring,
'Tuned the soft note and ply'd the feathered wing;
Here once the birds a pleasing concert made,
And with their warblings filled the vocal shade.
But now no music breaks upon the ear,
Eternal winter reigns throughout the year;
While the dull owl unheeded and alone,
Pours through the woods her melancholy moan."

ART. 15. *Sleep; a Poem, in Two Books, with other Miscellaneous Poems; to which is prefixed, a Dissertation on Poetical Composition.*
By William Griswold. 12mo. Baldwin. 3s. 6d.
1812.

This writer, whom we presume to be a young poet, has chosen
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a dangerous subject for his principal performance: we are inclined to doubt whether he was broad awake when he selected Sleep for his thesis. We should think that he must have been almost asleep when his head dictated and hand expressed the following.

“ Sleep with kind hand seals up his tearful eyes,
And stretch’d in slumbers quiet he lies.”

There are however certain passages which indicate some dreams and visions of poetry, but wholly insubstantial. We think the Miscellaneous Poems at the end, are preferable to the longer Poem of Sleep, and so far from discouraging the author, we confess willingly that he appears a careful observer of nature, and has introduced some pleasing and beautiful images.

With respect to the Dissertation on Poetical Composition, there is nothing better in it than the concluding sentence, to the truth of which we unequivocally subscribe.

“ A composition may abound in epithets, and yet be very far from poetry; it may be cramped by inversion and yet be prose; it may be minced out into pauses and yet be very remote from the melody of verses. But if a sentence possesses apposite epithets, is enlivened by inversion, and rendered harmonious by regulated pauses; that sentence will be entitled to the appellation of poetry.”

ART. 16. *Poems of Eugenio.* 12mo. 88 pp. Sherwood and Co. 1811.

This author belongs to the always increasing “mob of gentlemen who write with ease.” It has long been settled that such easy writers are not read without considerable difficulty. But the delight of seeing their own compositions in print, with their real or assumed name in the title, set forth on fine paper and black ink, makes them ample amends for the neglect of the public, the certain loss of the adventure, and even the *malignity* of critics. The present gentleman, however, can have no very correct notion of the difference between prose and poetry, when he thus concludes one book of a poem.

“ The *mysterious* Sage, with cheerful ardor, try’d
To teach his guest to lay his cares aside;
Yet nature o’er his frame her languor shed,
And he sought repose on the downy bed;
When on the couch his wearied limbs reclin’d
While various thoughts arose within his mind.”

This is not even verse, much less poetry, and the author has much to learn, before he can with truth prefix to any of his compositions the title of POEMS!

ART. 17. *An Epistle to the Right Honourable Spencer Perceval, first Lord of the Treasury, &c. &c. By a Friend to Freedom, Order, and Religion.* 8vo. 15 pp. 1s. Bickerstaff. 1812.

Amidst much unmerited obloquy, which, however, he has sufficient magnanimity to despise, the Minister may find better recreation, in perusing some very good lines, commencing thus :

“ Health to the statesman, whose presiding mind,
Unchain'd by party, to no sect confin'd,
Makes Britain's general weal its constant care !
(While Wellefley wields the thunder of the war) ;
O'er whom Religion spreads her glittering vest ;
His actions guides, and lightens in his breast.
Of blameless morals, and unsullied fame,
He justly claims a Patriot's honour'd name.
No Demagogue, by stormy passions tofs'd,
Who, (fortune, credit, and distinction lost) ;
On *Tub* or *Table* to the rabble spouts ;
Reviles the *ins*, and Deifies the *outs* ;
But once admitted partner of the *ins*,
Pillow'd at ease the mute Reformer grins ;
To new declaimers leaves the field, to dupe
With fancied grievances the gaping group ;
At Kings, and Ministers, and Peers, to rail ;
And pour in witless ears the hackney'd tale :
Profuse of promise, till with power endow'd ;
And then the first to villify the crowd. P. 1.

For us, whose chief persecution arises from the necessity of reading *bad* verses, we have also a pleasing relief in perusing these. We must give another short specimen, and conclude.

“ Though now, through many a subjugated realm,
The giddy Pilots topple from the helm ;
This “ *precious gem set in the silver sea*”
Remains unconquer'd, happy, great, and free :
Spectatress of the war—distemper'd scene,
Keeps her majestic port, and lofty mien :
Onward, with firm and fearless step, she goes ;
And, tho' outnumber'd, triumphs o'er her foes :
Where'er her Navy spreads her vent'rous sail,
She rides Dictatress ; and her arms prevail,
Protected by his saving power, whose sway
The Waves acknowledge, and the Winds obey.” P. 11.

We have never doubted that loyalty and love of order are good taste ; and these lines well illustrate the connection.

NOVEL.

- ART. 18. *I says, Says I; a Novel. By Thinks-I-to-myself.*
2 vols. 12mo. 10s. 6d. Johnston. 1812.

THIS is a shabby, disingenuous, and hardly honest attempt to obtain the temporary circulation of a very indifferent performance. We accordingly take the immediate opportunity which presents itself, of informing our readers, that it is not written by the ingenious and facetious author of *Thinks-I-to-myself*, which the title-page impudently insinuates. The farce is not carried on with much dexterity, and the perusal of a few pages will satisfy the reader of its great inferiority to its agreeable prototype. Among other absurdities, Mr. Tiffin, bug-destroyer to his Majesty, is represented as giving his card, by way of defiance, to the hero of the tale, who is presumed to be the son and heir of an old Northumberland Baronet. A genealogical table is also exhibited, in which the author makes himself out a cousin-german to the writer of *Thinks-I-to-myself*. That the real object was to *cousin* him there can be no doubt; but no approach to real affinity can be allowed by the critic.

MEDICAL.

- ART. 19. *A Collection of Treatises on the Effects of Sol. Lunar Influence in Fevers; with an improved Method of curing them. By Francis Balfour, M. D. First Member of the Medical Board in Bengal. Second Edition. 8vo. pp. 359. Longman and Co. 1811.*

The learned author of these treatises is convinced that the sun and moon have great influence in determining and modifying fevers, and several other diseases. His deductions are chiefly drawn from extensive practice in the East, where this influence is supposed to be most prevalent and forcible. Since his return to his native country, prepossessed with this belief, he thinks he has observed the same kind of influence operate on the fevers of Britain. We certainly have witnessed nothing of the sort; the opinions too, which formerly were entertained respecting the moon's influence on the catamenia, on mania, and on epilepsy, are abandoned by the most accurate observers of nature. We would, however, recommend the present volume to our readers, as containing many curious facts, judicious observations, and ingenious reasoning, upon a subject which since the days of the accomplished Dr. Mead, has attracted very little attention in this country.

LAW.

ART. 20. *A Letter respectfully addressed to the Right Hon. G. Rose, in Answer to his Observations in the House of Commons on his Bill concerning Registers. By the Rev. C. Daubeny, LL. B. Archdeacon of Sarum. 8vo. 1s. Rivingtons. 1812.*

This letter is indeed respectful and conciliatory. It shows, that the author's former remarks were applicable, "wholly and solely to the clauses of the bill in question;" and had no reference either to the character or disposition of the *unknown* framer of it. The *framer* of the bill seems to be yet unknown; but whoever he was, the *amenders* of it doubtless far surpassed him, in hostility towards the ministers of the Church of England. The *second* amended bill (March 25, 1812,) being now before the House; we may be brief in our report of tracts relating to the *first bill*; that mass of injustice and oppression.

ART. 21. *Curfery Remarks on a Bill as amended by a Committee of the House of Commons, for the better regulating and preserving Parish Registers. By the Rev. John Courteney, A. M. Rector of Sandersted, &c. 8vo. 1s. 6d. Ridgway. 1812.*

The substance of these *Remarks* is strongly and well stated, in the three last lines of a *speech* on the same subject, to the clergy assembled at Epfom: "I assert this bill to be *arbitrary* in its enactments, *inquisitorial* in its requisitions, and *destructive* of all the comforts and charities of life."

ART. 22. *An Address to the Clergy and Laity of England on Parochial Registers. By Anti-Rosa. 8vo. 2s. Sherwood and Co. 1812.*

This is rather an Address (and a very keen one) to the *mover of the Bill*, on his notes of observations; who must be mortified (if he have patience to read it;) by some of the expostulations here directed to him. In fact, we acquit him of all the shameful provisions contained in the bill; and conjecture, that his many other important avocations might compel him to leave the care of it to the *framers* and *amenders*; who probably had no seat in the House; and who certainly have not earned one by their services on this occasion.

POLITICS.

ART. 23. *La Voix de la Nature sur l'Origine des Gouvernemens: traité en deux Volumes, dans lequel on développe l'Origine des Sociétés, des Inégalités, des Propriétés, des Autorités, des Souverainetés,*
des

des corps civils, des loix des Constitutions ; les Variations des Corps civils ; tout ce qui concerne les Souverains actuels, les Conquérans, les Usurpateurs, &c. et généralement toutes les Questions de droits naturel, politique, et civil, qui intéressent les Gouvernemens. Second Edition. 8vo. 2 vols. 249 and 214 pp. Dulau et Co. 1809.

We see with pleasure, from this work, that some of the French have at length attained those sound opinions on the nature of government, which we had before their dreadful revolution. This work is written with clearness and precision; strongly supported by historical proofs, and, in general, well reasoned.

ART. 24. *The Prince ; translated from the original Italian of Nicolo Machiavelli. To which is prefixed, an Introduction, shewing the close Analogy between the Principles of Machiavelli and the Actions of Buonaparte.* By J. Scott Byerly. 8vo. 306 pp. 9s. Sherwood and Co. 1810.

The Prince of Machiavelli is usually reprobated, as a system of iniquitous politics, the present translator of it boldly maintains that this opinion is unjust; that the odium thrown upon the author was excited by the influence of the Popes, whose iniquities he had detected; so that he was in truth a real and enlightened patriot who drew his maxims from the best sources, and published them for the benefit of his country. In this opinion, it must be owned, he is strongly supported by the French translator of the same work, Guiraudet.

In a long introduction, the English translator undertakes to show that Buonaparte regulates his conduct by the principles of Machiavelli, and owes his superiority to that circumstance. But he writes with too much impetuosity to pursue his proofs in a clear manner; and to a common understanding it must seem an odd way of proving the *goodness* of a system to prove that it is the system of Buonaparte. The system of Machiavel has usually been considered as a system of prosperous iniquity, and so is Buonaparte's. This agreement we grant: but hesitate about the rest. The book, however, is worthy of consideration.

ART. 25. *An Address to the People of England, in Defence of our Religion established by Law.* 8vo. 11 pp. 6d. Bell, Oxford-street. 1812.

This is a brief but energetic statement of the just apprehensions of a consistent Protestant on the subject of the Catholic claims. The author, however, does not advance much in his own person, but fills the chief part of his very short pamphlet with an apposite quotation from Lord Clarendon's posthumous work, entitled, "Religion and Policy." In all that he says, we doubt not that he speaks the sentiments of nine-tenths of the Protestant population of

England and Ireland; who would not have been so quiet as they have been, had they entertained any real apprehension that the question could possibly be carried in favour of the Roman Catholics.

ART. 26. *Substance of the Speech of the Right Honourable William Wellesley Pole, in the House of Commons, on the 3d of February, 1812, upon a Motion of the Right Honourable Viscount Morpeth, to take into Consideration the present State of Ireland.* 8vo. 80 pp. 2s. 6d. Hatchard. 1812.

The importance of this speech, towards the explanation of every thing that has taken place in Ireland, and the illustration of every thing now happening in that country, is greater than can easily be expressed. The Right Hon. Speaker begins by a complete justification of the proceedings of the Irish Government respecting the enforcing of the Convention Act. He shows the forbearance of that Government while there was a hope that the Catholic Committee might abstain from mischievous measures. How they did proceed, when they met in Dublin in 1810, is thus explained:

“ It will be sufficient to say, that the Catholic Committee debated every topic that could irritate, inflame, or mislead the public mind; that the columns of the newspapers were filled with their factious harangues and proceedings; that they aped all the forms of Parliament; that they had their Committees and their Sub-committees; their Committee of Grievances; in a word, that they affected to be, and assumed the tone of, a Convention, representing the whole Catholic population of Ireland. They had even carried their proceedings to such an extent, that they themselves were sensible of the dangerous lengths to which they were going. I will mention an anecdote, to show the sense they themselves entertained of their own proceedings. During one of the violent debates which took place in the Committee, after some language of a peculiarly inflammatory and seditious nature had been used, one of the Members called out to a person who was taking notes, and said, “ We are going too far, you had better not take that down.” The note-taker replied, “ I thought so myself, and had already shut my book.” P. 15.

In consequence of their violent proceedings, two Lords very high in the estimation of the Catholics, Lord French and Lord Fingall, seceded from them. Having detailed all the circumstances which gave occasion to the circular letter issued by the Government, the Right Hon. Speaker adds an intimation, in which every good subject, not prejudiced by party, will surely join him.

“ This was the plain and simple state of the case; and I cannot avoid saying, that it is a pity, when gentlemen take so much

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pains

pains to vilify Government, that they do not take *equal pains* to ascertain the facts upon which they found their slanders *." P. 18.

Lord Fingall, however, joined them again, in still more violent proceedings in 1811. The Convention which they now thought proper to convoke would have amounted to about 473 persons, and among them all who had ever distinguished themselves for factious measures or speeches, as far back as 1793. The supposition of such a case happening in England is very justly stated.

"What would you say, Mr. Speaker, if, in one of the Theatres in the Haymarket, there was a Convention representing four millions of the people of this country, assuming all the forms of Parliament? I am convinced, if such a thing were to occur, Gentlemen would rise from every corner of the House, and say it ought to be put down. If no law existed to enable Government to disperse such a meeting, you would instantly pass an Act to suppress it. If such would be the conduct of Gentlemen, and I am confident it would, (if the case were applicable to England), surely, they ought to feel the necessity of giving the same, or even greater support to the Government of Ireland: a Government that does not possess the advantage and support of a resident legislature, and which has nothing to look to but its own vigilance and its own energy." P. 26.

We much regret that we cannot, without further delay, give a more extended view of this excellent Speech, which contains a complete justification of all the measures in question. The small part of it towards the end, which treats of the Catholic claims, is clear, and, in our opinion, perfectly just. A very remarkable proof is there given of the temper and justice of a Committee of Irish Catholics.

DIVINITY.

ART. 27. *A Summary of the History of the English Church, and of the Sects which have departed from its Communion, with Answers to each Dissenting Body on its pretended Ground of Separation, by Johnson Grant, M.A. of St. John's College, Oxford. In two Volumes. Vol. I. carrying down the Narrative from the earliest Periods to the Reign of James I. and including a Statement of the Grounds on which the Church of England separated from that of Rome. 8vo. Hatchard. 12s. 1811.*

To the well-directed and truly laudable exertions of the Society for promoting Christian Knowledge, and Church union established

* A similar wish is still more strongly expressed, and with high but justifiable spirit, in p. 36.

in

in the diocese of St. David's by its excellent Bishop, we owe this very meritorious performance. The Society under his Lordship's patronage, believing that we had yet to wish for a summary of the history of the rise and establishment of the Church of England, a brief statement of the sects which have separated from it, and the substance of these admirable defences which have been written of its doctrines and discipline, in the year 1807, offered a premium for the best performance on these subjects. It was adjudged to the writer of the present volume. The society moreover, was so favourably impressed with this production, that they expressed a wish to extend its circulation, and offered to assist its publication, by an engagement to purchase a considerable number of copies. This encouraged the author to revise and extend his work into two volumes of which the first only is yet published. In this present more correct and improved form, it will be found to merit the approbation of the public. The writer has consulted the best authorities, and made judicious selections from them, and he has also, in a relatively small space, comprised a great deal of useful and valuable matter. The work, when completed, will, we have no doubt, be found fully to answer the purposes of the Society, under whose patronage the enquiry was first instituted.

ART. 28. *National Depravity the Cause of National Calamity.*

A Sermon preached at the Parish Church of Woodbridge, Suffolk, by the Rev. John Morley, assistant Curate thereof: on Wednesday, the 5th Day of Feb. 1812, being the Day appointed for a General Fast. 8vo. 1s. 6d. Baldwin. 1812.

A well meaning discourse beyond all doubt, but certainly indicating no great vigour of intellect, nor distinguished by any originality of remark. The preacher seems to live in a neighbourhood, many of the individuals of which habitually absent themselves from Church on Ash Wednesday from their dislike of the Commination ordained to be read on that day. We have not heard of such a prejudice prevailing elsewhere.

ART. 29. *Some modern Principles of Education considered in a Sermon preached in the Chapel of the Asylum for female Orphans, at Lambeth, upon Sunday, the first of December, 1811, and published, in Compliance with the particular Request of the Committee of that Institution.* By Laurence Gardner, M. A. Alternate morning Preacher at the Asylum, assistant Preacher at St. George's, Hanover Square, and Rector of the second Portion of Westbury, Salop. 8vo. 31 pp. 1s. Rivingtons, &c. 1811.

This discourse is employed in arguing, 1. against those who hold that religion should not be taught at all in extreme youth; 2. against those who at least deny the propriety of instructing them in creeds and catechisms; 3. those who would at all events

leave the task of instruction to the parents, and leave to public education nothing but secular knowledge; 4. against those who do not confess that the national establishments of the country ought all to be closely connected with the national religion. These points are sensibly and clearly argued, and the preacher, after having discussed them in a sufficient manner, addresses himself particularly to the young women then present, who having been educated in the Asylum, were attending to receive the promised reward of good behaviour in their respective services.

There is much in this Sermon very ably directed against the loose and latitudinarian principles, which unhappily are at present urged with so much vehemence in various public meetings.

ART. 30. *The Duty of Preaching the Word, a Sermon delivered at the Visitation of the Right Worshipful Robert Markham, M.A. Archdeacon of York, at the Church of All Saints, Pavement, York, May 16, 1810. By the Rev. John Graham, Rector of Saint Saviour, and of Saint Mary Bishophill, sen. York, and Domestic Chaplain to the Right Hon. Earl Bathurst. Published at the request of several of the Clergy. 8vo. 17 pp. 1s. York, printed; Rivingtons, &c. London. 1810.*

This preacher is by no means a new acquaintance of ours: Several years ago we reviewed a Defence of the Church of England, which he printed in 1800 *; and since that another sermon. In the present discourse he maintains the same doctrines which he had before vindicated; but his indignation is here particularly directed, in his notes, against a preacher or preachers who had taught what he considers as Socinian doctrines, or something approaching to them. But exclusive of the controversial matter, the author well explains the necessity of preaching assiduously the whole doctrine of our religion, and points out the sanctions by which that duty is enforced upon the clergy. If he had not, however, before disclaimed the Calvinistic opinions, we should have thought that in some passages he betrayed a leaning towards them. Near the conclusion of the discourse, he thus ably exhorts his brethren.

“ Let us speak to the understandings of the people. Let us endeavour to awaken them to their state and danger; and engage them to prepare for eternity. Let us labour to convince them of the depravity of their hearts, and the sinfulness of their lives; that they may see their need of the merits of Christ, and of the sanctification of their nature by the spirit of God. Then let us lead them to the cross of their dying Saviour, that they may receive remission of sins, and an inheritance among them that are sanctified through faith which is in him. Let us diligently shew

* See Brit. Crit. vol. xvii. p. 182, &c.

them how 'the grace of God' which they have received, 'teaches them to deny ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this present world.' Let us exhort them, by an exemplary discharge of duty, in every station of life, to glorify God, to adorn religion, to benefit mankind, and to become meet for the kingdom of Heaven." P. 16.

MISCELLANIES.

ART. 31. *Hortus Elginensis: or a Catalogue of Plants, indigenous and exotic, cultivated in the Elgin Botanic Garden, in the Vicinity of the City of New York. Established in 1801. By David Hosack, M.D. F.L.S. Professor of Botany, and Materia Medica in Columbia College, Member of the American Philosophical Society, &c. The second Edition enlarged. 8vo. 65 pp. New York; Printed by T. and J. Swords, Printers to the Faculty of Physic of Columbia College, No. 160 Pearl-street. 1811.*

This very elegant book, came to us as a present, a favour which we are proud to acknowledge, and should be happy if we knew how, to requite. As it does not appear that it has been reprinted in England, we know not how to direct our readers to obtain it; which we should imagine many among them would be desirous to do.

The advantage to Botanical Science to be expected from a garden established in so fine a climate as New York must at once occur to every philosophical man; and this Catalogue offers abundant testimony that it is established with liberality and conducted with zeal as well as knowledge by Dr. Hosack. Of this fact a pleasing illustration occurs in a very short note on the last page, which we shall therefore transcribe.

"Since the foregoing Catalogue has been printed, I have received from that distinguished botanist, M. Thouin, Professor of Agriculture and Botany at Paris, a third collection of seeds; amounting to 300 species, of such plants as are not contained in this collection. The unceasing exertions of that gentleman, for the promotion of Science in this country, as well as his own*, deserve a greater tribute of praise than I am able to bestow."

"The improvements which may hereafter take place in this institution, and the additions which may be made to the collection of plants, will in future be regularly published, as an annual report to the Legislature and the Regents of the University."

DAVID HOSACK."

The Catalogue is already very full, and is arranged in alpha-

* And doubtless any where else, where he might be permitted to it. *Rev.*

betical order under the generic Latin-names; a complete Index of English names being added. A very elegant frontispiece represents the Botanic garden itself, with its principal hot-houses; and the whole is very neatly printed. The preface describes the origin and progress of the Institution.

ART. 32. *New Dialogues in French and English; containing Exemplifications of the Parts of Speech, and the auxiliary and active Verb; with familiar Conversations on the following Subjects: History; Arithmetic; Botany; Astronomy; the Comet; the Opera; Singing; Hippodramatic Performances; Italian; Painting; Music; Mr. West's Picture; Country Life; Picturesque Descriptions; Dinner Party; Politeness; Accomplishments, &c. &c. The Whole calculated to advance the younger Branches of both Sexes in the Attainment of the French Language. Designed for the Use of Schools, and private Instruction; and intended as a Second Book to the "Instruteur François."* By W. Keegan, A. M. Master of Manor House Academy, Kennington, Author of "*Le Negotiant Universel*," in French "*Commercial Phraseology*," &c. &c. 12mo. 180 pp. 3s. bound. Boosey. 1811.

Mr. Keegan is a very diligent man, and we have noticed several of his former works. It is certainly true that dialogues, written for the purpose of instruction, consist chiefly, as he observes, of common place phrases, on trivial subjects, and that the speakers are usually the taylor, the shoemaker, the hair-dresser, &c. But he forgets that such common things, adapted to common situations, are just what would not be taught at all, without the aid of such dialogues. Books that teach good principles, and exemplify good writing, give no assistance for the common purposes of life; and a pupil might read from Telemachus, through all the best books in the French language, without learning how to accost a friend, or to ask for bread or beer at table. That consideration is sufficient defence for the common style of dialogues in grammars.

That there should *also* be dialogues for initiating the scholar into a higher and better style of conversation, we readily agree; and it appears so to us that Mr. Keegan has, with great propriety and success, supplied the deficiency. His subjects, though rather more elevated, are such as are very likely to be handled in conversation, and his style of dialogue is at once easy and elegant.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Lectures upon Portions of the Old Testament, intended to illustrate Jewish History and Scripture Characters. By George Hilb, D.D. P. R. S. E. 8vo. 12s.

On

On the Intercourse between the Soul and the Body. Translated from the original Latin of the Hon. Emmanuel Swedenborg. With a Preface addressed to the Universities of Great Britain, by the late Rev. Thomas Hartley, Rector of Wenwick, Northamptonshire. 1s. 6d.

Twelve Sermons on various Subjects, and a Narrative of the first Appearance of our Lord on the Day of his Resurrection. By the late G. Stokes, D. D. formerly Fellow of Trin. Coll. Dublin. 8vo. 10s. 6d.

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CORRES.

CORRESPONDENCE.

A Letter to the Editor of the British Critic.

The review of Belsham's "Calm Inquiry," &c., in the last number of the *British Critic*, contains two or three passages which give an erroneous view of some of the doctrines of the Society of Friends, usually called Quakers. Confiding in the candour that has been evinced on former occasions, I beg leave to submit for insertion in the succeeding number a correction of this misstatement. The first passage alluded to is as follows:—"The humanity of Jesus Christ is, in the present age, admitted by all who call themselves Christians, if the Quakers or Society of Friends be not an exception."—P. 133. To this passage I shall subjoin the second, as the proofs advanced in refutation of the first will also apply to the other. Upon a quotation from Belsham, expressive of his approbation of the Lancasterian System of Education *, the reviewer makes the following remark:—"To the Patrons of the Lancasterian Schools, who believe the Catholic doctrines of the Trinity and the Atonement, this is an awful warning, 'whether they will hear or whether they will forbear,' or what they have to expect from such ill judged patronage. Lancaster himself, if he be indeed a Quaker, is of course a Unitarian †."—P. 137. I shall not stop to inquire how those who deny the humanity of Christ can be Unitarians ‡; but give the sentiments of the Friends on the above doctrines in the language of their approved writers.

Richard Claridge says, "We believe that he [Christ] is the propitiation for our Sins, and not for ours only, but also for the sins of the whole world, 1 John ii. 2; that it is through his blood that we have redemption, even the forgiveness of sins, Col. i. 14. We do believe, that as he was delivered for our offences, so he was raised again for our justification, Rom. iv. 25; and ever liveth to make intercession for us, Heb. vii. 25. We do also believe, that he was and is both God and Man, in wonderful

* This is not exactly what is expressed in the quotation. See the Review of Mr. Belsham's book. *Rev.*

† Lancaster, in his "Appeal to Justice," in reply to Archdeacon Daubeny's Visitation Charge, has explicitly expressed his belief in the Trinity, the Divinity of Christ, and the Atonement. The Reviewer I suppose had not seen it.

‡ Our correspondent is in the right; for no question could be more easily answered. *Rev.*

union, not a God by creation or office, as some * hold ; nor Man by the assumption of a human body only, without a reasonable soul, as others † ; nor that the Manhood was swallowed up of the Godhead, as a third sort ‡ grossly fancy : but God uncreated, see John i. 1—3. Col. i. 17. Heb. i. 8, 10, 12. The true God, 1 John v. 20. The great God, Tit. ii. 13.—And Man conceived by the Holy Ghost §, and born of the Virgin Mary, see Luke i. 31, 35.” Claridge’s *Life and Posthumous Works*, page 441. 442. Isaac Pennington on the Trinity says, “I know three and feel three in Spirit, even an eternal Father, Son, and Holy Spirit, which are but one eternal God. And I feel them also one, and have fellowship with them in their life, and in their redeeming power. Now consider seriously, if a man from his heart believe thus concerning the eternal power and Godhead, that the Father is God, the Word God, the Holy Spirit God, and that these are one eternal God ; waiting so to know God, and to be subject to him accordingly, is not this man in a right frame of heart towards the Lord in this respect ?” Pennington’s *Works*, 4to. Edit. Vol. ii. p. 615. Extracts from other writers could be readily produced, but the above are sufficient to show what are the doctrines of the Friends, doctrines which always have been and continue to be professed by them ; and I doubt not that the same candour will be manifested in drawing a conclusion from the evidence now adduced, as was on a former occasion, when in giving an account of a work || in which the above with many similar extracts from the approved writings of the Friends are to be found, the reviewer observed, that the author had “very perspicuously shown, the ‘early Friends,’ Fox, Barclay, Penn, &c. did fully intend to acknowledge a Trinity in the Godhead, though they rejected as much as possible all the School terms ¶.”

On the tenth Section of the second part of Belsham’s “*Calm Inquiry*,” the present reviewer says, “The tenth section which is devoted to the Trinitarian doctrine is comparatively a long one, but there is no mention of the Quaker Trinity, because Mr. Belsham is probably aware that the genuine Quaker holds no such doctrine under any modification whatever.” Belsham is as silent respecting a Baptist Trinity as a Quaker Trinity. He divides the believers in the Trinitarian doctrine into four classes, but does not attempt (probably because it was impossible) to explain what Societies of Christians in their collective capacities ranged under each of these classes : he has therefore only observed the same silence with respect to the Quakers as with respect to others. But in his description of the fourth class, he says,

* “Arians and Socinians.” † “Apollinarists.” ‡ “Eutychians.” § “Creed, commonly called the Apostles.”

|| Entitled, ‘*A Defence of the Christian Doctrines of the Society of Friends against the Charge of Socinianism*,’ &c.

¶ *British Critic*, Vol. xxxii. p. 642.

“To

“To avoid the difficulties attending all explanations of the doctrine of the Trinity, a fourth class of professed Trinitarians have contented themselves with adopting, as they say, ‘Scripture language,’ at the same time declining all explanation of the subject,” because being a doctrine of pure revelation it ought to be left in the simplicity and obscurity of the Scripture language. This hypothesis, therefore, affirms, that the Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods.”—Bellsham’s Inquiry, p. 526, 527. This definition so remarkably concurs with the language of the friends on this mysterious doctrine, that I know not how to account for it, but upon the supposition that the writer had them in his view. The objections of Bellsham to this class are such as might be expected from one of his principles.

Consistently with the sentiments of the Friends as above stated, they have publicly expressed their disunity with some amongst them who avowed Unitarian doctrines. Such being their principles, and such their conduct, I make no doubt of a candid correction of the inaccuracies adverted to by

Thy Friend,

16th, 3d Month, 1812.

J. B.

We have published this Letter with the greatest pleasure, because it is our wish, as it is our duty, to do justice, as far as we are able to all mankind. Our respectable correspondent, however, must forgive us, if we express our disapprobation of Isaac Pennington’s language, when he says,—“I know three and *feel* three in Spirit;” and again,—“I *feel* them (the Father, Son, and Holy Spirit) also one.” Faith founded on *feeling* is very apt to be perverted.

We have received another letter from one of the people called Quakers, but we are persuaded that he will forgive us for not publishing it, as he must himself be aware that it is very inferior to what we have published of his friend’s. He says, that “as a religious society, the Quakers believe in the clear emphatic testimonies laid down in Holy Writ that Christ was more than a prophet. They believe in his humanity and divinity. They believe in all that is recorded of Jesus Christ in the Old and New Testaments; and they implicitly believe that he *was* the Son, and sent of the Father, and remains to be the only intercessor for mankind.—Thus they believe in his personal appearance on earth as *God Incarnate*; that he wrought miracles, &c. &c.; that he suffered death on Mount Calvary, and offered himself up a propitiatory sacrifice for the sins of the whole world.”

Whoever believes all this, cannot indeed be such a Unitarian as Mr. Bellsham; but he *may* certainly be an *Arian*; for all this, and more than all this was repeatedly subscribed by *ARIUS* himself. We are perfectly willing to believe, on the authority of this correspondent, that the great body of the Quakers “seek not publicity;” but surely it will not be pretended that *JOSEPH LAM-*

CASTER

CASTER seeks not publicity ; neither, we think, will it be pretended, that the Unitarians do not cherish the hope of propagating their own principles, through the medium of his schools. We have already quoted Mr. Belsham's declaration of what *he* hopes from those schools ; and to be convinced that he is far from being singular in cherishing such hopes, our two correspondents have only to consult the Morning Chronicle for the 6th of June, 1811, or the preface to the third edition of Bishop Horsley's *Treats in Controversy with Dr. Priestley*, lately published by that illustrious prelate's son.

Our correspondents cannot be ignorant that Joseph Lancaster's eagerness to become the *national instructor* of the poor, added to these Unitarian declarations, has excited very strong suspicions in the public mind, that his schools may prove injurious to the Church of England. As *they* feel it to be *their* duty to watch over the interest of the *Society of Friends*, they cannot be surprised at *our* feeling it to be *our* duty to keep a vigilant eye on whatever seems to have a tendency to *undermine our Church* ; and if they really wish to remove all the suspicions to which the conduct of an individual of their society has given rise, they will at the first *annual meeting* issue a public prohibition to Joseph Lancaster from associating with professed Unitarians or admitting Unitarian teachers into his schools. If something of this kind be not done, the protestations of individuals, however respectable, will be entitled to little regard.

LITERARY INTELLIGENCE.

Mr. Dibdin's Work, noticed on our Cover, is intended to be a *Catalogue Raisonné* of that portion of *Earl Spencer's* Library, which comprehends Books printed in the fifteenth Century, and first Editions of many distinguished Authors. It will commence with an account of Books printed, from wooden Blocks, about the middle of the fifteenth Century ; from which many extraordinary Specimens of Cuts will be given, as tending to illustrate the History of Engraving during the same period. This division will be followed by Theology ; comprehending a list of some of the scarcest Latin, German, Italian, and Dutch Bibles printed in the fifteenth Century ; with notices of the first Editions of the Polyglott, French, English, Polish, and Slavonian Bibles. These will be followed by an account of some celebrated Psalters, Missals, and Breviaries, executed within the same period. The Interpreters of Scripture, and many of the Fathers, will close the department of Theology.

Classical Literature will succeed. The Authors will be arranged alphabetically, from *Æsop* to *Xenophon* ; and the notices of rare and valuable editions, in this most extensive

tenfive and most valuable department of his Lordship's Library, will be found more copious and interesting, it is presumed, than any with which the reader is yet acquainted.

Miscellaneous Literature, in the Latin Language, including Didactic and Moral Works, Writers upon the Canon and Civil Law, Historians, and Chroniclers of the Middle Ages, will form the fourth division.

Italian Books, including some remarkably scarce early printed volumes of Poetry, compose the fifth division.

English Books printed by Caxton, Wynken de Worde, and Pynson, as well as the St. Alban's Book of Hawking, Hunting, and Coat Armour (of which the only known perfect copy is in this Collection) will form the sixth and concluding department.

The Rev. A. C. Campbell, of the Royal Grammar School, Pontefract, has in the press a new edition of *Bishop Jewell's Apology*, with historical notes, and Smith's Greek Translation.

Mr. E. H. Barker, of Trinity College, Cambridge, is printing an octavo volume of a Commentary on the Germany of Tacitus, with occasional strictures on the editions of Gronovius, Ernesti, Oberlin, Kappe, and that of Deux-ponts; with other interesting matter.

Dr. Purdy's *Lectures* are nearly finished at the press. The publication has been delayed only to render it more complete, and the book will be ready to be delivered to the subscribers in less than two months.

Sir Humphrey Davy, Professor of Chemistry at the Royal Institution, has in the press a volume of *Elements of Chemistry*.

Miss Maria Edgeworth, has in the press a fourth and fifth volume of *Tales of Fashionable Life*.

Mr. Edgeworth is printing an improved edition of *Professional Education*, in octavo.

Mr. Serjeant Heywood, has sent to the press a new and very much improved edition of his *Digest of the Law relating to County Elections*.

The Rev. J. Joyce, author of Scientific Dialogues, is printing two volumes of *Dialogues on the Microscope*, uniform with that work.

Dr. Stokes, of Chesterfield, has just finished printing in four volumes, octavo, his *Botanical Materia Medica*.

Mr. James White, of Exeter, has nearly ready a third volume on the *Diseases of the Horse*.

Major Torrens, author of the Economists refuted, has in the press, an *Analytical Inquiry into the Principles of Money, and of Paper Currency*.

Dr.

Dr. *Crombie's* work on *Latin Synonyms*, is nearly ready for publication.

Mr. *Burns* has nearly ready for publication, the second part of his *Inquiry into the moral Tendency of Methodism*.

Mr. *Ellis*, of the British Museum, has undertaken to superintend the *Manuscript of Brand's Popular Antiquities*, which is now printing in two volumes quarto.

The *Calamities of Authors*, including some *Inquiries* respecting their Moral and Literary Characters, by the Author of *Curiosities of Literature*, have been some time in the press, and will shortly appear.

The Rev. *James Hall*, Author of a *Treatise on Ice, Heat, and Cold*, &c. will publish early in June, in two octavo volumes, *Remarks on the interior and least known Part of Ireland, from Observations made during a late Tour in that Country*.

The Rev. *T. Lyon*, A. M. will publish in the course of the summer, in an octavo volume, *Hints to the Protestants of Ireland*.

Mr. *Finch* has in the press, *Essays on the Principles of Political Philosophy*, designed to illustrate and establish the civil and religious rights of man.

Miss *Burney* has nearly ready for publication, a novel, in five volumes, entitled *Traits of Nature*.

A new edition of *Chateaubriand's Travels in Greece, Palestine, Egypt, &c.* will be ready in a few days.

Mr. *Shoberl* is proceeding in the translation of *Chateaubriand's Spirit of Christianity, or Beauties of the Christian Religion*. It will be accompanied by a preface and notes, by the Rev. *Henry Kett*.

Mr. *Colburn*, of Conduit-street, has announced his intention of publishing a *Dictionary of all the living Authors of the British Empire*.

ERRATA.

Page	128	line	13, for text read test.
	130		8, for then read they.
	132		2, for is read as.
	—		3, for as read is.
	133	note,	for Acts xiii. read Acts iii.
	136	line	12, for a field read the field.
	138		31, for and read or.
	139		6, dele the word not.
	140		2, for paird read paid.
	—		11, for Friar read Fair.
	—		25, for Meuchline read Mauchline.
	—		in the note, for supralapserian read supralapsarian.
	142		dele the second word of the fifth line from the bottom.
	—	line	2 from the bottom, for guide read guid.
	144		3, for brings read bring.
	—		12, for trow read how.

THE
BRITISH CRITIC,

For MAY, 1812.

Eft sapientia Judicis in hoc, ut non solum quid possit, sed etiam quid debeat ponderet: nec quantum sibi permissum meminerit, sed etiam quatenus commissum sit. CICERO.

A wise Judge is seen in this, that he considers not only what he may do, but what he ought; and recollects less the extent of his powers, than the object and intention of them.

ART. I. *Organic Remains of a former World. An Examination of the Mineralized Remains of the Vegetables and Animals of the Antediluvian World; generally termed Extraneous Fossils. By James Parkinson, Hoxton. The Second and Third Volumes, with many Plates. 4to. 286 and 455 pp. Price 2l. 12s. 6d. and 3l. 13s. 6d. Sherwood and Co. White, &c. 1808. 1811.*

THE first volume of this work was published in 1804; and as it contained all that Mr. Parkinson intended to offer on the Mineralized Remains of the Vegetable kingdom, it was duly noticed by us*. In 1808, the second volume, containing the first part of animal fossils was published, and in 1811, the third volume, which compleat the work. As these latter volumes treat on the same subject, it became

* See Brit. Crit. Vol. 26, p. 1.

necessary to defer our notice of the second, 'till the publication of the third; and it is with pleasure we take the earliest opportunity of examining this useful and curious production. The fossil remains of animals form by far the largest portion of what have been called "the Organic Remains of a former World." From their original structure it may reasonably be expected, that their forms should be more perfectly preserved, than the soft and easily destructible parts of vegetables; bones, horns, shells, and scales still remain in external appearance, but little changed from their original state, and afford to the curious enquirer even a facility of distinguishing the class of animals to which they originally belonged. This work is continued in the epistolary form, for the reasons formerly given, as affording the author a liberty of introducing much matter, highly useful in the illustration of his subject, which might hardly perhaps be admissible in a work composed according to the more rigid forms, which belong to scientific disquisitions.

"It has been considered," says Mr. Parkinson, "as very desirable, not only to ascertain the animals, from which the different fossil animal remains have derived their origin; but also to determine, as nearly as could be, the state in which their remains were intended to exist in the present state of this globe. Hence, after having taken a slight glance at the original animals, and examined the various changes which they have undergone, I shall endeavour to trace them into that state, in which they appear to possess the highest degree of utility as fossil substances, and in which they have obtained, comparatively, a permanent form. This state, in by far the greatest part of the substances, towards which our inquiries will be directed, will be found to be that of lime stone, marble, calcareous spar, chalk, &c. When found in this state, and still possessing traces of their original mode of existence, they will be regarded as fit subjects to derive illustration from the labours of the artists."

According to this plan, the second volume of the work is divided into twenty-nine letters, on the following subjects:—

"*Letter 1.* Mode in which the work is intended to be performed. Reasons for employing the epistolary form.

"*Letter 2.* Arrangement of Linnæus—of Wallerius—that adopted in the present work—Zoophytes claim propriety of examination—Corals.

"*Letter 3.* Remarks on recent Corals—Experiments on, by Mr. Hatched.

"*Letter 4.* Classification—Nomenclature—Tubiporite—Approaching

proaching to *Tubipora Musica*. *Tubipora Strues*. Imbedded in marble, Mr. Hatchett's experiments. Animal membrane detected in the marble formed by this coral.

" *Letter 5.* Ramified *Tubipore*. Silicified *Tubipore* in Limestone. Marble formed by this *Tubipore*: Chain Coral. Stellated *Tubipore*, &c.

" *Letter 6.* *Madrepore*. *Madreporean Polype*. Fossil *Madrepore*. Difficulty in ascertaining the species. Turbinated *Madrepore*. Varieties of. Remarks on its formation.

" *Letter 7.* Observations on turbinated *Madrepores* continued. Porpita, or Shirt Button, *Madrepore*. Synonima. *Madrepores* not found in a mineralized state.

" *Letter 8.* Other *Madrepores*, not perhaps known in a fossil state. *Madrepora Favosa*. *Madrepora Retepora*. *M. Ananas*. *M. Foliosa*, &c. *Astroites*. Lithostrotion of Lhwydd. Spider-stone of Bruckman.

" *Letter 9.* *Madrepora Stellata*, &c. *M. Truncata*. *M. Stellaris*. *Madrepores* from Steeple Ashton. *Madrepora Organum*, &c. *M. Flexuosa*. *M. Fascicularis*. *M. Pectinata*. *M. Arachnoides*. *M. Vermicularis*. *Coralloidea Columnaria Pentaëdra* of Woodward. *Madrepore* from Ingleborough: *Junci Lapidei*. Kilkenny Marble.

" *Letter 10.* Myceritre of Woodward. Porpita and turbinated compound *Madrepores*. *Ramose*. *Madrepores*. *Millepores*. *Cellepores*, &c. Fossil corals of unknown genera.

" *Letter 11.* Fossil *Alcyonia*. Considered as fruits by Volkmann and Scheuchzer. Fossil *Alcyonia* of France. Difficulties in distinguishing the fossil Sponges from fossil *Alcyonia*. Various specimens described.

" *Letter 12.* Fossil *Alcyonium* described by Abbé Fortis. Specimens of various inedited Fossil Zoophytes described.

" *Letter 13.* *Alcyonites* agreeing in their forms; but differing in their structure. Specimens of from France, Italy, Switzerland, and England. Wiltshire *Alcyonite*.

" *Letter 14.* *Alcyonites* inclosed in flints. Found in Wiltshire, Oxfordshire, Buckinghamshire, and Hertfordshire. Other specimens noticed.

Letter 15. Maestricht Fossils. Ambiguous appearances. Compared with other fossils, from Switzerland, England, and America.

" *Letter 16.* *Encrinites* and *Pentacrinites*. *Trochites*. History of. Various species described. Original animal membrane demonstrated. Screwstone.

" *Letter 17.* Lily *Encrinite*. Trunk. Pelvis. Superior extremity. Number of bones in the superior part of the animal. Inferior extremity.

" *Letter 18.* Reflections on the nature and structure of this animal. The animal described in various states.

" *Letter 19.* Cap *Encrinite* of Derbyshire, and perhaps of Yorkshire.

Yorkshire. Superior termination. Supposed inferior termination. Turban Eocrinite of Shropshire. Pelvis described. Inferior extremity. Peculiarity of its trunk. Same column from Gothland.

“ *Letter 20.* Pear Eocrinite of Bradford. Superior extremity, inferior extremity. Found also at Pfeeding.

“ *Letter 21.* Nave Eocrinite, discovered in Yorkshire, by Mr. Martin Lister. In Gloucestershire by Mr. John Beaumont. Supposed to be the radix of an Eocrinus. Shewn to be the pelvis, or skeleton of the body part. Similar fossils described. Others from the isle of Gothland. Eocrinite in Mr. Donovan's collection.

“ *Letter 22.* The Tortoise Eocrinite. The Straight Eocrinite. The Clove Eocrinite. Kentucky Astitial Fossil. Uncommon Encrinal Vertebræ. Fossil apparently an oval Eocrinite.

“ *Letter 23.* Pentacrinites. Different Vertebræ noticed.

“ *Letter 24.* Biaræan Pentacrinite. Vertebral column. Vertebral Processes. Two-fold Office. Bones forming the pelvis. Superior extremities. Anatomosing Pentacrinite.

“ *Letter 25.* Remains of the Gloucestershire, Somersetshire, and Yorkshire Pentacrinites.

Letter 26. Opinions and discoveries respecting the living Analogues of the Pentacrinites.

“ *Letter 27.* Attempt to ascertain the number of species of these animals.

“ *Letter 28.* General remarks on the fossils already described.

“ *Letter 29.* Observations on the process of petrification.”

The twenty-eighth Letter, which contains the General Remarks of the author on what he has before described, affords some passages, which we have thought most proper to extract, as offering to the reader a general view of his theory respecting fossil remains.

“ In the former volume, various facts were adduced in proof of the solid part of this globe having, at some very distant period, been covered by water. An unexpected circumstance, was at the same time noticed:—hardly any agreement could be found between the fossil vegetable remains, and those vegetables with which the earth is at present clothed; and in the present volume, an equal want of agreement has been observed between the fossil remains, and the actually existing animals, of the order of Zoophytes.

“ That, in the stupendous changes which this planet has undergone, several species of beings, endued with vegetable or animal life should have become extinct, is by no means inconsistent with the conclusions to which an unbiassed consideration of those grand events would lead.——— But a fact has been established

lified in the former and in the present volume, to the expectation of which no chain of reasoning could have led. Of the numerous vegetables and animals with which the earth is at present furnished, the mineralized remains of very few species indeed can be found; of man himself, the mineral world presents not a single trace—an explanation of which I in vain attempted in the preceding volume.

“No stronger proof need be required of the sea having long covered this globe, than the various mineralized remains of Zoophytes, which have been found in different parts of the world, imbedded at considerable depths, at very great elevations, in some of the loftiest lime-stone mountains. But it may be argued, that although the marine origin of those remains be admitted, and although they are found thus imbedded, still it is not yet proved that the sea has rested on the parts where these fossil remains have been found; since they might have been brought there by floods from distant parts. But that these animals dwelt, and perished on the identical spots, where they are now found, in a mineralized state, may be fairly, and I trust unquestionably, inferred from the circumstances of the congregation of similar animals, and of their bearing but few marks of external violence; since, had they been thus transported from distant regions, individuals of similar species would have been separated, and scarcely any individual, except of very strong fabric, would have been found, that had not suffered material injury.”

The author proceeds to prove the impossibility of these fossil remains having been carried into their present situation by the force of the waves, by instancing the vast quantities of corals which are accumulated in various parts of the globe, and which form the basis of various marbles. These marbles are found in masses sufficiently large, to allow of being cut into slabs of very considerable size. For instance, the simple turbinated madreporæ is thus found in many parts of Great Britain, as in Worcestershire, Shropshire, Perthshire, and Fifeshire. Considerable accumulations of particular species of the aggregate and compound madreporæ are also found in Westmoreland, Cumberland, and the Bishopric of Durham. But the softer Zoophytes, such as the sponges, alcyonia, &c. afford stronger proof that they could not have been conveyed to their present situations by torrents; since for the most part their structure is so delicate that they must have sustained much injury, if not a total destruction by such a removal. These also are found in considerable quantities in particular situations, from which we may fairly infer that these were the identical spots in which they were originally produced. This fact is farther proved by still more convincing circumstances, which attend the *Encrinurus* and *Pentacrinus*.

" The marine origin of these animals, we have seen, has been determined by the discovery of the recent remains of two or three pentacrini in the Atlantic ocean: and that the fossil species must have had their existence where they are now found, is plainly evinced, not only by the vast accumulations of distinct species in particular districts; but by several instances occurring, particularly with the lily encrinite, where, notwithstanding the extreme delicacy of their construction, even the more minute and more easily separable parts, have been repeatedly found, in their mineralized state, preserved in almost their natural connection. In concluding the present volume, it seems necessary to remark, that the circumstances observed whilst examining the several fossils hitherto noticed, have appeared to be sufficient to warrant the following conclusions:

" 1st, That the water has rested for a considerable period over the general surface of the earth.

" 2nd, That the mineralized zoophytes found imbedded in different parts of the earth, and even in mountains of considerable height, have lived and died on those identical spots, which in the former world constituted parts of the bottom of the ocean.

" 3rd, That in a previous state of this planet, many species of organized beings existed, which are not known to us in a recent state: their having existed being proved only by the discovery of their fossil remains.

" 4th, That the traces of very few of those species, which now exist can be discovered in the wreck of a former world.

" 5th, That even in rocks of the newest formation, and in alluvial strata, which are comparatively of but modern deposition, the remains of extinct animals are as frequently to be found, as in what are termed Transition Rocks, (those which are supposed to contain the first traces of organic remains.)

" 6th, That there appears to have been no line of separation between the creation of species now extinct, and of those now existing; since not only the remains of extinct species, but perhaps of extinct genera, are found, with the remains of species very similar to, if not exactly agreeing with, species known in a recent state.

" 7th, That many of the pebbles, found in gravel-pits, on the shores of rivers, and on the sea beach, do not appear to have been *bouldered* down to the form in which they are now found; but that, on the contrary, their present forms are precisely those, which they at first derived, from the silicious impregnation of different animals, which existed in the former ocean.

" 8th, That judging from the original delicacy of structure in these bodies, and from the little injury which they have sustained, it appears reasonable to suppose, that this solidification was effected, in several instances, previous to the removal of the waters from their former bed."

This

This volume contains nineteen plates, displaying many beautiful specimens of the fossils described in the preceding pages: amongst these we must mention the Lily Encrinure, with its vertebral column, as particularly beautiful.

[To be continued]

ART. II. *A new Interpretation of the LXVIIIth Psalm. To which is added an Exposition of the CXth Psalm, proposed in a Sermon preached, before the University of Oxford, at St. Mary's, on Sunday, October 27, 1811. By the Rev. Richard Dixon, A. M. F. R. S. Fellow of Queen's College. 4to. 103 pp. Oxford; Cooke, Parker, &c. 1812.*

WITHOUT pretending to have so deeply investigated the subjects of these learned dissertations, as to pronounce with decision, whether the interpretations offered by Mr. Dixon, are such as ought to be generally received by Hebraists, we shall venture to assert, that in both cases, (but more particularly in his comments on the lxviiith Psalm) the learned author advances many things which extremely well deserve the notice of critics and critical theologians. Scholars of the highest eminence are known candidly to have acknowledged that they were compelled to give up certain passages in both the lxviiith and cxth Psalms, and almost generally also, the coherence and connection of the several parts or verses of the former. Mr. Dixon declines entering upon the mystical sense of the lxviiith, applying the whole of his researches to the ascertaining of the precise occasion on which it was originally composed; in doing which, he passes by the title which assigns it to David, as allowedly not of sufficient authority to impede his progress. The occasion, to which he inclines to refer it, is, the victory obtained by Deborah and Barak over Sisera and Jabin. Mr. D. states, that he was led into this opinion, not only by the circumstance of there being two verses in the psalm, which are almost word for word to be found in the Song of Deborah, (Judges v.) but from a more general similarity of style in the two compositions than has been hitherto commonly noticed; he acknowledges that other commentators have incidentally mentioned the conformity of certain passages.

We are not able to discover from the book before us, whether Mr. Dixon has examined Dr. Geddes version of

the Psalms; but undoubtedly the doctor not only incidentally notices such passages, but *seems* to consider the Psalm as so particularly founded upon the Song of Deborah, that he even inserts certain passages from the latter, between brackets, as probably “*dropt out of the Psalm,*” which is his very expression. The Psalm itself, however, he assigns to a totally different occasion, as other critics have done; namely, the victories of David over the Edomites, Ammonites, and Syrians, when the ark was brought back in triumph to Jerusalem. It may be proper here to remark, that this idea of the solemn procession of the ark to Jerusalem, which has the general consent of Hebrews, is not passed over by Mr. Dixon. He also concludes that such a solemnity is clearly alluded to in verses 25, 26, &c. and he regards it as the general termination of a victory, the ark being probably carried forth by the Israelites upon all important expeditions, as the adverse parties were accustomed to carry their idols with them.

When an author takes up such an hypothesis as is here assumed by Mr. Dixon, and undertakes to apply every passage to it; or in other words, circumstantially to explain them by his theory, it is, for the most part, beyond all comprehension, what strange conceits he may indulge, and how far he may strain matters, to force them into some sort of agreement. But we must declare that in the attempt here made to establish an hypothesis, there is less of fancy, and more of fair criticism and argument, than we have almost ever met with on similar occasions; and whatever is advanced in the way of conjecture, is so modestly urged, that it is impossible to reject it without the fullest consideration. Conjectural emendations of the text indeed, the author professes to decline, as scarcely warrantable, after the laborious collations of Hebrew MSS. by Kennicott and De Rossi.

No parts of the LXVIIIth Psalm are more obscure than the 13th and 14th verses. The common version has almost generally been accounted unintelligible; and though Dr. Geddes, in terms of contempt unbecoming a grave scholar, entirely sets it aside, yet we are not indisposed to substitute his own translation, if it can be fairly admitted as a just rendering of the original; and if Mr. Dixon's hypothesis be well founded, it appears to us capable of giving great animation to the subject. We must confess that we have never been disposed to consider the common version, especially of the first part of the 13th verse, as the most unintelligible passage, which Dr. Geddes seems to do, but have been inclined to refer it (with Bishops Patrick, Horne, Parkhurst, &c.) to the

the hardships endured by the Israelites in Egypt and Arabia. But the doctor totally discards it, and substitutes the following translation.

“ What though ye were plac’d between (hostile) *ranks*?”

and connects the other part of the verse with it thus,

“ Between the wings of a dove bedeck’t with silver
And whose pinions were streak’d with Gold,”

alluding, as he supposes, to the idolatrous ensigns and banners of the enemy; and he proceeds,

“ When the Omnipotent dispers’d the Kings
Snow cover’d the idol with confusion *.”

Supposing Mr. Dixon’s hypothesis to be right, this translation would, we think, be particularly applicable. Dr. Geddes’s note, to prove that the dove might very probably be the banner of the enemies of the Israelites, would be as applicable in the one case as the other, while the idea of the snow covering the idol (צִלְמוֹ image or similitude) is remarkably consistent with Mr. Dixon’s view of the passage. He also very aptly cites a passage from Josephus, to prove that the army of Sisera was actually routed in consequence of a storm of hail, or most probably *snow*, and particularly notices the custom of the Canaanites of carrying their idols with them in their ranks. Mr. Dixon’s own version is as follows, referring the passage to the Tribe of Issachar according to the prophecy of Jacob, Gen. xlix. 14.

13. “ Although ye have lain down in the stall,
ye were the wings of a dove covered with silver,
And her feathers with yellow gold :

14. “ When the Almighty scattered Kings,
When in darkness it became white as snow.”

He adopts this idea in consequence of the particular mention of the Tribe of Issachar by Deborah, Judges v. 15. and he concludes it to be probable, that Deborah herself was of this tribe, whose unexpected exertions in the common cause, contrary to its usual character, she takes no small pains to celebrate. Mr. Dixon’s arguments upon this head are curious; but we cannot say that they are to us entirely convincing.

* See our remarks on this whole passage, in our account of *Dr. Geddes’s Translation of the Psalms*, Brit. Crit. vol. xxxv. p. 356.

We are much more disposed to adopt the author's opinions concerning ver. 15. It is, however, impossible for us to follow him at length upon the subject; we shall only observe that his rendering is as follows:

- 15 "The mountain of Bashan is the mountain of God;
The snowy mountain, the mountain of Bashan."

By Bashan he understands Mount Hermon, which was particularly conspicuous from Harosheth, to which place Barak pursued the enemy; and in the neighbourhood of which, Mr. Dixon conceives the Psalm to have been sung after the victory, "partly by Deborah and partly by the people, at some solemn assembly of the whole army of the Israelites," as he expresses himself, p. 13. In mount Hermon he tells us, Og, King of Bashan reigned; Joshua xii. 5. Hermon was called the Mountain of *Snow* in Hebrew and Arabic. The half Tribe of Manasseh, to whom Moses gave the Kingdom of Bashan, were the worshippers of the true God; but Mr. Dixon supposes that under Jabin they had suffered persecution on this account, and perhaps some of them were seduced to idolatry.

- "I conceive, therefore," says Mr. D. "that the Psalmist, animated with a holy zeal for the honour of God, and being then in view of the Mountain of Bashan, exultingly exclaims, Henceforth the mountain of Bashan shall be the mountain of God, dedicated to his Service; its inhabitants shall worship in peace the God of Israel, delivered from the cruel yoke of Jabin, and from their former temptations to idolatry:"

Thus also he connects the following verse as supposed to be addressed to the mountain near Hazer, as indignant at the delivery of the neighbouring country of Bashan, from the idolatrous yoke of Jabin;

"16. Why leap ye (or contend, *ἡς τὴ ἐπὶ ἐστὶ* Aquil. *ἡς τὴ ἐπὶ ἐπὶ ἐστὶ* Symm. *ἡς τὴ ἐπὶ ἐστὶ* Theodot. 'Quare contenditis adversus montem quem dilexit Deus?' Hieron.]"

"—— ye snowy mountains?

That mountain God desireth for his dwelling;
Yea, Jehovah will inhabit it for ever."

This, Mr. D. observes, was afterwards the case; "Never again was the worship of the true God interrupted in Bashan by its subjection to a King of Hazer."

We confess, that this idea of the Psalmist's address to the hill of Bashan, rescued from idolatrous persecution and oppression, has in it something very grand and poetical; and
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when we consider that in fact, Sion is not mentioned in the whole Psalm, as Mr. D. remarks, so as to support the comparison in the common version, and the general interpretation of commentators, we think the learned author's suggestions the more deserving of notice and consideration.

Supposing Mr. Dixon's conjecture, as to the occasion upon which this Psalm was composed, to be right, the 21st verse is so particularly applicable, that we cannot but give him credit for not dwelling on it more particularly; which would, no doubt, have been the case, with any person more inclined to indulge his fancy than his reason.

“ 21. But God hath pierced through the head of his enemies,
The hairy scalp of him who went on continually in his trespasses.”

The death of Sisera by the hand of Jael, as described in the book of Judges, is so entirely consonant to the sense of these two verses, that it is scarcely possible to suppose that they do not, at least, bear an allusion to that event.

We are rather inclined to differ from Mr. Dixon in regard to ver. 30, which he renders in the preter tense, and explains of Jabin's army: but we are by no means clear, that even upon his own hypothesis, this is so well as the general rendering of the verse in the imperative. We are disposed still to consider the whole as an allusion to the conquest of Egypt, upon which Deborah might prophetically dwell, and which seems so strongly marked by the image used, of “the wild beast of the road,” and “the calves of the people of the sea.”

We could willingly have accompanied Mr. D. further in his able researches; and should have done so, had we at all proposed to give a decided opinion upon the merits of the the case; but we have endeavoured no more in our Review, than to give our readers some account of the very curious points discussed, in this learned and ingenious commentary, on a passage confessedly difficult. Mr. Dixon's observations on the cxth Psalm are more confined, we shall only notice his remarks on the third verse, the most difficult passage, as the learned author confesses, in the whole book of Psalms. The common version runs thus, “In the day of thy power shall the people offer thee free-will offerings with an holy worship; the dew of thy birth is of the womb of the morning.” The Bible version is rather more obscure. Mr. D. proposes to read it,

“ 3. Rule

“ 3. Rule thou in the midst of thine enemies,
Loving thy people, who are willing offerings,
In the day of thy Power, in the beauties of holiness.
Thy young men like dew, are early seeking thee.”

The textual emendation of the passage we give in Mr. D.'s own words.

“ Much of the difficulty of this verse has, I think, arisen from connecting מרחם with משהר. I propose that the second verse should end at מציין; and that the words משהר משהר לך של ילדתך should form a distinct clause of the third verse. מרחם may be translated, not as a substantive with the preposition prefixed, but as the participle present of the conjugation Pihel, and governing the word ערך.”

In a mystical sense, he concludes that the whole verse bears particular allusion to the first preachers of the Gospel, who were “willing offerings” in the dedication of their lives, &c. to the service of their master, and to the first converts, who in number as the *dew-drops*, (for which figure of speech he adduces many authorities) “hastened to the blessed Jesus, when the glorious light of his Gospel first dawned upon the world.”

How far the learned author has succeeded in this attempt to throw light upon this very obscure passage, we had rather leave to the judgment of other enquirers than pretend to decide. Conjecture, after all, seems to be the utmost we have to rely upon. The present conjecture, however, certainly deserves attention.

ART. III. *Reports of Cases in Bankruptcy argued and determined during the Time of Lord Chancellor Eldon. By George Rose, Esq. of the Inner Temple, Barrister at Law. Vol. I. Part I. Containing Cases in 1810—11. 8vo. 5s. Reed, Law-Bookseller. 1812.*

LET the Reporter here speak first.—“The intention of the author in giving these reports to the public, is to present, under one head, the recent decisions in matters of bankruptcy, and to preserve various little points of practice, which, not falling within the scope of Mr. Vezey's observations, would otherwise pass unrecorded.” With this short and simple advertisement Mr. Rose has ushered into the world the first number of a new series of reports, as if nothing further was necessary in the way of explanation or apology,

apology, in order to prove that these reports are really a desideratum, and to reconcile the profession to the introduction of an additional item into the bookseller's annual account. We feel, however, that we should not discharge our duty, were we to pass over this publication with as little ceremony.

We make no doubt that these reports will be found useful in the hands of professional men, and particularly of commissioners of bankrupts. We are certain also that hundreds of cases, connected with various other branches of the law, and of equal importance to be given to the profession, now pass wholly unrecorded. So far are we, however, from wishing to see all such cases regularly reported, that we are persuaded the most grievous inconvenience would result from the extension of Mr. Rose's plan, and we are only anxious that these reports of which the reputation is now established, should be continued in a judicious and scientific manner, to the exclusion of much that serves no other purpose than that of swelling the volume to increase the price. The shelves of the lawyer's library already groan under the weight of judicial determinations; the reports of East and Vezey, jun. alone, are a heavy tax on the profession; nor is there any prospect of an eventual termination to their voluminous labours, which threaten to extend their formidable rows *ad infinitum*. It may, we think, be reasonably doubted whether this accumulated and accumulating mass of legal *dicta*, is productive of any real advantage to the public, while it is indisputably an evil in itself. In order to convey a just idea of the nature and extent of the grievance, it is necessary to advert to the circumstance, that with the practising lawyer the purchasing of such and such books, is not so much a point to be determined by considerations of convenience, as it is a matter of necessity; and particularly with respect to reports of judicial decisions, for when cases are once reported they become authorities on the points to which they relate; they are referred to as such in the books; and consequently the practising lawyer is obliged to purchase them at a heavy expence, or if he cannot afford it, to be content to labour under the disadvantage of not possessing all the determinations of the courts. Such is the nature of the evil, which, though it does not seem to admit of an effectual remedy, might yet be considerably lessened by a better system of reporting. We cannot, however, indulge any sanguine hopes of witnessing much improvement in this department, while the business continues to be a trading concern in the hands of the booksellers, who cannot
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be supposed to feel any extraordinary anxiety to see the work performed with the nicest judgment and accuracy; since they are aware that no additional advantage would accrue to them in consequence, inasmuch as the profession must have these reports, and must submit to the inconvenience of having them in a defective state, and incumbered by the introduction of useless or unimportant matter. These things considered, it surely behoves us to pause a little before we hold out encouragement to a new beginner of a new series, to which it is not possible to assign any definite limits, but which may steal on with an interminable progression, and add considerably to the costs and charges, already burthen-some enough, of the lawyer's library.

If Mr. Rose's plan of exhibiting the decisions in matters of bankruptcy under one head, were to be adopted with respect to the various other branches of legal learning, what a many-headed monster should we have! And if, too, every "little point of practice" were to be recorded, as this gentleman proposes to do, it is easy to conceive what glorious effects would flow from such a comprehensive system. It is observable, however, that Mr. Rose's publication is not designed to embrace all the decisions in matters of bankruptcy, but only such as Mr. Vezey may deem it unnecessary to record; or, in other words, it will comprise nothing but matters of minor importance, while for all the greater cases, reference must still be had to the volumes of Vezey. We certainly have no wish to see the same cases reported both by Mr. Rose and Mr. Vezey, but it might have been better if an arrangement had been effected, by which, (if we must needs have these additional reports,) all the cases connected with bankruptcy should have been brought together. Such an arrangement would probably have been attended with some small reduction of the quantity of matter, as Mr. Rose would not then have been under the necessity of eking out his numbers with so many "little points of practice," the knowledge of which, though perhaps useful enough, is by no means of sufficient value to counterbalance the objections to which we have above adverted. We do not conceive that cases of no greater moment than the following, for instance, ought to find admission into a volume of printed reports. They possess, indeed, the merit of being concise, but they surely cannot be regarded as solemn judicial authorities.

"Ex parte Black.—In the matter of Sanden.

"This was an application to stay the bankrupt's certificate, and one of the grounds relied on was, that Sanden had before
 1 been

been a bankrupt, and the commissioners had not, in conformity to Lord Apsley's order *, certified that fact.

" The objection was over-ruled." P. 60.

" Ex parte Magennis.

" This was a petition for a superseedeas. The bankrupt was in custody, under a commitment by the commissioners for prevarication; it was objected that he was therefore not entitled to make the present application.

" The Lord Chancellor over-ruled the objection." Ib.

" Ex parte Manners.—In the Matter of Voss.

" The petitioners were bankers at Lincoln, and the holders (for a valuable consideration, and without notice,) of two bills of exchange, purporting to be drawn, one at Haerlem, and the other at Amsterdam, on the bankrupt, and accepted by him. Proof had been refused by the commissioners, the bankrupt, on his examination, having stated, that both the bills had been drawn in his own counting house in London; they were without stamps. The object of the petition was, that they might be proved, and the certificate in the mean time stayed.

" Sir Samuel Romilly, in support of the petition, contended, that the fact of the bills having been drawn in London, rested solely on the testimony of the bankrupt, who at law was an incompetent witness to increase the estate, and here was not credible; he stated the inconvenience that would arise, if parties were permitted to circulate bills of this kind, without incurring any obligation on them.

" Mr. Hart, and Mr. J. Wilson, appeared for the bankrupt. The assignees did not appear. The petition was dismissed." P. 68.

" Ex parte.

" Mr. Cooke requested that this petition, which had been just called on, might stand over.

" Sir Samuel Romilly opposed it

" The Lord Chancellor,

" After adverting, in strong terms, to the very great inconvenience and expence occasioned by petitions thus being delayed; desired that it might be distinctly understood, that he would not, in future, grant any such application, unless upon payment of the costs by the party at whose instance it should be made." P. 24.

" Ex parte Haycock and others.

" This was an application that joint creditors might be allowed to prove and vote in the choice of assignees under a separate

commission. It was a separate commission, taken out by a joint creditor, and there was but one separate creditor, to the amount only of 4l. The petitioning creditor made no objection.

“ The Lord Chancellor,

“ I do not recollect any case where joint creditors have been permitted to vote in the choice of assignees under a separate commission; but as the petitioning creditor consents, I will make the order.” P. 33.

Marginal abstracts are wanting to several of the cases. The whole is very loosely printed, and might have been comprised in a much smaller compass. The two first of the cases which we have extracted, occupy a page. Indeed this publication has too much the appearance of book-making.

Some very pointed remarks on the extreme laxity with which inaccurate reports, and even manuscript notes of cases, hastily taken down, perhaps on the back of a brief, are quoted as authorities, and set up as binding and conclusive precedents, are to be found in the introductory pages of a little work called *Principles of Conveyancing*, by Mr. Charles Watkins, which was noticed by us on its first appearance. The profession has since had to regret the loss of its learned and amiable, though perhaps eccentric author.

“ If we must be bound by former decisions,” (observes Mr. W.) “ let those decisions be given by the most unequivocal authority. Let the statement of facts, the decision of the court, and the grounds and reasons of that decision, be drawn up by a proper officer, and signed by the judges who preside. Consider how soon a quoted case becomes what is called authority, and consider how soon authority shoulders out common sense. It would not be difficult to point out many instances in which the adherence to the reports of adjudged cases has overthrown the acknowledged principles of the law of the land, and, in effect, repealed the solemn acts of the legislative body. I acknowledge the utility of publishing the solemn decisions of the courts; but I say again, let the reports of those decisions be faithfully given, and stamped with authority; and let the grounds of such decisions be rational and apparent. Let not the laws of England be picked out like diamonds from a dung-hill, from among such crude and incoherent, such unintelligible and contradictory matter as now loads our shelves.”

We would advise Mr. Rose to ponder these reflections, and seriously consider whether his reports of cases in bankruptcy are not calculated to bring a large accession to that ever-increasing mass of “ crude and incoherent matter,”

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On which Mr. Watkins has so strongly animadverted. Alas! we fear that one slight whisper from the publisher will prevail against any objections we may raise, however well-founded, or however powerfully urged.

ART. IV. *Two Discourses preached before the University of Cambridge, on the Doctrine of a particular Providence and on modern Unitarianism; with Notes, referring to some recent Opinions and Publications on these Subjects. Being the Christian Advocate's Publication for 1811. By George D'Oyly, B.D. Fellow of Corpus Christi College, Cambridge, and Christian Advocate in that University.* 8vo. 86 pp. 3s. London, Rivingtons, &c. Cambridge, Deighton.

THE office of Christian Advocate, as established in the University of Cambridge, not yet appearing to be sufficiently comprehended by many of our readers, we prefix to our notice of Mr. D'Oyly's excellent Discourses, the following brief account of it.

The Rev. John Hulse, a few years since deceased, appropriated a certain sum of money as a compensation to some Member of the University of Cambridge, who was to be entitled Christian Advocate, for his producing and publishing every year a work, which was to exhibit an answer to cavils and objections brought against natural or revealed religion; or which may tend to confute any new or dangerous error either of superstition or enthusiasm. It is further expected of this Advocate, to be ready to satisfy any real scruples or objections in his private character, which may from time to time be exhibited by any fair or candid enquirer.

The present Christian Advocate is Mr. D'Oyly, Fellow of Corpus Christi College, Cambridge*, and his publication, officially, for the preceding year, consists of two Sermons: 1. On the Doctrine of a particular Providence. 2. On modern Unitarianism. We shall notice them in their order.

Mr. D'Oyly introduces his first discourse with a wise and salutary caution against the two extremes, of supposing the Deity an unconcerned spectator of worldly affairs, and of imputing every trivial event and transitory occurrence to the immediate effect of his interposing power. It is ob-

* The former were the Rev. W. Cockburn, and the late lamented Dr. Pearson, Master of Sidney College.

served, that both these extremes have a direct operation on human conduct; the one leading to despondency, by withdrawing a proper confidence in the Divine goodness; the other necessarily opposing the freedom of human action, and unfolding a pregnant source of wild enthusiasm and gloomy superstition. The preacher next proceeds to explain and comment upon the truth of a particular providence, as sanctioned by revelation and confirmed by the universal experience of mankind. This is done in a very able manner, as well by arguments deducible from the assent of men in all ages of the world, as from the testimonies exhibited in Scripture. Many of these examples are specified. The additional proofs of these are also strong and abundant, and are immediately obvious from the duties which are enjoined upon us by Revelation; and yet farther by the representation of the Deity in numerous passages of Holy Writ, as interfering with, and as overruling worldly occurrences. At this part of the discourse the following animated passage presents itself.

“ The opinion then, that the Supreme Being does manifest himself in the character of a moral governor; that he does so superintend the operations and the effects of those general laws which he has established, as to turn them to the fulfilment of schemes and purposes, planned in the dark recesses of his inscrutable wisdom; this opinion, formed on the best conclusions of reason and the express declarations of Revelation, is pressed by convincing proofs on our serious belief. Let speculative philosophy or presumptuous impiety fondly form conjectures of a Supreme Being, raised to an unspeakable height above all worldly matters; sitting aloof in distant unconcern; too dignified to extend his regard to events placed so far below the grasp and stretch of an Eternal Mind. Be it for us to adore, in humility and silence, the amazing range of that comprehensive wisdom, which, while it takes in the grandest objects of created nature, neglects not the most minute. Be it for us to recollect, that no prouder manifestation of the Divine perfections can be pressed on our notice, than by the consideration that He, who wheels the planets in their courses, who regulates the movements of unnumbered systems of worlds scattered through the vast fields of immensity; is able to notice individually, at the same time, the most minute occurrences, that he ‘numbereth even the hairs of men,’ and guides with present and immediate influences the whole course of worldly events.” P. 13.

A superintending and controlling Providence being thus pressed on the belief of Christians, it becomes essential not to deduce from it, erroneous conclusions. It becomes us to consider,

consider, that human sagacity never can discover how far the control of Providence takes effect in any particular event; or, if it could, the ultimate design of the Deity cannot possibly be ascertained. We cannot, therefore, be too cautious against presumptuously undertaking to penetrate into the divine counsels, or to interpret the divine will.

The following is therefore the just conclusion, which, in justice to the preacher, ought not to be abridged.

“ As far then as it may tend to generate improvement in ourselves, to awaken our gratitude to God; to quicken the sense of our dependence on his high will, we cannot carry to an erroneous extreme our application of the doctrine of a particular Providence. On general grounds, we owe to him the warmest expression of thankful adoration, as we are dependent every moment on the provisions of his bounty, as we have received from him all that we possess, as we look to him for all that we expect. And, on every striking occasion of unexpected change in our fortunes, of relief from distress, of escape from danger, of unforeseen success, nay of unforeseen calamity also, this gratitude ought to be quickened to a more warm and glowing feeling. For the purpose also of encreasing and strengthening the general sense of our subjection to an overruling Providence, we may well draw striking lessons from the passing events of the world. We must be disciplined by them to a just knowledge of our dependent state: we must be disciplined to humility, to reflexion, and to piety; to a religious trust in the goodness of God, and to a patient acquiescence under all his dispensations. And, from the more severe and awful warnings which the course of worldly events at times displays in the eyes of trembling mortals, that solemn reverence for the name of God, and that fear of his great displeasure ought to be excited, which may produce in us unvarying obedience. These are the effects, which, we may well presume, were intended by the Almighty, in the visible traces of his government which he is pleased to afford, and which therefore ought to be produced on the feelings and the conduct of his creatures.

“ But, in every thing beyond this, every principle of reverence towards the Deity, every sense of our own utter ignorance and weakness, admonish us, that we ought to advance with a most cautious tread. We must ever remember, that it is not for the short-sighted creature to fathom the ways of the Supreme Creator: that his purposes are shrouded beneath a veil which no mortal eye can pierce: that his scheme of government has ends, and bearings, and relations, which our limited faculties cannot possibly comprehend. We cannot guard with too much anxiousness against that presumptuous confidence, which would teach

us to advance arrogant claims to his favour and support, or rashly to denounce his judgments against others. We cannot be too cautious how we pretend to familiar views of his providence and government: how we interpret a declaration of his will on occasions wholly unworthy of his exalted dignity: how we make him a party in the low struggles of human interest and ambition. We cannot be too cautious how we convert into a source of arrogant presumption, of unsocial animosity, of gloomy superstition, or of irreverent familiarity with sacred names, that sense of the Divine superintendence, which, in its just and natural tendency, nourishes a genuine, correct, efficacious piety, generates true Christian humility in ourselves, and comprehensive charity towards our fellow-creatures." P. 23.

This is an excellent discourse, and the necessity of the cautions against the presumption, reprobated at p. 26, is admirably detailed in various passages from the writings of different sectaries, but more particularly from the journals of Wesley and Whitfield. Neither has Mr. D'Oyly forgotten or overlooked that singular publication called the *Methodist's Magazine*, in which examples are periodically detailed of especial marks of divine favour shown to the Methodists, and of judgments on their adversaries.

The second Discourse on modern Unitarianism, from Heb. x. 23, is, in our judgment, the abler of the two, more perspicuous in the arrangement and more powerful in its argument.

The preacher begins by animadverting on that position of the Unitarian, who asserts, that in denying the Trinity, he leaves the claims of Christianity to the acceptance of mankind unimpaired and unaltered. He expatiates very eloquently on the unceasing activity of our opponents, in propagating doctrines hostile to those which we revere and vindicate, and in their want of candour as well as of decorum, in using the unbecoming weapons of ridicule and invective. It is exceedingly well argued, that ridicule is by no means the test of truth; for, as has been admirably observed by Dr. Johnson, it will necessarily become a question, whether the ridicule employed be just, which can only be decided by the application of truth as the test of ridicule.

It is next judiciously observed, that confidence of assertion is by no means an evidence of truth, though Unitarian writers, aware of the effect of an assuming, positive, and peremptory manner, upon all occasions avail themselves of it. But above all, they affect to style themselves "Rational

tional Christians," which is demonstrated to be an impertinent and illiberal insinuation against those who differ from them in doctrine. Their claims to this appellation are fairly weighed, and satisfactorily refuted. Nor does it become the less experienced theological student, or the humble enquirer after truth, to be misled by the delusive pretensions of the Unitarian, of thinking boldly for himself. In matters of religious faith, the powers of the understanding are doubtless to be exercised, but with great and cautious circumspection. But the whole of the argument we take to be compressed in the following two considerations, which have, perhaps, on no occasion, been expressed or detailed with more perspicuity or greater ability.

"In the first place, those, whose enquiries on this subject may have been confined within a narrow compass, should be made most fully aware that the question, on which we are at issue with the Unitarians, is by no means a new question in any of its parts or bearings. When indeed it is observed, with what confidence of expression and in how imposing a tone, arguments are framed, and interpretations of scriptural texts proposed, at the present day, against the doctrines of the Trinity and the Atonement, it might reasonably be supposed, that something was advanced, which had never been advanced before; that some reasonings were submitted to the judgment of the Christian world, on which that judgment had never before been taken. The real state of the question, however, very ill accords with any such supposition. Exactly the same arguments, which the Unitarian writers of the present day are producing, have been produced by the advocates of the same cause, years and years ago. These arguments, at the time when they severally made their appearance, were fairly met, and regularly examined; and received that full confutation, which set them completely at rest. At several subsequent periods, the discussions have been renewed: the old objections, again produced, have again sunk under confutation: and the foundations, on which the received doctrines rest, have remained unshaken and unimpaired. Now it is by no means matter of slight importance, that persons, who are inexperienced in these matters, should completely understand, that such is the advanced state of the controversy between the orthodox Christian Church and the Unitarian dissenters. They will then learn to be properly on their guard against the confident tone and imposing terms, with which the Unitarian arguments are proposed: and, by understanding the probability of their having been already produced and confuted in many former discussions of the subject, will, antecedently to all particular examination of their weight and value, at least divest them of that delusive importance, in

which a false opinion of their novelty might be too apt to clothe them.

“ A second observation, eminently useful for those who encounter Unitarian arguments, is that the great doctrines, against which they are directed, are not *isolated*, unconnected doctrines, or resting merely on single texts ; but that they are intimately connected each with the other, receive and give mutual support, are established by various proofs more or less direct, and are interwoven with the whole body of scriptural language. The important truth, that our Saviour is very and eternal God, does not rest merely on the single texts, in which he is eminently and distinctly styled God * ; it is spoken in the history of his birth †, in the descriptions of his attributes and character ‡, of his eternal existence §, of his agency in the creation || ; it pervades, in fact, the whole tenor of Scripture ; it is conveyed in the tone and spirit on which all scriptural statements and reasoning proceed. So the doctrine of the Atonement is not only declared directly by those passages, which speak of Christ as ‘ the Propitiation for our sins ¶,’ as ‘ delivered up for us all **,’ as one ‘ by whom we have received the atonement †† ;’ but is deduced, by indirect inference, from various passages implying its truth and proceeding on the supposition of it. And these two doctrines are so connected, that they must stand or fall together. If our Saviour was really God, he must have died to atone for human sins. If he died to atone for human sins, he must have been a being at least far superior to man. Let it then be always remembered, that not only is the force of particular texts to be examined singly, but the general tone of Scripture is to be sifted, and various texts are to be considered collectively, as they afford mutual explanation. The opponent of our faith is always disposed to take single, *isolated* passages, and of these to fritter away the meaning, by viewing them unconnected with others. Now, little as we have reason to shrink from any mode of interpreting Scripture, provided the received meaning of the words be preserved, and an adherence to the rules of fair criticism be maintained : still we do not consent that, by such a method, the question is placed on its just ground, and that the surest mode of obtaining right conclusions is adopted. It is by catching the spirit of the Sacred Writings, by viewing the texts in their several bearings, by discovering their general scope, that scrip-

* John i. 1. Acts xx. 28. 1 John iii. 16, and v. 20. Rev. i. 8. xix. 6, &c. † Mat. i. Luke i. ‡ John iii. 13.

Matt. xviii. 20. xxviii. 17. 20. Col. ii. 3. John xx. 28, &c. § John i. 1. Philipp. ii. 6. Col. i. 17, &c.

|| Heb. i. 10. John i. 3. 10. Col. i. 16, &c. ¶ 1 John ii. 2.

** Rom. viii. 32. †† Ibid. v. 11.

tural truth is to be placed on its true basis, is to be developed in its full and unclouded brightness." P. 48.

The conclusion of the discourse is an emphatic exhortation to universal charity. The notes to the second discourse are principally employed in animadverting upon that work of Mr. Bellham, concerning which we have ourselves thought proper to employ no small portion of our pages.

We rejoice in such a coadjutor as this Christian Advocate, with whose sentiments, it is unnecessary to observe, our own are strictly in unison.

If Mr. D'Oyly will excuse us; we cannot help intimating our wish, that he would pay a little more attention to the rhythm of his sentences. A small degree of labour would make his style as elegant as it is forcible. At present it is distinguished by what Dr. Johnson would call curtness, a sort of abruptness which offends the ear, and obstructs the perspicuity of composition.

ART. V. *Cook on the Reformation in Scotland, &c.*

(*Concluded from Page 231.*)

WE have been minute and rather particular in our review of the first volume of this work, because the public is less acquainted with the beginning of the reformation in Scotland, than with its progress after the reformers had openly separated from the Church of Rome. Many of the events therefore recorded in the second and third volumes, though perhaps more important in themselves than those in the first, we shall pass over without notice, because they must be known already to all our readers.

The queen regent conducted herself at first with the utmost moderation, notwithstanding her attachment to the faith of her ancestors; the falling away, as she must have thought, of many of the nobility; and the general alarm of the Clergy. She treated indeed with injudicious contempt a letter which she received from Knox, and on which Dr. C. bestows at least all the praise, to which it is entitled; and the consequence was that the reformers enlarged their views, and were determined to extort from the legislature something more than a bare connivance at their worship. Matters, however, were

not yet ripe for an avowed opposition to government ; and Knox from prudential motives retired for some time to Geneva ; but he was soon recalled, when *the Congregation*, as the reformers now called themselves, had framed and subscribed the following bond.

“ We, perceiving how Satan in his members, the antichrists of our time, usually doth rage, seeking to overthrow and destroy the gospel of Christ, and his congregation, ought, according to our bounden duty, to strive in our Master’s cause, even unto death, being certain of the victory in him. The which our duty being well considered, we do promise before the Majesty of God and his congregation, *and* (that*) we, by his grace, shall, with all diligence, continually apply our whole power, substance, and our very lives, to maintain, set forward, and establish the blessed word of God and his congregation ; and shall labour, at our possibility, to have faithful ministers, purely and truly to minister Christ’s gospel and sacraments to his people. We shall maintain them, nourish them, and defend them, the whole congregation of Christ, and every member thereof, at our whole power, and *warung* (waging*) of our lives against Satan and all wicked power that does intend tyranny and trouble against the foresaid congregation. Unto the which holy word and congregation we do join us ; and also do renounce and forsake the congregation of Satan, with all the superstitious abomination and idolatry thereof ; and moreover, shall declare ourselves, manifestly, enemies thereto, by this our faithful promise before God, testified to his congregation, by our subscription at these presents. At Edinburgh, the 3d day of December 1557 years. *God called to witness.*” (Vol. II. p. 30.)

This last clause, which we have printed in a different character, Dr. Cook has inadvertently omitted. The clause we think important, and it was undoubtedly deemed important by those who drew up the bond ; for that deed seems to have been the first of those political contracts or covenants, in which the zealots in Scotland for what they called the purest reformation, constituted themselves a party with God, against those whom they considered as his and their own enemies. It is therefore extremely probable, that, when Glencairn, Argyle, and the other Lords of the Congregation were each about to subscribe the bond, God, as a party concerned, was solemnly invoked, in the form of a summons to witness their subscription. The familiarity with which those men and

* We have made both these corrections on the authority of Keith, who is generally very accurate, and in both these instances, certainly in the former, is supported by the sense. See the word *avage* in Johnson’s dictionary.

their successors talked to their Maker on all occasions, and the readiness with which they associated him with themselves in all their subsequent covenants, render this supposition indeed more than probable.

To such a measure they seem to have been impelled on the present occasion, by the marriage of their sovereign to the dauphin; the ambitious views with respect to Scotland displayed by the French court, immediately after the marriage; and suspicions, apparently too well founded, of the basest treachery in the House of Guise. To the French court in general, and to that house in particular they probably allude, when they promise to maintain themselves and their cause "against *all wicked power* that does *intend* tyranny and trouble against the congregation;" but whatever may have been the intended tyranny which they were determined to resist, "from the moment, says our author, that this bond became the charter of the protestants, the sword was drawn from the scabberd, and the scabberd itself was thrown away." This, we believe, was indeed the case; but we must take the liberty to add that it was by a charter of a very different tendency, that Christianity itself prevailed over the tyranny of heathen Rome.

The Lords of the Congregation, as they were called, having thus declared their determination to maintain by arms, if necessary, the cause which they had espoused, addressed to all who entertained their sentiments, the two following resolutions.

"1. It is thought expedient, that in all parishes of this realm, the common prayer be read weekly on Sunday, and on other *festival days* in the churches, with the lessons of the Old and New Testament, conform to the order of the book of Common Prayer; and if the curates of the parishes be qualified, that they be caused to read the same: and if they be not, or if they refuse, that the most qualified of the parish use and read them. 2. It is thought necessary that doctrine, preaching and interpretation of scriptures be had and used privately in quiet houses, without great conventions of people, till God move the prince to grant public preaching by faithful and true ministers." (V. II. p. 34.)

On these resolutions, Dr. Cook remarks, that they

"Throw considerable light on the state of opinion at the period, to which they refer. It is apparent from them, that the antipathy to set forms of prayer, which at a subsequent period was so strongly felt in Scotland, had at the commencement of the reformation no existence; and that the efforts of the reformers were bent

bent only to annihilate the strange practice of praying in an unknown tongue."

He might have added, that the authors of these resolutions appear to have had no objection to the religious celebration of other festivals beside the Lord's day, and to have had notions of that day very different from those which afterwards prevailed, when it was called by the Jewish appellation of *the Sabbath*. It is likewise apparent that to hear sermons was not the great purpose for which the reformers then thought that men should frequent the church, though preaching sound doctrine was justly deemed a matter of very great importance; and that large assemblies were discountenanced rather than encouraged, contrary to the subsequent practice of most popular preachers of every denomination.

The Archbishop of St. Andrew's having failed in an attempt to seduce the Earl of Argyle from the congregation, gave way to the clamours of the other Clergy to put the laws in execution against heretics; and the cruel fate of Walter Milne, an aged priest, who had at an early period adopted the doctrines of Luther, confirmed the congregation in their resolution to maintain by force their spiritual liberty. They began, however, with petitioning the regent, the ecclesiastical convocation, and the parliament; and the regent being desirous to obtain the matrimonial crown for the dauphin—a measure which was opposed by the whole house of Hamilton—listened to them with the most flattering condescension, promising to grant to them every thing possible, as soon as that object should be obtained. She thus secured their votes in parliament; but when she had served her own purpose by their means, she became decidedly hostile to all their claims. For the motives of such base conduct in a woman, who seems not to have been destitute either of moral principle or of humanity, we must refer to the work before us; where the reader will find the best apology that such crooked politics admit of, in the influence which her two brothers possessed over her mind, and in her desire to aggrandize her daughter. It was her treachery however as much as the vehemence of Knox's preaching, that inflamed the mob to the demolition of the religious houses, which began at Perth, and thence proceeded to the town of Cupar in Fife, where the curate of the parish was so shocked by their proceedings, that in the frenzy of despair he put an end to his own life.

"These outrages were committed by the people, in opposition, as Knox mentions, to the admonitions of the preachers and to the orders of the magistrates. He probably intended this observation

as an apology for the higher classes of the protestants ; but it cannot be supposed that he himself vehemently condemned what had been done, for he soon afterwards instigated those who heard him to similar destruction." (P. 79.)

Dr. Cook has too much candour and good sense to attempt any thing like a vindication of these outrageous proceedings ; but he assigns very sufficient reasons for not condemning the men who gave occasion to them, as totally devoid of merit ; and justly observes, that " from the manner in which the reformation was accomplished in England, we cannot reason to what was requisite towards the same end in Scotland. In the former country it was the work of the government ;" in the latter, it was accomplished in opposition to the government, and yet unstained by blood. In proof of this he quotes, with very allowable exultation, the words of Leslie, the celebrated Bishop of Ross, who, though a strenuous defender of the Romish Church, yet candidly declares, that the Lords of the Congregation, " when in the plenitude of power, banished few on account of religion, doomed still fewer to imprisonment, and put none to death."

The devastation committed at Perth, was the signal for civil war. The regent instantly raised an army consisting partly of Scotchmen under the command of the Duke of Chatelherault (here improperly styled the Duke of Hamilton), and partly of French veterans commanded by their own general ; and she hoped to surprise Perth, and expiate what she deemed the most shocking impieties with the blood of its inhabitants. The congregation, however, was prepared to oppose force to force ; but to prevent the effusion of blood, they previously addressed to the regent a letter, on which Dr. Cook bestows very high praise, declaring that " it might certainly have turned aside from them the accusation of enmity to their sovereign." In this opinion we cannot agree with him. The provocation which they had received, was certainly great, and they had little reason to confide in promises by which they had so lately been betrayed ; but it was surely unbecoming of subjects to tell the supreme power, that unless their demands were granted, they " firmly purposed never to be subject to mortal men ;" to call the established clergy of the kingdom " cruel beasts ;" and to threaten that neither " their sovereign, nor her posterity should at any future period find that obedience and faithful service within the realm that they had found at all times past." This was the language not of treaty, but of command, or at least of defiance.

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They wrote at the same time to D'Osell the commander of the French forces, in terms much more proper indeed than those which they had addressed to the regent; but to the Scottish nobles, who were in the royal army, and to whom they likewise wrote, they introduced the distinction (which was afterwards productive of so much mischief in the reign of Charles the First) between the government in general and the persons or magistrates, by whom it might be administered; and declared, "that what they had done at Perth, they had done at God's commandment, who plainly commands idolatry and all the monuments of the same to be destroyed and abolished." That no party of men might be ignorant of their intentions, they sent also an admonition to the clergy, addressed

To the Generation of Antichrist, the pestilent prelates and their SHAVELINGS within Scotland—to whom they said, among other things to much the same purpose;

"Yea, we shall begin that same war which God commandeth Israel to execute against the Canaanites; that is, contract of peace shall never be made, till that ye desist from your open idolatry, and cruel persecution of God's children. And this we signify unto you, in the name of the eternal God, and of his Son Christ Jesus, whose verity we profess, and gospel we have preached, and holy sacraments rightly administered."

This language our author acknowledges to be totally inconsistent with the mild spirit of Christianity; and it certainly was not calculated to conciliate the regent, or indeed any person attached to the royal family and the constitution of the kingdom. A treaty, however, was concluded between the regent and the congregation, without hazarding a battle; but, as the terms of it were not acceptable to either party, it was very soon violated by both; though the regent was certainly the aggressor.

Hitherto the Lord JAMES STEWART, then prior of St. Andrew's, and afterwards the far-famed Earl of Moray, though attached to the doctrines of the reformation, had supported the authority of the government; but on this occasion both he and Argyle (the son of the Argyle already mentioned) went over from the court to the congregation, and began to levy forces in their own defence. In the mean time Knox had excited the rabble to destroy what he called the monuments of idolatry in various towns on the coast of Fife; and had arrived for the same purpose at St. Andrew's. Thither too the primate had gone with about a hundred armed men, to preserve, if possible, the magnificent cathedral from the destruction

struction with which it was threatened. The lords of the congregation dreading that a conflict, under those circumstances would be attended with consequences pernicious to their cause, were desirous that no commotion should take place.

“ As the most effectual mode of securing peace, they expressed to Knox their wish that he should not preach, while, at the same time, that they might not appear to dictate to him, they requested his own sentiments with regard to this proposal. Timidity was no weakness of his character; he at once declared that he could not in conscience decline preaching, and that he would preach (to morrow), whatever might be the result.” (P. 116.)

“ He chose as the subject of his discourse, that part of the evangelical history which records the ejection of the buyers and sellers from the temple, and represented it as affording a warrant for purifying the church, by casting out of it the pageantry of idolatry. His reasoning and his illustrations not only inflamed the multitude, but convinced the magistrates; and all classes of the inhabitants, with the exception of the household and dependents of the archbishop, united in tearing down those buildings, the ruins of which are still so often contemplated with admiration and with regret.” (P. 117.)

Immediately after this exploit, the troops of the congregation marched to Cuper to encounter the royal army, which was then with the regent at Falkland. The two armies came in sight of each other; but when a battle seemed inevitable, a new treaty, or rather *truce* was entered into, though not faithfully observed by either party.

In the mean time, the queen regent represented the state of Scotland to the French court, intimating a suspicion that the Lord James (the prior of St. Andrew's) intended, under pretext of making innovations in religion, to usurp the crown. This representation led to such measures, as might have been productive of permanent peace or at least of less mischief, had not the French king died in the mean time, and Francis and Mary ascended the throne of that kingdom. We do not indeed think, with this historian, that the reformers would at that period, have been satisfied with a *toleration*: for the principles of toleration were not then nor for many years afterwards, perfectly understood, by Christians of any denomination. The lords of the congregation evidently considered themselves as bound to exterminate the idolatry of the Church of Rome, by the law which obliged the Israelites to extirpate idolatry from the land of Canaan; and the same opinion prevailed almost universally, both in England and in Scotland,

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for at least a century after the period under our present review. We are disposed, however, to believe, that, had Henry lived a few years longer, the reformation in Scotland might have been carried on with less violence; for he had shaken off the house of Guise, and, through the wild counsels of the constable, was inclined to fulfil all the promises which the regent had made to the reformers, while he was determined to hazard even his own crown in supporting the regal authority in Scotland.

In the mean time, the lords of the congregation, under pretence that their brethren were persecuted in Perth, by the magistrates to whom the regent had committed its government, collected their forces, laid siege to that town, and obliged it to capitulate. From Perth they marched to Stirling, Linlithgow and Edinburgh, destroying all the monasteries and other religious houses—some of them very magnificent—and compelling the queen-regent to flee to the castle of Dunbar. At Edinburgh in particular they committed a variety of outrages, and plundered the Mint of the instruments for coining. Of these events the regent availed herself with consummate wisdom, publishing a proclamation, in which she accused them of having usurped, under the pretence of religious innovations, some of the prerogatives of the crown, and of carrying on a traiterous correspondence with the court of England, after she had indulged them with liberty to worship God in their own way, until their complaints should be taken into consideration by parliament. Reports were at the same time circulated, and very generally believed, that the congregation intended to place the prior of St. Andrew's on the throne, to the exclusion of the queen, and the whole house of Hamilton.

The consequences of that proclamation, and those reports were, that the lords of the congregation become suspicious of each other, and that such of them as were loyal and attached to the constitutional order of the regal succession, departed to their own houses. The remainder wished to enter into a negotiation with the regent, which she contrived to protract so long, that had she fallen suddenly upon them in Edinburgh, so greatly was their number diminished, she might have annihilated them and their cause at one stroke. Of these events the present author has given by far the most satisfactory detail that we have any where met with; and he justly censures the reformers for the partial and unfair account which they circulated, of the treaty into which the regent, either from humanity or through the timid counsel of her friends, was induced to enter with them.

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They published indeed proclamations of such a tendency, as, together with the conventions which they immediately called of their adherents, amounted in fact to a violation of the treaty on their parts. This is candidly admitted by the historian, who, with his wonted impartiality, gives a fair account of the preparation of both parties for war; of the fortification of Leith by the regent; of the arrival of forces to support her from France; of the defection of the Duke of Chatelherault and his son to the congregation; of the army of the congregation marching to Edinburgh, and threatening Leith; of the regent's charging them, under the pain of high treason, to depart from Edinburgh; and of their taking upon themselves, in return, to suspend her, in the name of their sovereigns, from her offices, and to advise her to withdraw with her army of strangers from the kingdom.

They could not have been so bold in their rebellion, had they not looked for support from England; but as we mean not to animadvert upon the political events of that eventful period, we shall not accompany the author through the account which he gives of the connection between Elizabeth, and the lords of the Scottish congregation. We shall only say that he writes with great impartiality, though he mentions with something like respect a memorial of Cecil's, which we have elsewhere characterized in very different terms*. We must observe likewise, that in relating the origin of Elizabeth's hatred of the queen of Scots, he has fallen into a mistake, which he will do well to correct in any future edition of his work. It is not true, as he supposes, (P. 207.), that Edward VI. was by any party deemed illegitimate, because his father's divorce from queen Catherine was not sanctioned by the pope. Elizabeth was indeed considered as illegitimate by every member of the Romish church; because Henry had married her mother, and she herself was born *before the death of Catherine*; but Catherine having been dead three or four months before Henry married the Lady Jane Seymour, no objection was ever made to the lawfulness of that marriage, or to the legitimacy of Edward's birth.

The lords of the congregation were obliged to raise the siege of Leith; and they retired to Stirling in disgrace and disinay. They were roused however from this despondency by the preaching of Knox, and the favourable reception of their ambassador at the court of England. Into the merits of the treaty which Elizabeth made with the Scottish rebels,

* See our review of Sadler's State Papers in our volume 37.
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for such the lords of the congregation certainly were; the principles on which she acted; and her professed wishes to maintain the independence of Scotland, and the dutiful obedience of all parties in that kingdom to their own sovereign, we mean not to enter. The present author, while he gives an impartial detail of facts, attributes to the English queen a purity of intention, which we cannot discover in her conduct; but he likewise admits the queen dowager of Scotland to have possessed great merit, and exhibits her on her death-bed, in a point of view, in which no man can behold her without being deeply affected.

She died on the 10th of June, 1560, in the castle of Edinburgh, while the English army and the Scotch congregation were besieging the town of Leith. Her death probably facilitated the issue of these negociations into which Elizabeth, Francis and Mary had entered for a general peace; for a treaty was concluded at Edinburgh on the 6th of July, and peace proclaimed on the day following. By that treaty,

“ The bishops and abbots were restored to their property, their persons were protected, and their most important privilege, that of sitting in Parliament, was not wrested from them. But in relation to the peculiar sentiments of the reformers, there is nothing but one general article, alluding to a determination of the (English and French) commissioners not to enter upon the subject of religion. By that article, the sacred cause for which they had so long struggled, was trusted to the effect of such representations as might, after the meeting of Parliament, be presented to a biggotted court, and to a sovereign devoted to the See of Rome.” (P. 313.)

The lords of the congregation however were satisfied with this article, vague as it is. They were confident, says this author, that the attachment to the protestant faith had become so general, as to place it beyond a doubt that the free voice of Parliament would positively demand that this faith should become the religion of Scotland. The common people were sincerely attached to the new preachers; and

“ The more numerous part of the nobles, though from different motives, were equally eager for the introduction of a protestant establishment. That some of them looked on this interesting revolution as connected with the wide dissemination of principles of pure religion, cannot be doubted; and on this account they gave to it their unwearied support; but too many of them promoted it chiefly from secular views. They saw that by giving power to its votaries, they would undermine the foundations of the church, and that thus annihilating the necessity or the propriety

propriety of munificently supporting the popish clergy, the enormous wealth which had been appropriated to this purpose, would receive a different destination, and might be seized by those of their own number, who were most artful or most active in getting it into their possession." (P. 315.)

This we believe to have been the real motive which influenced the conduct of a great majority of those nobles, who designing themselves *lords of the congregation*, had laboured so strenuously to overthrow the established church. Their object was now nearly accomplished; for the parliament, to which the state of religion had been referred, in the treaty between England on the one part, and Scotland and France on the other, met for business in the month of August, and was uncommonly numerous. It had no sooner assembled, however, than a question was keenly agitated respecting its legality, a question into which we shall no further enter than to say, that there seems to have been much false reasoning on both sides. Keith's objection to the personal attendance of all the lesser Barons, does not appear to us to be answered by our author, or indeed to admit of a satisfactory answer. Keith has proved that for upwards of seventy years, hardly one of those men had occupied seats in Parliament; and on the present occasion, none were summoned by the council, but such as by law and ancient custom had a right to attend. But had law and ancient custom authorized every freeholder or petty baron to sit personally and vote in Parliament, the legislature of Scotland would have been a democracy of the worst kind; for it is to be remembered that the Parliament of that kingdom, like the *constituent assembly* of France, consisted of but one house or chamber.

The Parliament, however, having voted itself legal, immediately entered on the state of religion; and the decided majority favouring the reformation, some of the barons, in conjunction with the most eminent preachers, were enjoined to compose a summary of those tenets which they wished parliament to sanction, as constituting the essence of the reformed religion. In the space of four days these men produced a confession of faith, which, though it delivered, as the unquestionable dictates of inspiration, opinions on some of the most metaphysical and intricate points that have ever employed the mind of man, was adopted, says Dr. C. with as little hesitation as if it had been a collection of intuitive truths; and solemnly pronounced to be the standard of protestant belief in Scotland!

"Having thus commenced the attack against the ancient religion,

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gion, parliament renewed their efforts for its destruction. They passed three other acts, by the first of which they abolished the power and jurisdiction of the Pope in Scotland; by the second, they repealed all the acts in favour of the church; and by the third, they ordained, that all who said mass, or were present at the celebration of it, should be punished for the first offence by confiscation of goods, or bodily suffering, for the second, by banishment from the kingdom, and for the third, by death.

“ Over this statute every friend to true religion, to the influence of the mild spirit of Christianity, and to the sacred rights of men, would wish to cast a veil. It too plainly shews, that the worst part of popery had not been taken from the hearts of those who so vehemently opposed it, that while they declaimed against the infallibility of popish decrees, and considered those decrees as imposing a grievous yoke upon the understandings and the faith of Christians, they wished to break this yoke only that it might be succeeded by one which they themselves had prepared. They thus arrogated a right to decide upon what the fundamental maxim of the protestant religion declared should be left to the decision of all who examined it; and they justified, in as far as similar conduct could justify it, the atrocious cruelty of the priesthood to those unhappy men who had been convicted of heretical pollution.” P. 333.

These reflections do honour to the head and heart of Dr. Cook; but we are not sure, that the rights of private judgment, were then thoroughly understood, or admitted as the fundamental maxim of the protestant religion by any denomination of Christians. Some confused notion that the Mosaic laws against idolatry are obligatory on Christians, prevailed universally at that period, and was the source of much intolerance. Indeed, it seems not even yet to be perfectly understood, that Christians converted from Gentiles never were subject to any other part of the Mosaic law than that, which, being purely moral, has been obligatory on all men from the beginning of the world, and will continue obligatory until the day of judgment. Were it clearly perceived that *we* have no concern whatever with the ritual or municipal law of the Jews; the minds of private Christians could never have been perplexed by those useless distinctions, between the covenant of *works*, and the covenant of *grace*, which encumber the creeds of so many churches; nor would the doctrines of St. Paul and St. James respecting justification, have ever been supposed to be in the smallest degree at variance. But to return from this digression;

The acts of the parliament overturning the Romish church, and establishing the faith of the congregation, were sent to France

France for the royal sanction, which was absolutely refused by Francis and Mary. This was probably foreseen by the lords of the congregation and their friends; for an embassy was sent at the same time to Elizabeth to thank her for her good offices; and to propose to her to marry the Earl of Arran, whom they took care to represent, as indeed he was, heir to the crown of Scotland, should their Queen die without issue. Elizabeth, though she declined to enter into the marriage which had been proposed to her, expressed the happiness which she felt at having been useful to their country, and declared her resolution to renew her assistance, should it be required, at any future period. This promise tended to support the spirits of the congregation in the prospect of a new war with their own sovereign; but their alarms on that head were quickly dispelled altogether, by the death of the French king, which left Mary with no other support than the affections of her own subjects.

During the interval which elapsed between the dissolution of parliament and the death of Francis, the Council of Scotland directed their attention to Ecclesiastical arrangements; and what the present author calls *the first book of discipline* was produced by Knox, and a few other ministers deemed most eminent for their talents. To the analysis of that book, and of the confession of faith Dr. Cook devotes two chapters of his history, justly observing, that by such an analysis only, can a full light be thrown on the commencement and progress of the Scottish reformation.

He enters first on the *Scottish Confession of Faith*, which must not be confounded with the *Westminster Confession*, now subscribed as the standard of doctrine in the Church of Scotland. The confession, drawn up by Knox and his associates, consists of only twenty-five articles or chapters, and contains very little of those doctrines which distinguish the followers of Calvin. It certainly mentions the elect and the reprobate, but not in terms that would authorize any man to conclude that the Scottish reformers adopted in all its rigour the arbitrary decree of Calvin, or that *philosophical necessity* which some of the ablest Divines in the Scottish church have lately wished to substitute in its stead. The object of Knox and his friends, as Dr. Cook observes, was to state clearly and with precision their own opinions, on all those points, in which they had taught the people that the Church of Rome had erred; and the inferences which he draws from this fact ought to be kept steadily in the view of him who wishes to interpret fairly the confession of any reformed church, which was drawn up immediately after the separation

tion of that church from the See of Rome; for the errors of popery, and certainly not such doctrines as have been taught since, were alone the errors against which the compilers of such confessions were chiefly intent on guarding their adherents. In conducting his analysis of the Scottish confession, the historian has been guided by his usual candour; and though we think very differently from him of the *Metes or Marks*, which are given in that confession, *of the true church*, we recommend this chapter, as by much the most valuable account of the faith of the first reformers in Scotland that we have any where seen. He points out the errors of the Confession, as well as its excellencies, though we wish that, on one occasion, the extract which he makes from it had been of greater length.

“The Scottish reformers resist this irrational and debasing doctrine, (the authority of the church in the interpretation of scripture.) They declare that as the authority of scripture arises from its being dictated by inspiration, it *was* (is) reasonable to conclude that it had been rendered by Divine Wisdom adapted for the purpose for which it was intended, to be the rule of faith and manners; that in every case of difficulty, the inquiry ought to be, “not what had been before thought with regard to it, but what was really taught in the canonical books, or was sanctioned by the example of our Saviour.” P. 357.

We are very willing to believe that this is what the reformers meant to express; but in their expressions there is something so like a contradiction, that fanatics, laying hold of the extravagant claims to inspiration made for Knox, by the editor of the History which goes by his name, will, from part of what they say, advance an opinion directly contrary to what this author says they held, and which is certainly countenanced by that short quotation, which he has made from the Confession.

“The interpretation,” say they *, “of the canonical Books of the Old and New Testaments, we confess, neither appertaineth to any *private* nor *public* person; neither yet to *any* church, for any pre-eminence or prerogative, personal or local, which one hath above another, but appertaineth to *the Spirit of God*, by the which also the scripture was written. When controversy then happeneth for the right understanding of any place or sentence of scripture, or for the reformation of any abuse within the church

* See the Confession of Faith in Knox's History, p. 253, &c. Ed. of 1644.

of God, we ought not so much to look to what men before us have said and done, as unto that which the Holy Ghost uniformly speaketh within the body of the scriptures, and unto that which Christ Jesus himself did, and commanded to be done."

Dr. Cook displays the same candour, in his analysis of *the Book of Discipline*, or form of Church Government, introduced into Scotland by Knox; as in his account of the first reformed Confession of Faith. He shews that there was in the infant church a Hierarchy among the clergy, who were divided into the three orders of *Superintendants*, *Parish-ministers*; and *readers*; but he labours to prove that this was a Hierarchy altogether different from that which consists of *Bishops*, *Priests*, and *Deacons*. His arguments on this question appear not worthy of him. That which seems to have the greatest force, proceeds on a mistake respecting the authority of Bishops in churches properly episcopal. The superintendants in the Scottish Church might be accused of crimes or heresies by the Clergy over whom they presided; even the lay-elders might complain of them, if they neglected their duties of visiting and preaching; if they were found guilty, they were, like other Clergymen, subjected to deprivation, without respect to their persons or their office; and therefore, says Dr. Cook, they could not be bishops!

Surely he is not to be told, that in all ages of the church Bishops have been amenable to the jurisdiction of a synod of their conprovincial Bishops; that any man might, at his peril indeed, accuse them of heresy or of vice; and that when found guilty, they were subjected to suspension, degradation, or excommunication according to the decree of their guilt. Even in the worst ages of popery, the Pontiff himself was under the controul of the church, and liable to deprivation by a General Council; and whoever shall look into the history of the reformed church of England, will find, that while the Convocation was permitted to sit and transact business, our bishops were as much under its controul, as the superintendants were under the controul of the General Assembly of the church of Scotland. Our Convocation indeed sat in two chambers, whilst the General Assembly of the Scottish Church, constituted like the parliament of that kingdom, sat, even during the establishment of proper episcopacy, in one. This constitution was certainly unfavourable to the proper authority of the bishops, as superintendants; but it did not bring them down to a level with the parish priests, any more than the constitution of the parliament levelled the Scottish Dukes and Earls with the

country gentlemen and burgesſes, who ſat and voted in the ſame houſe with themſelves. That the ſuperintendants were not *really* biſhops, every genuine epiſcopalian will readily grant, for they were not *epiſcopally* ordained; nor indeed *ordained at all*, if impoſition of hands be eſſential to ordination; but as they were each overſeers of the parochial clergy within their reſpective dioceses, and preſided at the *admiſſion* (for ordination was not then allowed) of every clergyman to his church and pariſh, they were undoubtedly appointed to perform epiſcopal offices.

Dr. Cook ſeems half inclined to laugh at the importance attributed by epiſcopalians, to impoſition of hands in ordination; becauſe it is conceived to confer; ‘in a manner inexplicable to human reaſon,’ the ſacred character of the prieſthood to the perſon ſo ordained. Will Dr. Cook have the goodneſs to explain to us, *by human reaſon*, the manner in which baptiſm confers on the perſon baptized, the ſacred character of a Chriſtian, and member of the church founded by Chriſt? We are perfectly ſatisfied, that the rites of baptiſm and laying on of hands are both *poſitive* inſtitutions of our religion; the former appointed by Chriſt himſelf, and the other by the apoſtles acting with his authority; and we have not a doubt but that, through the grace accompanying them, they both answer the purpoſes for which they were inſtituted. Our opinion reſts on the conviction that there is in Chriſtianity *much* that is *poſitive*; that nothing merely poſitive can be of any value, but when obſerved in *obedience to him, by whom it was inſtituted*; that the church itſelf is a *poſitive* ſociety, into which all who have an opportunity are bound to enter; that no man can be admitted into that ſociety, but by the *authority of him who founded it, and ſtill continues its head*; and that he did not confer authority for this purpoſe on the whole body of diſciples, but only on the eleven apoſtles and their ſucceſſors, when he ſaid, “Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt; teaching them to obſerve all things whatſoever I have commanded you; and lo, I am with you alway, even unto the end of the world.” We learn from various paſſages of the New Teſtament, that the apoſtles committed this authority to other faithful men by the impoſition of hands, and by prayer; the writings of the Fathers of the church ſhow that it was committed in the ſame way by the immediate ſucceſſors of the apoſtles to other faithful men who ſucceeded them; and thus was it, in every region under heaven, tranſmitted, through the order of biſhops, from the age of the apoſtles, down to

the æra of the reformation; when the church of Scotland first substituted the call of the people for the apostolical rite of ordination, and despised all authority conveyed through a channel so polluted as the church of Rome! All other churches have considered ordination as of the greatest importance. The church of Rome; the Greek church; the Armenian church; and even that pure church of Syrian Christians discovered by Dr. Buchanan in Malabar and Travancore, which never heard of the claims of the Pope, until the Portuguese came for a curse among them in the 16th century; all these consider ordination by imposition of hands as essential to the constitution of a church of Christ. Of such importance is this rite esteemed by the Syrian Christians, that their clergy were reserved to the Doctor, and their Bishop would not listen to the proposal of a union with the English church, until he was convinced that the orders of the English clergy are derived by episcopal succession from the apostles*. This plain good man perceived not, as we also perceive not, how authority to act as the Stewards of the mysteries of God can be conveyed, in the present age, to any man, otherwise than by succession through some order of the clergy; for if the call of the people be what gives this authority, how can any man obtain authority to act as an ambassador or Christ in a heathen or Mahometan country?

But the historian says, that the necessity of episcopal ordination is an opinion taken up but lately, by the Church of England, and he quotes Neale's History of the Puritans as the authority on which he hazards that assertion. Of Neale's candour we really do not think so highly as he does; and his own candour will probably induce him to change his present opinion, when he shall have read Warburton's remarks on that history. But at any rate, we have proved from higher authority than that of *any individual*, that the necessity of episcopal ordination was, from the beginning, the doctrine of the reformed church of England, though the question was not at first so generally understood, as after the perverseness of the Puritans had compelled the clergy to study it.

Let him not, however, be under any alarm as to the consequences of this opinion, as if it implied such a uniformity of Church Government as is incompatible with a universal religion; for an episcopal church may or may not be incorporated with the state; and episcopacy has, in fact, adapted

* See Buchanan's Christian Researches in Asia,

itself to all the forms of civil government that have existed in the world since the commencement of the Christian æra. Every bishop of the church of England has two sorts of power; one of which is essential to his office as a *bishop*, and cannot be delegated to any other man, who is not a bishop likewise. This comprehends authority to ordain and degrade clergymen, to confirm persons that have been baptized, and to cut off from the communion of the church, scandalous offenders without inflicting on them any civil penalty; and all this, we imagine, is done by presbyteries in those presbyterian churches which admit (as some of them do) the rite of confirmation. The other powers possessed by English and Irish bishops are derived from the state; are commonly delegated to Doctors of Law; and are by no means essential to the existence of the church of Christ; and are in fact not possessed by the bishops of all *established churches*. The former sort of powers are as fully possessed by the Syrian Bishops in Asia, and by the bishops in Scotland, though only tolerated, and perhaps *reluctantly* tolerated, as by any established bishop whatever; and the sacraments administered by the authority of those poor prelates are as valid in the church of Christ, as if they were themselves peers of some parliament, and their churches incorporated with some state.

But, though Dr. Cook seems not to have very accurate notions of the claims of episcopacy, and to look on us high churchmen as less tolerant in our principles than we know ourselves to be, he always speaks of the constitution of our church in terms of high respect, and regrets that Knox deviated so far from the ancient model.

“ In this light,” says he, “ the subject presented itself to the sagacious mind of the Archbishop of St. Andrew’s, who although no friend to the reformation, or to the men who conducted it, sent, upon hearing of the policy, Brand, a monk of Holyrood-house, with this message or advice to Knox, that although he had made many innovations, and had introduced many changes in the doctrine of the church, for which the primate admitted there was much reason, yet it would be wise to retain the old policy, which had been the work of ages, or to put a better in its place, before he attempted to shake its stability.

“ There was much soundness, and much knowledge of human nature in this counsel. The Archbishop plainly saw, that the revenues of the church, which had been alienated, would not by this scheme be easily recovered; and though Knox paid to his suggestions no attention, that reformer had soon cause to regret that he had not proceeded with the caution which he had been advised to adopt.

“ Had the popish bishops been succeeded by men invested with the episcopal character, it would have been very difficult for the laity, as the law then stood, to wrest from the church her ample possessions. By destroying the ancient policy, and *laying the foundation of a new church*, these possessions were left without a legal owner; and it might have been perceived, that the nobles and barons would feel little inclination to endow the infant establishment with the wealth, which they had so long contemplated with envy, when it ministered to the pomp and the indulgence of the priesthood.” P. 414.

Dr. Cook continues the history of the reformation down to the year 1567, when he considers the protestant church as fully and legally established; but as the events of the short reign of the unfortunate Mary are universally known, and as no alteration was made during that period in the faith or constitution of the protestant church, we shall not accompany him through the remainder of the detail. It is our duty, however, to say that, in every thing relating to religion, he continues his narrative with the same candour, by which the reader must have perceived it to have been hitherto distinguished; and that we shall be glad to see that supplementary work in which he promises to trace the nature and effects of those dissensions which afterwards arose among the protestants themselves, and strongly influenced, as he justly observes, the principles and manners of the inhabitants of Scotland. It is indeed extremely probable, that we shall be compelled to differ from the sentiments and opinions which he may inculcate in that work, more frequently than we have differed from any thing advanced in this; but from the manner in which he writes, so unlike to that of his countrymen, in general when treating of similar subjects, we are under no apprehension of being ever disgusted by a wilful perversion of facts, or misrepresentation of the principles of his antagonists.

We had marked a few Scotticisms which we meant to point out, but have mislaid the slip of paper on which they were noted. They were, however, *very* few, and of little importance; though we shall just observe, from recollection, that he uses *pled*, for *pleaded*, as the past tense of the verb *to plead*; and that he sometimes uses the past tense, where it would be more correct to write in the present, of which we have pointed out one or two instances in the extracts which we have made from the work. These, however, are very trifling blemishes; and, if we may form a judgment from the spirit displayed by some of the Edinburgh journalists, his candour is more likely to offend a party in his own church, than

than his Scotticisms are to disgust the more fastidious critic in the Church of England. To the Church of England indeed, this work will convey much curious information.

ART. VI. CHILDE HAROLD'S PILGRIMAGE; A ROMANUNT. *By Lord Byron.* 4to. 11. 10s. Murray. 1812.

WE have perpetually had occasion to regret and to complain that the modern poetical productions of the press exceed in number rather than in merit; that a prodigious multitude of poems might be enumerated, neither characterized by gross faults, nor distinguished by striking beauty, resembling streams smooth without grandeur, or flowers gaudy without fragrance,

Yet fortunately at certain intervals, a landscape presents itself, which neither Claude, nor Poussin, nor Salvator Rosa himself need be ashamed to avow, in which the force of nature is perceptible, and grandeur and sublimity of scenery are duly mixed with the fascinating softness of rural beauty. Such in its particular department is the poem of Lord Byron, which we have perused with the sincerest and purest gratification, and which every lover of genuine poetry will be delighted to introduce into their collections.

Childe Harold is a descriptive poem, and, as we are informed, principally composed among the scenes which it professes to represent. It was begun in Albania, but the pictures exhibited to the reader's view are gleaned from Spain, Portugal, Epirus, Acarnania, and Greece. It is intimated that the public reception of this specimen will determine the author whether he shall hereafter conduct his readers to the capital of the East through Ionia and Phrygia.

The principal personage, "Childe Harold," is avowedly fictitious, at least in the principal features, and the stanza preferred is that of Spenser, for which Lord Byron pleads the example and authority of Dr. Beattie. The poem consists of two cantos, and represents Childe Harold as departing from his paternal home, satiated with sensual enjoyments, to try the effects of change of scene. The spirit with which the design is executed, will sufficiently appear from the following specimen.

VII.

"The Childe departed from his father's hall,
It was a vast and venerable pile;
So old, it seemed only not to fall,
Yet strength was pillar'd in each massy aisle.

Monastic

Monastic dome ! condemned to uses vile !
Where Superstition once had made her den
Now Paphian girls were known to sing and smile ;
And monks might deem their time was come agen,
If ancient tales say true, nor wrong these holy men.

VIII.

“ Yet oft-times in his maddest mirthful mood
Strange pangs would flash along Childe Harold's brow,
As if the memory of some deadly feud
Or disappointed passion lurk'd below.
But this none knew, or haply cared to know ;
For he was not that open, artless soul
That feels relief by bidding sorrow flow,
Nor sought he friend to counsel or condole,
Whate'er this grief mote be, which he could not control.

IX.

“ And none did love him—though to hall and bower
He gather'd revellers from far and near,
He knew them flatt'ers of the festal hour,
The heartless parasites of present cheer.
Yea ! none did love him—not his lemans dear—
But pomp and power alone are woman's care,
And where these are, light Eros finds a feere ;
Maidens, like moths, are ever caught by glare,
And Mammon wins his way where Seraphs might despair.

X.

“ Childe Harold had a mother—not forgot,
Though parting from that mother he did shun ;
A sister whom he lov'd, but saw her not
Before his weary pilgrimage begun :
If friends he had, he bade adieu to none.
Yet deem not thence his breast a breast of steel ;
Ye, who have known what 'tis to doat upon
A few dear objects, will in sadness feel
Such partings break the heart they fondly hope to heal.

XI.

“ His house, his home, his heritage, his lands,
The laughing dames in whom he did delight,
Whose large blue eyes, fair locks, and snowy hands,
Might shake the saintship of an anchorite,
And long had fed his youthful appetite ;
His goblets brimm'd with every costly wine,
And all that mote to luxury invite,
Without a sigh he left, to cross the brine,
And traverse Paynim shores, and pass Earth's central line.

“ The

XII.

“ The sails were fill’d, and fair the light winds blew,
 As glad to waft him from his native home ;
 And fast the white rocks faded from his view,
 And soon were lost in circumambient foam :
 And then, it may be, of his wish to roam
 Repented he, but in his bosom slept
 The silent thought, nor from his lips did come
 One word of wail, whilst others sate and wept,
 And to the reckless gales unmanly moaning kept.

XIII.

“ But when the sun was sinking in the sea
 He seiz’d his harp, which he at times could string,
 And strike, albeit with untaught melody,
 When deem’d he no strange ear was listening :
 And now his fingers o’er it he did fling,
 And tun’d his farewell in the dim twilight.
 While flew the vessel on her snowy wing,
 And fleeting shores receded from his sight,
 Thus to the elements he poured his last “ Good Night.” ” P. 6.

The farewell song of Good Night, was confessedly suggested by Lord Maxwell’s Good Night in the Border Minstrelsy of Walter Scot. It cannot be said that the whole of the poem exhibits equal energy with the above specimen, but neither can it be denied that every page is characterized by genuine poetical feeling, the truest classical taste, and the most correct and mellifluous versification. Many of the stanzas, descriptive of the females of Spain, are of extraordinary elegance, and highly musical. The opening of the Second Canto, in which a description of Athens is exhibited, is peculiarly spirited and fine ; and we accompany Childe Harold in his romantic passage to Albania, with no common sympathy ; and here we take leave of the author with unfeigned reluctance, hoping and believing that we shall ere long be called again to accompany Harold and his Muse, “ through Ionia and Phrygia to the capital of the East.” Our praise of the poem would indeed be nearly unqualified, were it not for the occasional introduction of opinions on religion, which we cannot too much regret or condemn.

Notes explanatory and illustrative are subjoined at the end of the Second Canto, and some Letters written at Athens are also inserted, in which Lord Elgin is reprobated in our opinion with much more severity than justice. If he had not removed from Athens to this country, those valuable fragments of antiquity, which promise here to establish a school of no com-
 mon

mon extent or excellence for architecture, statuary, and their associate arts, what would have ultimately been their fate? Would they not either have found their way to the museums of rival nations, or in a mutilated form been converted to the meanest and most ignoble purposes.

Some minor poems succeed these Athenian papers. If minor they may be called, which excel the far greater part of the lyrical pieces in our language in all the more captivating graces of poetry. We lament that we can only give place to one of these.

II.

“ To * * *

“ On Lady! when I left the shore,
The distant shore, which gave me birth,
I hardly thought to grieve once more,
To quit another spot on earth:
Yet here amidst this barren isle,
Where panting Nature droops the head,
Where only thou art seen to smile,
I view my parting hour with dread.
Though far from Albin's craggy shore,
Divided by the dark-blue main;
A few, brief, rolling seasons o'er,
Perchance I view her cliffs again:
But wheresoe'er I now may roam,
Through scorching clime, and varied sea,
Though Time restore me to my home,
I ne'er shall bend mine eyes on thee.
On thee, in whom at once conspire
All charms which heedless hearts can move,
Whom but to see is to admire,
And, oh! forgive the word—to love.
Forgive the word, in one who ne'er
With such a word can more offend;
And since thy heart I cannot share,
Believe me, what I am, thy Friend.
And who so cold as look on thee,
'Thou lovely wand'rer, and be less?
Nor be, what man should ever be,
The friend of Beauty in distress?
Ah! who would think that form had pass'd
Through Danger's most destructive path,
Had brav'd the death-wing'd tempest's blast,
And escap'd a tyrant's fiercer wrath?
Lady! when I shall view the walls
Where free Byzantium once arose;
And Stamboul's Oriental halls
The Turkish tyrants now enclose;

Though

Though mightiest in the lists of fame,
 That glorious city still shall be ;
 On me 'twill hold a dearer claim,
 As spot of thy nativity :
 And though I bid thee now farewell,
 When I behold that wond'rous scene ;
 Since where thou art, I may not dwell,
 'Till soothe to be, where thou hast been. P. 168.

The quarto edition of this elegant volume is already out of print, and it requires no great spirit of prophecy to foretell that the same will soon be true of the octavo edition. Lord Byron must already rank very high among the poets of the present day ; and it may be asserted, without fear of contradiction, that he may, if he pleases, still rank much higher.

ART. VII. *Essay on the Military Policy and Institutions of the British Empire.* By C. M. Pasley, Captain of the Corps of Royal Engineers. Second Edition. Part I. 8vo. 533 pp. 12s. Lloyd, Harley-street. 1811.

MULTIPLIED and various as have been the works which have appeared on military policy, since the commencement of that destruction of human happiness, the French revolution, none of them can rank above the present, in originality of conception, strength of reasoning, and practical utility. So important and patriotic a work could have been written only by an enlightened and intelligent officer, deducing his conclusions from premises well founded, because the result of actual experience. That we are contending for our existence as a nation, has been always a sentiment very properly dwelt on by eminent writers, and political speakers, for a series of years ; but the author before us, is the only one who has come forward to demonstrate by a course of strong and ingenious reasoning, that we are able to save ourselves ; and by acting on a vigorous and martial policy, to destroy all our enemies, and obtain the empire (we should be satisfied with the liberation) of the world. Though such a language may seem lofty, the page of history sufficiently evinces, that nations which have acted on such maxims, have increased their power, and preserved their independence in perilous and critical times. We would recommend a perusal of this interesting volume, to those political leaders among us, who are for husbanding our resources, till the danger

danger shall arrive at our very doors. If such be their real sentiments, we think the sound arguments, and animating (we had almost said electrifying) language of Captain Pasley, highly calculated to force them out of their error.

This topic naturally leads to the consideration of the present state of the Continent; of the views of the unprincipled ruler of France; and of the martial policy which the author would not, under existing circumstances, hesitate, for a moment, to recommend. The experience of years, gained by the destruction of, at least, two hundred thousand of his wretched subjects, has now convinced Buonaparté*, that a nation determined to be free, cannot be conquered. We find this very sentiment in one of his edicts; for he unwarily makes use of truth perverted, when he deems it subservient to his conspiracy against the peace and happiness of the world. His cause, being now in a great measure hopeless in Spain (thanks to the gallantry of our armies, the skill of our Commanders, and the patriotism of the natives) he has, according to his usual custom, resolved by an easier conquest, to add to his strength, and to return again to the Peninsula, with increased resources and numbers, in order, thus, to wipe off the disgrace sustained by his arms. He little reflects, that the enthusiasm and infuriated ardor created in the French armies by the revolutionary spirit cherished by rapine and plunder, have subsided by the destruction of army after army, involuntarily forced into action, without a prospect of that peace and social intercourse which constitute the wish of mankind in general. The arrangements he has made in the North of Europe, for overturning the unoffending empire of Russia, and for thus paving his way to India, are of a very formidable description; and the interview which he insidiously desired to hold with Alexander, was with a view of kidnapping that Emperor, and of appalling a Government, whose destruction was doomed. This tremendous contest being now evident, every page in Captain Pasley's most able work, indicates the only wise policy which Britain has to pursue. We must, however, here remark, that however much we may happen to coincide with the author in the general system he lays down, we are by no means prepared to say that we implicitly agree with him in all his positions;

* When at Paris, we ascertained, that he dislikes being reminded of his country, and origin, by having his name written in Italian orthography, with the final *e* accented and pronounced.

but of this, more, when we come to give an account of his production, chapter by chapter, as the most distinct mode of animadverting upon this methodical composition.

The fatal experience of one northern war is happily on record, to expose the timid and erroneous policy which permitted an ally to be overwhelmed without rendering him the smallest assistance, when it must have been obvious, that a force thrown on the flank of the enemy, or in his rear, to cut off his communication and supplies, would have protracted the war, and, probably, averted the catastrophe which laid Prussia and Russia at the feet of the insolent invader. This was termed, by the then Government, husbanding our resources, a financial expedient which, in its consequences, has, unavoidably, increased the expenditure in the Peninsula, where the cause of Britain must necessarily have been maintained. It may be urged, that consistently with the exertions that must be made in Spain, a disposable force, however desirable for the Baltic service, can neither be raised, nor spared. This position can be but partly true; and if even wholly so, the remedies are fortunately at hand, or within our controul. Animated and encouraged as the Spaniards must now be, by our recent glorious successes achieved in their cause, they must feel disposed to come forward in any numbers required. The Portuguese, under our influence, have become a nation essentially military. Combining these favorable circumstances, powerful additions to our armies cannot be wanting, in those countries, to almost any extent. British cavalry, and keeping up the present strength of British infantry there, seem to be all that is necessary to effect the liberation of Spain. The disposable force in Britain, if collected, and organized, would form a well appointed army of sufficient strength even to seize on Zealand; or if that might be too tedious an operation, to occupy the island of Rugen, and a position on the southern shores of the Baltic, which might render it extremely hazardous for Buonaparte, to move on, with such a formidable opponent threatening his flank and rear, and covered by a powerful fleet accommodated in friendly ports. It may again be advanced, that it would be imprudent to strip the country of the regular forces. What were the Local Militia intended for, if not, at once, to meet an exigency of this pressing description? This force is, now, sufficiently disciplined to do general duty. It is commanded by the nobility and gentry of the kingdom. It is officered by men of property and respectability; and it consists of loyal and zealous subjects. By calling out into constant pay, successive proportions of this force, to do the duty of the kingdom, the whole of the regular army at home,

could

could thus be rendered disposable for the great and most indispensable object in view. We doubt not but that the present Ministry *, who have hitherto acted with a most laudable decision and vigour, have such a step in contemplation; to avoid all the serious consequences which cannot fail to result from a want of co-operation in the Baltic, and from permitting the enemy of the human race to march uninterrupted to St. Petersburg. We have seen Prussia, in former times, attacked by surrounding nations, and successfully opposing their united efforts. But her Government was guided by the spirit, and her armies conducted by the genius of the great Frederick. With him set the sun of her glory. Mere parade show was substituted for hardy enterprise, and military ardor. The timbers of the monarchy became rotten; and in one day she fell, ingloriously fell, at the battle of Jena. The designs of the insidious tyrant against Prussia had been long foreseen, and an army of thirty-thousand British co-operating with that of Prussia, (who on such conditions, would gladly have made up all differences) would have saved that state, and would have prevented all the subsequent most disastrous events. Let not the dreadful lesson afforded by the downfall of Prussia, be lost on our country, at a period when the overturning of the only remaining independent empire on the Continent, is the undoubted object of an enemy aiming at universal empire.

The bold and daring martial policy very forcibly recommended by this uncommon writer, indicates a heart in the right place, with a mind aware of difficulties, and sensible of dangers; but at the same time, constantly prepared to obviate the former, and encounter the latter, by unprecedented exertions, commensurate with our perilous situation, and rendered imperious under existing circumstances, and future prospects. Captain Pasley writes like a soldier; and does not discuss the important subject of finance, even so far as it may be connected with the grand projects of conquests so strenuously urged. High, indeed, will stand the financial character of that minister, who, seeing the necessity of executing these magnificent plans, can devise expedients, and find resources to meet the additional expenditure they must necessarily occasion; allowing for every aid to be derived from the conquests themselves, when once effected.

Captain Pasley was an extra aid-de-camp to Sir David Baird, and afterwards to Sir John Moore, independent of his

* Alas! since this was sent to the printer, the chief author of our successful operations in the peninsula has fallen by the hand of a selfish and atrocious assassin.

situation as an engineer. In these capacities, he had much intercourse with Spaniards, collectively and individually. He bears uniform testimony to the zeal, loyalty, and patriotism of this high spirited people, contending with distresses and privations, borne with the most heroic constancy, fortitude, and resolution. He clearly proves the injustice done in our public prints, to this suffering and loyal nation, whose character has been calumniated, when meriting the utmost eulogium.

The reader is desired to bear in mind, when judging of this work, the conclusion of its short Preface.

“ If the language held in any part of this work, should appear too sanguine or decided, I trust that an indulgent public will ascribe it not to presumption, but to zeal and sincerity. If I have erred in my opinions, they at least open [offer] some important matter for consideration, which has been little discussed; and free discussion upon important subjects, when dispassionately conducted, must always prove beneficial.”

Chapter I. contains the explanation and plan of the work. The author states the probability, that in the present situation of the enemy, Britain, in the course of the next thirty years, may lose her preponderating power by sea, and become as subject to invasion, and with as much facility, as she can now disembark her troops in any part of the world. In 1779, he says the fleets of France and Spain had a superiority in the channel. The fleet of Holland acceded to the confederation. If nations discordant in views, principles and interests, proved thus superior, the author asks, what may not be expected from a great nation exerting all its energies for our destruction?

“ But it appears to me that our case is by no means so hopeless. A great object of this Essay shall, therefore, be to endeavour to prove, that by certain new measures, and by certain additions to our means of defence, supposing we had not a single ship in the ocean, we might still hope to maintain our independence. As the desire of contributing to effect an object so essential to the existence of the country, is the only motive that has induced me to undertake this Essay, this motive must plead my excuse for the freedom, with which I have ventured to speak of our late operations, as far as was absolutely necessary, in order to convince the nation of the necessity of an improved military system. Whoever treats of human institutions, must be permitted to reveal defects, as well as to applaud excellencies, and this I have done with the sincerest aim at impartial decision.—As my opinions may probably widely differ from the prevailing notions of men in this country, I shall endeavour to prove by examples drawn from history, that they are by no means speculative, but
that

that the institutions proposed, have been successfully tried in former times, and that the military policy recommended, has been uniformly attended with an increase of safety, power, and prosperity to the nations that have followed it; and that a contrary system has uniformly preceded or led to the destruction of states. I shall lastly apply the general principles, developed in the course of the Essay, to the particular situation of this country, and shall endeavour to show, in a military view of the probable operations of invading armies, the fatal consequences that are likely to ensue from our neglecting to improve our military policy and institutions, and to add to our means of defence, before it shall become too late."

The author had originally intended to treat of our military institutions in his first part; but this, on reflection, he has postponed to a future volume; because the unprecedented crisis we live in, and the more peculiar importance of the subject, demanded the immediate discussion of the moral and political causes which have a direct influence on warfare, as at present, and hereafter applicable to the exigencies of this country. This change of plan was judicious; and we shall be glad to hail the second volume with a cordiality proportioned to the interests of the general subject.

This intelligent writer makes it the basis of the greater part of his reasoning, that there is a probability that the day may come, and may be at no distant period, when our fleets may be blockaded by those of Europe, and when formidable armies may be disembarked on our shores. Though this may be granted as a mere postulatum on which to found arguments, we are by no means disposed to admit that this is a very probable event. The author himself, in other parts of his work, is less decided on this important point; for in page 421, he says, that the loss of our naval power is problematical; and, at all events, a very remote contingency. Peace to this country, can never be safe, without the independence of Holland, Spain, and Italy, and a dissolution also of the confederation of the Rhine. The inordinate ambition of the usurper, forbids a hope of obtaining such indispensable terms, even supposing the restoration of colonies which could not be given up without considerable danger to our remaining foreign possessions. Supposing, however, a peace to take place on terms short of those stated, the commerce and prosperity of Great Britain would increase in a duplicate ratio to those of France and her maritime vassal states. It is not probable, that financial exertions, aided by the utmost stretch of tyranny,

could enable France to increase her naval power to any preponderance over that of Britain, on whose side the superiority in skill, discipline, enterprise, and tactics must ever remain, as they are upheld by natural position, national character, inexhaustible resources from industry, commerce, and agriculture; and above all, by public opinion, and a free constitution. It may be urged, that even in peace, commerce may be destroyed by paramount power. The thing however is impossible; and the indefatigable attempts of the enemy to annihilate commerce, forcibly prove the truth of the axiom, "that commerce cannot be controuled." The licence-trade, carried on during war, affords another proof of this truth, were any wanting. Commerce alone can create sailors. The capital and credit of Britain will preserve the ascendancy in commerce, and consequently, in naval superiority, which will be completely secured by the reduction of French power, recommended in this work, and by the re-establishment of proportioned means and strength among the Continental States.

In Chapter II. the author takes a view of the force and resources of the French and British Empires, and makes some reflections on the probable decay of our commerce, manufactures, and naval power.

He states the population under French dominion, at seventy millions; while ours amounts only to fifteen; making nearly a proportion of five to one, numerically, against us. He takes the revenue of the enemy at, at least, twice that of Great Britain. An American author, whose book has had a prodigious run in this country, states from his own observations and experience, that every article taxed in Britain, is infinitely more so in France; and that many are taxed there, which are totally exempted here. On these subjects Captain Pasley, and the accredited American author, are completely at variance; more especially on the total revenue of the French Empire. In this Chapter, Captain Pasley takes rather a desponding view of our present and future resources, in order, in a great measure, to render the application of his own system afterwards more forcible. This was not necessary, as his projects are generally admissible, without the aid of the conclusion drawn in the following sentence, and certainly no. sanctioned by historical experience.

"There appears to be, therefore, no doctrine or principle of reasoning, on which it must not be allowed, as I again repeat, that the revenues of the French empire may become superior to ours in nearly the same ratio of its superiority of population."

Captain

Captain Pasley's reasoning in this Chapter, requires granting, what is not quite so probable, that Buonaparte's sway and, power will continue undiminished, in peace, on the Continent.

“ But our superior advantages for rearing seamen, will terminate with the termination of the war. The coast of Europe, from the Baltic to the Adriatic, would then be swarming with numerous vessels navigated by continental seamen, who, with the same experience, may be supposed capable of acquiring equal skill with our own. Having just stated my reasons for believing, that the commerce of Europe is likely to acquire a great and decided superiority over ours; it is difficult to suppose, even making every allowance in our favour, that we shall be able hereafter, in case of some years' peace, to bring more than half the number of able seamen into competition with those of the Continent.”

The inferiority of our population need not cause any serious alarm, as the creating and maintaining of armies depend more on civilization and financial prosperity than on mere numerical strength. Improvement in skilful labour; the invention of machinery to simplify and save labour, task-work, and the subdivision of manual power, will ever leave sufficient population for military and naval exigences. When manufacturers and mechanics become turbulent and unruly, it is a direct sign, that there is an overstock of human labour, and the overflow will soon find its level, by diversion into other channels. It is ascribable to the skill and science applied to the diminution of labour in this country, that we have, at this moment, little short of 600,000 men in arms. The enemy, devoid of these resources, and without credit, capital, or skill in manufactures, has not, with all the desolating aid of conscription, an effectual force on foot equal to this: and certainly the number of real Frenchmen serving is less than that of the British. In the views which Captain Pasley has taken of our commercial state, he seems to have been considerably influenced by the exploded doctrines of those illusive philosophers, the French economists, whose theories, at once empty and plausible, were invented to give a false colouring to the precarious and uncertain resources of France. Not so are our resources, which able writers have shown to be principally derived from internal commerce; it being allowed, that little more than a fifth part of our commercial prosperity is dependent on foreign customers. Rates of exchange are a fallacious criterion of the prosperity of commerce. These,

in a state of war, must always be high, as articles cannot often be transported to create funds, that must otherwise be created by actual cash or bullion. Our revenues have doubled since the year 1800. They may be taken at sixty-eight millions, making more than a fourth part of the national income. Industry and capital go on hand in hand, in carrying on innumerable works. In these considerations we find a cure for Captain Pasley's unfounded despondency, assumed to strengthen his arguments.

In Chapter III. the importance of various kinds of colonies, and insular dependencies is estimated. A general principle is here assumed, that colonies, except such as can maintain themselves by their own revenues and population, weaken the mother country; and the favourite supposition, that France must ultimately become superior by sea, is again introduced as the cause which is to deprive Britain of all her colonies, excepting such as are impregnable, like Gibraltar. No direct attention is paid to the vast importance of colonies in sustaining commerce, forming a hardy race of seamen, and creating a continual spirit of commercial enterprize.

“ If the insecurity of such possessions has not yet been felt, it has hitherto been thrown into the back ground, solely by the superiority of our naval power. But when the fleets of the French empire shall hereafter be able, once more, to meet us on equal terms on the ocean, that very moment, all the petty colonial possessions, which we have been so painfully acquiring, will lie open to invasion; and, whether my estimate of their importance be deemed right or wrong, it will equally be allowed, that they, with all the advantages and inconveniences attending them, must inevitably fall into the hands of the enemy, who will be able to spare infinitely more troops, both for the attack and defence of them, than we shall be able to afford.”

This melancholy prospect is, however, in a great measure, cleared by one brighter and more cheerful, found in the same chapter.

“ The superiority, however, in point of strength, which an increasing continental power will generally have over another power of equal resources, increasing in the same ratio, by ultramarine conquests, cannot hold good, in all cases, beyond a certain extent. After a continental empire has attained a certain magnitude, great chains of mountains, extensive forests, or deserts, will interpose themselves, which may form greater obstacles to its further progress, than the sea; and may be more prejudicial than that element could possibly be, to the security of all

all conquests made beyond such natural barriers, when vigorously attacked by a rival power, whose resources may, from geographical position, be more free and unembarrassed."

Captain Pasley, towards the conclusion of this chapter, recommends our possessing and retaining certain naval stations of a nature almost purely military. These will always afford commodious shelter for warlike and commercial fleets, and constitute convenient places of arms for the assembly of military expeditions. Malta and Minorca are among the first to occupy our attention, as possessing excellent harbours and dock-yards, but with the drawback of a fleet's not being able to get out of Mahon harbour with a south-east, nor out of the port of Malta, with a north-east wind. Asfachina bay, with the anchorage between the coast of Sardinia and the Magdalen islands, though without a dock-yard, may be considered as the best naval station in that quarter; but some small works of fortification would be necessary to secure this anchorage, in the event of Sardinia being hostile. From the Mediterranean, the author carries his views northward into the Baltic. Cronstadt, though possessing a harbour, is deemed a bad situation, which would not be tenable; and the only object in taking it, would be to destroy the works, and dismantle the place. All this, however, relative to Cronstadt, must be now out of the question; as in all probability Russia, instead of being an enemy, will soon become a friend and firm ally of Great Britain. It is a melancholy truth, that in this country, those out of office will always do the exact quantum of mischief, which may be calculated to bring them in. When once in, they are firm and staunch patriots, till a similar conduct of their opponents throws them again out of power. The very men who condemned the capture of Copenhagen, and the removal of the Danish fleet, would, if in office, have justified that unavoidable and vigorous measure, as fully sanctioned by the law of nature and of nations. Be this as it may, Captain Pasley, on the soundest political principles, and by arguments of irresistible force, urges the absolute necessity of occupying Zealand, which ought at once, and without hesitation, to be for ever annexed to the British dominions, as the key to the Baltic, for the preservation of our naval influence and power over the Northern nations. The public are much indebted to him for the clear and forcible manner in which he recommends this grand, important, and indispensable object, which, indeed, constitutes the most splendid and striking feature in his book.

“ In geographical position, Copenhagen must be allowed to be infinitely preferable to Cronstadt ; besides, that Zealand and the adjacent islands, being blessed with a fertile soil, with great advantages for commerce, and inhabited by a fine race of nearly half a million of people, of an industrious, and naturally of a warlike character, would amply pay us for the expences of their defence ; whether we should think it best to occupy the whole, or a part of them ; so that, instead of being a dead burden on our revenue, and a drain upon our population, like Cronstadt, which has no resources of any kind, Zealand would add to our strength in every way. In respect to tenability, if in our possession, Zealand is equally superior to Cronstadt. The latter, for some months of the year, may be considered a part of the main land ; the sea, in that remote corner of the gulph of Finland, being frozen over every winter. The channels, on the contrary, which protect Zealand, are only said to be frozen over, on an average ; once in five or six years ; others say, once in ten years ; and to transport troops with the necessary apparatus of war, with ordnance as well as Commissary's stores of every description, from Jutland, by way of Funen, over the ice, and to succeed in sieges in the depth of winter, when the ground is as hard as a solid rock, all of which operations might be necessary before an enemy could wrest Zealand from us ; would form, upon the whole, no easy enterprize. Indeed it will appear to those, who will consider the subject a little in detail, an enterprize of so much difficulty and hazard, that few Generals would have any sanguine hopes of success, nor perhaps the smallest desire to embark in such an undertaking ; neither is it my opinion, that Buonaparté would order the attempt to be made, if he knew that we were determined upon obstinately defending Zealand if attacked, and had fully made up our minds to lose no time, in using every effort in our power to reconquer it when lost.”

In the present state of continental relations, no man, who has been in habits of close thinking on political subjects, involving the true interests of his country, can for a moment hesitate as to the advantage of making Sicily a component part of the British empire. By conquest this must not be done, but by compact with the reigning family, and with the full assent of the inhabitants, this highly necessary measure might be readily accomplished. The natives earnestly court us to adopt this plan, in their opinion the best calculated for their happiness. It might then be defended at the tenth part of the expence, and with a tenth part of the force now locked up there. It would hang as a constant menacing point on the flank of the dominions of the Usurper, and would force him to keep up a large and expensive force for the protection of Italy. This is a measure,

sure, of all others, most dreaded by Buonaparté. Let us introduce our author's opinion of this noble island.

“ Sicily, which next to Great Britain and Ireland, is the finest harbour of the world ; which contains a million and a half of inhabitants, and might furnish a revenue of more than one million sterling to its government, which possesses strong fortresses and military positions, with excellent harbours, and commodious roadsteads, favourable both for the purposes of war and commerce. This noble island, which, in all former ages, has been considered a prize worthy of the arms of the greatest nation, which was the granary of the Roman empire, and which may, in a military if not in a commercial view, be considered of more value than all the West Indies put together, has, by some wonderful turn of thinking, lost all its importance in the eyes of the British nation, and has been deemed of no more use, in respect to our affairs, than as it enables us to maintain the harbour of Malta, and to supply the inhabitants of that little port with provisions. Sicily is therefore considered as a kind of appendage to Malta, an opinion which posterity may, perhaps, refuse to believe, that any individuals amongst us, in the present times, could possibly have entertained. By the same mode of reasoning, Great Britain, with all its resources, might be considered as an appendage to Portsea Island and the isle of Wight. Where we have once got a footing, we should never be too hasty in abandoning positions which some new turn of affairs may afterwards render it desirable, or even indispensable for us, to reconquer, under less favourable circumstances. Consequently, our true policy is to keep what we have got ; to increase with judgment, but never voluntarily to diminish, our insular possessions ; in respect to which, we ought, however, always to make due discrimination between such as are, and such as in reality are not, worthy of our serious attention.

“ Now it is evident, that an increasing power must in the end destroy a stationary one, although they may start at first with equal strength. We are therefore likely, in process of time, to fall a sacrifice to the gigantic power of our enemy, unless we endeavour, first, to increase our own absolute power by conquest, not of paltry little islands and fortresses alone, but of such great, fertile, and populous ultramarine possessions, whether insular or continental, as will add considerably to our strength and resources. Secondly, to give such effectual aid to our continental allies, or to those nations which may be disposed to take up arms for their independence, as will enable them to reduce France within her ancient limits.”

The first of these objects has, in the opinion of the author, been attempted only in the instance of Corsica. He must have forgot the conquest of Ceylon, and the vast additions

ditions made to our territories in India, by the arms and financial exertions of the East India Company, whose authority, as at present constituted, it would be dangerous to disturb, by listening to the unfounded clamour of ignorant traders, who would become nests of smugglers, to the injury of the public revenue, which, it is proved, would sustain a defalcation of four millions annually. This loss must necessarily be made up by additional taxes, all which will be avoided by following the present sound, and long-established oriental policy. Circumstances on the Continent have generally been unfavourable, and have rendered it difficult, if not very hazardous, to follow up the second object of the quotation. We think, however, that the successful efforts now making in Spain, indicate a systematic plan, the want of which the author laments. Unquestionably, a powerful force ought to be landed on the north of Spain, to cut off all supplies from France; to throw the enemy between two fires; to destroy, or force his armies to surrender; and thus, next to a moral certainty, to secure the independence of Spain. We are sure that we have Captain Pasley with us in these suggestions.

Chapter IV. treats of martial policy, or the spirit and views with which war may be conducted. It states, that the policy of the British nation, to which we owe our greatness, has become too narrow for the present times; and that our naval triumphs, and our military disasters, are the natural result of our own measures.

“The object with us has been commerce, wealth, and naval dominion, and we have gained them. The object with the ancient Romans was to subdue all nations that surrounded them. They followed it, as we have done ours, and they became the lords of the world. The object with the French has been to follow the footsteps of the Romans. The family of Bourbon, the republic, and the present ruler of France, have all had that object in view; they have pursued it with constant foresight, and with almost unremitting ardour; and they have nearly gained it. We are now the only barrier, the last step of the ladder, to be surmounted, before these new Romans seat themselves on the pinnacle of exaltation, and look down upon the prostrate nations, as the slaves of their invincible arms.”

The author thinks that we have incurred a necessity of either sinking into a conquered province, or of becoming warlike and ambitious; that the time is arrived, when these views, if confined to the ocean alone, cannot secure us; that like great nations, which have preceded us, we must become a warlike people by land as well as by sea; that we must conquer,

conquer, or be conquered on both elements; that if our mercantile pursuits had not fortunately involved us occasionally in wars, we should have become a contemptible and enfeebled nation of traders, like the Dutch; that as long as the continent of Europe was divided into independent states, jealous of each other, our commercial and war policy were well adapted to their object; and that, as the balance of power is now completely destroyed by the energy with which the French have carried on war on new principles, in opposition to the old beaten track persisted in by others, our system of national policy has degenerated from good to indifferent, being no longer suited to the circumstances of the world.

“ If we wish to preserve the naval superiority, the commerce and manufactures, which God, who inspired our ancestors with the wisdom, vigor, and industry necessary for obtaining them, has placed in our hands, we must no longer look upon our armies as a secondary consideration, and our wars by land as a mere pastime, in which success, good or bad, is almost a matter of indifference, provided the sea flows between us and the scene of action. We have an arduous task before us. It is no less than to overturn the great continental empire, which threatens our destruction. A necessity that will brook no ordinary measures, strongly urges us to the attempt: and if we set about this noble enterprise with the spirit of men; if we make the attack on this colossal power; before it is well knit together and firmly consolidated, whilst anger and revenge yet rankle in the hearts of the great mass of the population of which it is composed; and if we transfer to the conduct of our operations by land, the same wise and vigorous system of policy which has made us by sea almost invincible; there remains, in my mind, little doubt of our ultimate success. But till we adopt a more enlarged system of martial policy suited to the present times; till we shall shake off with disdain the narrow or dastardly spirit, which would confine British valor and enterprise within the limits of what, with a mixture of overweening presumption and of unmanly humility, we have been pleased to style our own element, till we shall send forth our armies to fight our enemies on the banks of the Ebro, the Elbe, or the Loire, with as much confidence as we believe we should feel in fighting upon those of the Thames; till we plant the British flag on the mountains of Sicily, on the Appennines, or on the plains of Champagne, with the same undaunted hearts with which we now display them on the ocean, or on some beggarly rock that is encircled by its waves; till we come forward in the face of the universe, with a view to the applause of the present and future ages, and, throwing the gauntlet to our adversary, boldly challenge him to meet us hand to hand

in any part of the known world, it is my opinion, that we shall see all the efforts of our armies, whilst we remain a nation, terminate, as they lately have done, either in disappointment or disgrace; and this, I confess, might be of little importance, at least so it might be considered by men who are indifferent to the glory of their country, if it did not appear almost self-evident, that upon these efforts, sooner or later, our existence must depend. From the want of this daring spirit in our national councils and policy, all our failures, all our disasters by land, have arisen. Yet we scarcely find one political writer who has yet gone beyond the secondary causes of the bad success of our armies. At one time it was supposed the British soldiers were inferior to their adversaries; and thus, the bravest men in the world were stigmatized with undeserved contempt by others, who never looked danger in the face. Now that their incomparable valor has, by repeated victories under every disadvantage, over the conquerors of the rest of Europe, burst through the cloud of obloquy, and shone forth conspicuous to the world, like the noon-day sun, men have been obliged to guess at some other cause."

This quotation is a good specimen of the general spirit and principle, which, in occasional effusions of bold and animated language, pervade the interesting work before us. Sound as the author's judgment in general is, he sometimes as here, allows his imagination to run away with it, and thus led away, he recommends exertions not quite consistent with our numerical strength, or financial means. It, however, must be allowed, that a want of vigour, and a misapplication of military power, have too frequently characterized our war councils, and sometimes rendered abortive expeditions which had been fitted out at a vast expense. The brilliant victories lately achieved; the fortresses besieged and stormed in the shortest spaces of time; the unity of plan, and decision of operation visible in our campaigns; and the tactical science displayed on every occasion by our generals and officers, evince improvements in military institutions; a new energy in our military councils; a resolution to deviate from the former confined and limited scale of warfare; and to confound and crush the enemy in every quarter, by an enlarged military policy conformable to captain Pasley's positions, modified and proportioned to national means. When such a system is once successfully acted on, as in this and the last campaigns, it must go on increasing in magnitude, power, and efficacy, till it arrives, in process of time, at such perfection of effort, and happy combination of the powers of the cabinet and field, as to approximate to captain Pasley's theory, divested of what may have been superinduced by an over-ardent imagination.

In Chapter V, the secondary causes of general failures in war are defined; and what the author terms the politics of war, are considered. He says little on defective military institutions: reserving that subject for a future volume, which is certainly looked for with avidity. He dwells at considerable length, on our treatment of the inhabitants of countries where we carry on war; and on our erroneous conduct to contiguous powers not directly concerned in the war. The errors committed are very clearly stated; and an attention to these secondary causes of our disasters in continental warfare, cannot be neglected without imminent danger to the object of the moment. Our statesmen and generals must peruse this chapter with peculiar interest; nor can they neglect the observance of the well weighed and judicious precepts inculcated, if they are at all properly anxious as to the success of their plans and operations. A system of conquest, aggrandizement, and of permanent annexation, is recommended on the general ground of the changed situation of human affairs. It is ably argued, that while Buonaparte goes on adding one principality after another to his already overgrown dominions, we must, by unusual exertions, not only wrest these, or some of them from him, but add them to our empire, to secure our power and independence, which must otherwise be ultimately annihilated. It would be an anticipation of the subject, to animadvert, at present, to defects in our military institutions; and therefore this is delayed till we shall have the satisfaction of hailing captain Pasley's second volume, which is to be written, expressly, on this momentous subject. In all countries where war is conducted, the mass of the people must be made friendly to the cause; and the friendship of states, when evidently more dangerous than useful, must be studiously declined. A crooked, intriguing, and timid policy, captain Pasley recommends to be carefully avoided. We must be true friends to our allies in their utmost adversity; and open, determined, and terrible enemies. Dignity of national character, as well as interest, must be maintained: and an insult must always be more deeply resented, than even an injury. The honor of a nation ought to be as spotless as the character of a true soldier. If the prejudices of a nation are against an acting army, this difficult case must be met by adequate firmness; and unfavourable impressions must be eradicated by humane and mild treatment. When arms are intrusted to the inhabitants of a country, these must be officered by ourselves, or by men of approved character among the allies. An armed rabble must necessarily soon degenerate

degenerate into bands of robbers and murderers, who will make little distinction between friends and foes; and whose unprincipled conduct will, at last, render a once popular cause, odious and contemptible in the eyes of the natives. The French have gained much by flattering the passions of men; and though they have afterwards deviated, completely, from original professions, such is the force of this mode of procedure, that their deceit has even still its effects. If this be a fact, how powerful must be the hold on men's minds, when the conduct is dictated by faith, honor, and integrity!—The author is averse to coalitions; but still it must be owned, that these are proved from history, to have been highly serviceable in times when population could not be spared to fill our armies, because the division of labour was then almost unknown; and because the wonderful machinery which now renders much of the population disposable for military purposes, was not, as yet, invented. Under existing circumstances, coalitions are not, certainly, as indispensable as formerly: and it is even probable, that we have persevered in the coalition-system, when a more powerful means, by the direct intervention of British armies, might have been substituted. But still, be it remembered, that man is a being of habit, and that good habits are sometimes, from force of prejudice, as difficult to be acquired, as bad to be broken off, when long followed. Repeated experience, aided by such luminous disquisitions as are before us, is the only thing which, at length, produces a beneficial change of the system.

“ I must again observe, that no great power, in the critical situation in which Great Britain now stands, was ever saved by coalitions. We must trust alone to our own arms. Wherever we display our standard, we must draw the sword with the spirit of principals, not of auxiliaries; and we must never cease to encrease our own power by conquest, until we make ourselves the strongest power in Europe, by land as well as by sea. If we ever suffer ourselves to dwindle into a third power, how could we promise ourselves, that two of the neighbouring states might not coalesce, in order to divide our country between them?”

Other powers judge of our situation better than we do ourselves. America does not declare for us, because she foresees the consequences of our timid policy in land war. She balances between future contingencies and present appearances. She worships the idol, the rising sun in her opinion, and seems little aware that she herself would be involved

volved in our destruction. War she cannot make, from a want of unity and resources. She is trying the utmost effects of a bullying and privation-plan which recoils on herself. Her friendship is valuable only in a commercial view. Conceding what we can, consistently with the integrity of the navigation act, and the code of blockade, must surely be the wisest policy to be observed towards that narrow-minded and illiberal people, in civilization a century behind this enlightened country.—We cannot agree with captain Pasley, when he recommends attempting conquests in Holland, the Netherlands, and in the north of Germany, without an actual and formidable rising of the inhabitants.—Where Buonaparte has the difficulty of provisioning armies at such a distance as Spain, there, with the command of the sea, and the country in our rear, we may oppose and conquer him: but where he can, at once, bring his countless numbers against the few, it is certainly not our best war policy to bring the contest to the very ground he would choose to decide it on. Captain Pasley says, that,

“ If we had interposed with a British army to save Austria in the battles of Marengo or of Austerlitz, we should by such conduct have made ourselves both glorious and terrible in Europe. —Instead of which, by confining ourselves to pecuniary aids, by a display of wealth, not of power, we have neither made ourselves beloved nor feared.”

It is only within the last four years, that Great Britain has become sensible of her real military power, and how much she can effect by her new military policy. Prejudice, constitutional jealousy, a limited population, and many other causes and impediments were in full force to prevent such co-operation as the above. Recent experience has weakened the force of those long cherished arguments, and Britain sees, that circumstances are forcing her to become the military power recommended in almost every page of the work before us: and it is a source of pride and exultation, that she is thus assuming a new and necessary character with so small a deterioration of her commercial prosperity, as is evident from public documents. Action and reaction being equal, it is only wonderful that the exclusion-system of the inveterate usurper, has had so little effect in the diminution of productive revenue. If proofs of vast internal resources were wanting, here we at once discover their undoubted existence.

(To be concluded in our next.)

ART.

ART. VIII. *The Barrington School; being an Illustration of the Principles, Practices, and Effects, of the New System of Instruction, in facilitating the religious and moral Instruction of the Poor.* By Sir Thomas Bernard, Bart. 207 pp. 4s. Printed for the Society for Bettering the Condition of the Poor, and sold by Hatchard, Piccadilly. 1812.

THE public are under considerable obligations to Sir T. Bernard for thus bringing a question before them, which has been much agitated, in a form so plain and perspicuous that there seems to remain no possibility of doubt and difficulty in future concerning its real merits. The principles, practices, and effects of the new system of education in facilitating the religious and moral instruction of the poor are in this volume so explained and illustrated, that whatever benevolent or patriotic persons shall carefully examine it, cannot possibly require any stronger inducement to aid the institution of similar establishments, or any more effectual guide to promote and secure their success. It will be remembered, that the author had before published a treatise upon this subject, of which an account will be found in our volume for the year 1809, but having had the repeated opportunity of contemplating the advantages of the system of education which he had before explained and vindicated, the worthy Baronet has found it expedient to enter into a further detail of the principles and practices of the new school, and this he has done for the use and information of such as may desire to establish similar seminaries. But the author had also another inducement for this publication. Not content with personally calumniating Dr. Bell, there have been found some who have attacked with asperity the system which goes by his name. Into the consideration of these objections this tract enters with the greatest ability, and we shall succinctly describe the mode which has been here so successfully pursued.

After a suitable introduction, explanatory of the author's views and motives, we have an account of the foundation of the Barrington School, on the plan of Dr. Bell, at Bishop Auckland, under the protection and patronage of the venerable Bishop of that diocese, the good effects of which were immediate, important, and extensive. The next division of the work contrasts the defects of the old method with the remedies applied, the improvements made, and the merits of the new system introduced by Dr. Bell. We then are made acquainted with the principles of the new system, which
may

may be summarily comprehended under the three heads of 1. Tuition by the pupils; 2. Division of the tasks into short lessons; 3. That nothing is to be imperfectly learnt. The sixth chapter treats on the foundation of the school. Perhaps it might more properly have been termed the constitution of the school, as it explains the nature, connection, and relative importance of the component parts, of ushers, teachers, assistants, rewards, and punishments. We are then told how the plan is executed, the helps and practices. Chapter viii. is on the religious instruction communicated in this school, and the regular progress through it. But it seems time that we should exhibit a specimen of the work, and the chapter on religious instruction seems best adapted for this purpose.

“ It is only amidst the corruptions of Christianity, that attempts have been made to cover religion with the veil of mystery. The divine author of our faith preached to the poor and ignorant. The language which he used was plain and simple. The same plainness and simplicity distinguished his followers, until the Gospel dispensation was perverted into the instrument of priestcraft and tyranny; and the sources of divine knowledge, the fountains of living water, were shut to them, for whose benefit they were peculiarly intended. The knowledge of the Scriptures has thus been withheld from those (to use our BLESSED LORD’s own language, recognizing and giving authority to the *evangelical* prophet) to whom the Gospel was originally preached. Weak and worldly, indeed, would be any system of instruction that looked no further than the present frail and fleeting period of existence. If the universal adoption of education is to be of *any* use, it must be by disseminating freely and generally among the most numerous class of mankind, those pure principles of religion and morality, which, with the aid of DIVINE GRACE, are competent to renew the age of innocence and purity in a fallen world.

“ The same natural principle of short and easy tasks, well understood, that is applicable to elementary knowledge, may also be applied to the acquisition of moral and religious instruction. A practice, however, directly opposite to this principle, has obtained in the generality of schools for the poor. Instead of considering what the infant mind is capable of receiving and digesting,—instead of supplying it with that which is easily converted into intellectual nourishment,—and giving ‘ the sincere milk of the word to those who have need of milk, and not of strong meat *,’ the schoolmaster, as soon as his pupil can hobble through

“ * Heb. v. 12.; and 1 Peter ii. 2.”

a sentence, conducts him at once, and without any preparatory selection, through all the New Testament; and, among other parts, through St. Paul's Epistles, in which (though excellent and admirable) even the chief of the Apostles found 'things hard to be understood *.' Yet these epistles are among the *first lessons* of a young child; who labouring on, in wearisome ignorance of the object of his labour, acquires an indifference for all religious instruction, too often followed by an habitual neglect of the holy Scriptures through life.

"The ambition, however, of the master does not stop here. If he can but obtain Bibles for his school, the class then *goes through* (as he expresses it) the whole of the Bible at once; and the young novice, when he should be learning to *spell*, is bewildered for a long time in the Levitical law, in the building of the temple, and in the annals of the Jews; in which many things occur which cannot be understood without previous explanation of many scriptural terms, and of the circumstances under which the ceremonial law was given. In the course of their labour they reach the prophetic writings, parts of which have baffled the research of the most learned and ingenious men of all ages; men, who possessed faculties to understand, and yet could not understand,—that prophecy, when first delivered, was A SEALED BOOK, to be gradually unfolded and opened by the subsequent events of the world, and destined to remain to future ages a perpetual and increasing proof of the divine origin and un-failing truth of the holy Scriptures.

"When these teachers have so often read that Queen Candace's prime minister, perusing the prophet Isaiah, exclaimed, 'How can I understand what I read, except some man should guide me †?'—is it not extraordinary that the same question has never occurred to them, as natural to be put on the part of their pupils? but that this and other similar parts of the Bible should have been made a kind of *initiatory spelling-book* for children learning to read, without a guide or director, and without selection or preparation.

"The same principle which in the Barrington-School is applied to other learning, is adopted there with regard to the study of the holy Scriptures; and nothing is attempted without that degree of preparatory instruction, which may prevent the youthful mind from being perplexed or confused. In a subsequent part of this work, when I come to shew the progress of a child through the school, and the manner in which religious instruction is blended with the other parts of education, I shall be able to explain the manner in which a child is there prepared for the perusal of the Bible. It will therefore be enough at present to say, that, during the period that the children are learning to read,

* Peter ii. 16."

† Acts viii. 31."

they are exercised in spelling the most difficult words in the Bible. They learn the meaning of the terms in Scripture, as applied to places, sects, characters, and circumstances, they become masters of the 'Church Catechism broke into short questions,' and take for their reading lessons the parables, miracles, and discourses of our Saviour; extracted from the New Testament, and the Psalter; and the History of the New and Old Testament; and when in this manner, some initiatory knowledge of the revealed word of God has been gradually obtained, the difficulties of reading entirely conquered, and the mind prepared for the reception of the 'treasures of divine knowledge,' the BIBLE is placed in the pupil's hands.

"I have been the more earnest on this subject, because I am convinced that great injury has been done to the interests of religion, by the manner in which the Bible has been given to young children. Let it not, however, be supposed that I wish to withhold it from any one. I consider the Bible as the basis of all moral and religious improvement: and that the great object of all education is this; THAT EVERY INDIVIDUAL MAY HAVE FREE AND UNRESTRAINED ACCESS TO THIS SACRED BOOK; AS HIS INSTRUCTOR IN YOUTH, HIS GUIDE AND DIRECTOR IN ACTIVE LIFE, AND HIS RESOURCE AND CONSOLATION IN DECLINING AGE." P. 91.

After detailing the progress through the school, the author gives the history of the new system as commenced by Dr. Bell at Madras, and its general application; for its advantages are as easily attainable in a private family or small seminary as in a public school. In Chapter xiv. we have an account of the introduction of psalmody into the Barrington School, with some judicious and impressive remarks on the use and effect of sacred music, which are followed by a candid examination of the objections to Dr. Bell's system. These are, in our opinion, satisfactorily refuted; and the advantages of the new school are thus summarily but energetically expressed.

"That without COMPULSION, OF SHAME, OF TERROR, OR PUNISHMENT, the faculties are awakened and put in action; habits of regular and practical attention are acquired, and instruction becomes an object of interest and attraction."

An Appendix is subjoined, composed of the following articles:—

"I. Regulations of the Barrington School.—II. Register of lessons.—III. Register of individual proficiency.—IV. Synopsis of books used at the Barrington School.—V. Orders as to the

Regimental Schools.—VI. Method of instruction in the Free School, in Gower's-walk, Whitechapel."

Our opinion of the importance and value of this publication will sufficiently appear from the detailed account of it above given. We most willingly add our unqualified approbation of the system which is here recommended, as well as our earnest determination to promote and assist its object by every means within our power.

ART. IX. *Sermons preached on public Occasions, with Notes, and an Appendix on numerous important Subjects.* By R. Valpy, D. D. F. A. S. In two Volumes. 8vo. 18s. Rivingtons. 1811.

IT is somewhat singular, that when we take up these volumes, for the sake of announcing their existence, we should have to caution our readers against believing a report, that they are already out of print. Sermons do not sell with quite so much rapidity; and though this author has seasoned his second volume with political discussions, some of which will be the more extolled by one class of readers, because they are contrary to our often declared opinions on the *Catholic Question*, &c. yet a few months must be by far too short a period to carry off a large impression. How such a report could be raised, or for what purposes, it is not our office to explain. Certainly it could not originate from the author, whose sale is injured by it. It may perhaps be otherwise explained; and will appear to arise out of one of the many *Miseries of authors*.

The greater part of the sermons here reprinted have been noticed by us before; and almost all with unequivocal approbation. We shall therefore have little reason to expatiate, except upon one or two points, on which we have to state or to defend an opinion somewhat differing from that of the author. We are perfectly ready to allow to him what we claim also for ourselves, the praise of disinterested sincerity in the opinions advanced; and under such circumstances controversy may certainly be carried on, as it always ought to be conducted, with perfect good temper. The sermons are eight in number. 1. The first was preached originally for a charity-school at Bury in Suffolk, so long ago as in 1779. It was published at first anonymously, from the juvenile fears of the author, but having been approved, has since

since been avowed by him. 2 and 3 are two Affize Sermons, both printed originally at the request of the High Sheriff and Grand Jury. 4. The fourth is a Fast Sermon, preached in March 1797, and also published by request. 5. A Sermon on the consecration of the colours of the Reading Volunteer Association. The 6th at the anniversary of the Humane Society. 7. A Sermon for a Dispensary. 8. For the British and Foreign Bible Society.

These sermons are of a character extremely peculiar. They are in general elaborate, learned, and eloquent dissertations on the several subjects taken up by the author. If the first of them is rather inferior to the rest, if it offer some examples of false thoughts, and some of too ambitious expressions, we must recollect that it was written at a very early period of the author's life. A particular partiality for his first-born may sufficiently excuse him for inserting it; and the second will make abundant amends for any thing which a very rigorous criticism might object to the first.

The second discourse is indeed of uncommon excellence. To an erroneous though prevailing opinion, it opposes a long and learned deduction of facts, supported and illustrated by arguments and discussions of the clearest kind. The subject of this able refutation is the false opinion "that the world is in a state of constant and regular degeneracy, and that every age is inferior to the preceding, in sentiments of virtue, and in religious practice."

"Moralists," continues the author, "have established this as a principle, and religious enthusiasts have thrown a dispiriting gloom over the comforts which beamed in the pious mind. The error has become general. Naturalists have pretended to discover a gradual inferiority in the productions of the vegetable world, in the stature and bodily strength of man, and in the salutary influence of the seasons. The historian has dwelt with rapture on the superiority of mankind in former ages, in civil and heroic accomplishments; and the man of letters has extolled the peculiar excellence of the ancients in works of taste and genius, as a gift denied to the exertions of modern times." P. 24.

For the contradiction of this pernicious opinion, Dr. V. goes back to the beginnings of the world, and reminds his hearers of that excess of depravity which wearied even the infinite mercy of God, and occasioned the destruction of the whole earth by means of a deluge. But notwithstanding that dreadful example of justice, we soon find corruption

again revived ; and it is here traced in a rapid sketch, dwelling first on the offences of the Israelites.

“ If such,” says the author, “ were the conduct of the people of God, the object of a great dispensation, we must not expect to find a purer system of morals among the rest of the world. *The earth indeed was corrupt before God, it was filled with violence.*—Instances of rude barbarity shock the imagination of the attentive observer. Such was the ferocity of their general manners, such their unprincipled cruelty, that individuals were obliged to be perpetually in a state of defence *. Strength of body, and bravery in battle, were the most desirable accomplishments of those times. With some it was the height of luxury to drink in the skull of a slaughtered foe †. With others, no woman was permitted to marry who had not killed an enemy with her own hand ‡.” P. 30.

In tracing the depravity of man through the cruel superstitions and other enormities of various nations, we might expect to be relieved by a more pleasing picture when we come to the civilized states of Greece. That this was not so, is but briefly stated in the text, because the nature of a discourse from the pulpit did not admit of detail, but the assertions in the sermon are fully corroborated by the notes, from which we give a specimen relating to those admired people.

“ The division of Greece into a number of states only multiplied the causes of war and destruction. It was rare to find a citizen, however meek his disposition, however quiet his occupation, who lived and died in peace. Revolution succeeded revolution. Argos was the scene of one, in which, after a bloody series of cruelties, the victorious party rioted in the death of twelve hundred citizens. Diod. Sicul. l. xv.

“ In the times of Grecian civilization, the government ceased to be founded on military despotism, and the people acquired more consideration ; but, instead of resting satisfied with the influence necessary to resist oppression, and secure civil liberty, they usurped a power, which had been productive of less violence and tyranny, while it was possessed by one individual. The Republic of Athens, the boast of some modern philosophers, was alternately made the scene of the most atrocious tyranny and unbridled anarchy, by those seducing orators and aspiring demagogues, one of whom, Andocides, had the honesty to confess that ‘ he had

* Thucyd. i. 6.

† Herodot. iv. 65.

‡ Ibid 167.”

been produced by nature in her angry mood, to become a prey to the malice of fortune, and the serpents of discord.' (Andoc. *on Mysteries*.) It has been generally believed that the battle of Cheroneæ terminated the power of Athens. But the vigorous system of government adopted in Macedonia, could scarcely fail to obtain a decided superiority over a state without wisdom or secrecy in its plans, without resolution or unanimity in its operations; a state, which decreed the punishment of death against him, who should propose to apply the funds destined to theatrical amusements to objects of a civil or military nature; a state, of whose overthrow its greatest orator has left us the most striking causes. Demosthenes, *de Coronâ*.

"If among the Athenians a man was distinguished from the dissipated multitude by eminence in virtue, justice, or wisdom, he was sentenced, like Miltiades, to imprisonment; like Aristides, to banishment; or like Socrates, to death. It has not been generally observed that Socrates, who would not perhaps have been so much celebrated, had he died by the common course of nature, did not really suffer for the charges alleged against him, which Xenophon has so admirably refuted, but for the reason, which has lately doomed to a more summary death many excellent characters in France: he was an *Aristocrate*. He had educated the leaders of the Thirty Tyrants, who were supposed to have derived their political tenets from their great master. Such too was the persecution, which Aristotle endured from that people after the death of Alexander.

"This is not the only instance in which the character of the Athenians, for greatness as well as cruelty, as it is delineated by Plato, bears a striking affinity to that of the French. If, in a small state like the former, democracy entailed misery and ruin on the people, he must have paid little regard to historical analogy, and possess little knowledge of human nature, who can expect to see it flourish in the latter.

"Dark as the picture of the Athenians is exhibited, it is sunshine when compared to that of the Lacedæmonians. *Les Lacédémoniens, says De Pauw, rentraient dans la classe des nations barbares, puisqu'ils ne cultivoient ni les sciences, ni les arts: ils ne savaient qu'aiguiser des javelots et des poignards, pour dépouiller tous ceux qui étaient plus foibles qu'eux; et ils firent enfin de la ville de Lacédémone ce que Platon appelle l'antre du lion, où presque tout l'or et l'argent de la Grèce alla s'engloutir.*

Cette déprédation, soutenue pendant plusieurs siècles par des brigands vraiment insatiables, forme le plus sombre tableau de toute l'Histoire Grecque; on y voit sans cesse la perfidie suppléer à la force ouverte, et les notions les plus sacrées de la justice céder au moindre appât d'un intérêt sordide." P. 35.

This account being completed, with sufficient exactness for such an occasion, the preacher turns to the contrast produced by the publication of the Gospel: and here we have a part similar in argument to the work of Dr. Ryan on the "Effects of Religion," and the valuable tract of the late Bishop of London on the particular benefits of Christianity *. Then it was, says Dr. Valpy,

"That certainty dispelled the mists of error, and virtue triumphed over the human passions, or made them subservient to her interest: then an universal charity united mankind in their Saviour and their God, whose boundless grace and mercy were proposed as the objects of their desire, and the pattern of their imitation. The duties of society became the essential means of salvation. The religion of Jesus gave faith its object, hope its certainty, misfortune its alleviation, virtue its reward, life its cordial, and death its comfort." P. 41.

When in the progress of historical view the author comes to notice the French revolution, his sagacity is evinced by a remark, which, when he wrote it was prophetic, for the democratical constitution of France was then standing.

"Destructive of morals and public security will be the decrees of those legislators, whose laws disclaim the influence of religion. The new constitution, destitute of the power to command obedience, is struggling for a permanence, which it will never attain; and will be destroyed by that violence to which it owes its origin." P. 66.

He then directs the attention of the French legislators to, (happy if they would have regarded such counsel from any quarter) and pronounces a just eulogy on, our constitution, civil and ecclesiastical. It concludes with the following exhortation to the hearers and readers of the discourse.

"Let each of us endeavour, in his own character, to forward that universal improvement in religious *perfection*, which seems to be the intention of infinite wisdom; to extend the kingdom of God in the world; and to emulate each other in the practice of those virtues, which Christ has recommended by his precepts,

* See the third edition, published at Edinburgh in 1806, and sold by Rivingtons, &c. London: and the collected tracts of the late Bishop of London, p. 337—425.

and sanctified by his example. Let us, by a conscientious reverence of the laws of the land, and a zealous wish to support their authority, prevent the occasions of their severe exertion. This disposition will convert envy into admiration, fraud into liberality, suspicion into candour, a spirit of party into patriotism, resentment into forgiveness, and the passions of men into the virtues of angels. This aspiration after religious *perfection* will gradually withdraw us from an immoderate attention to our terrestrial interests, and their consequent troubles; and put us in possession of that serenity of temper, that patience and resignation, which will enable us to rise superior to temptation, *to fight the good fight, and lay hold on eternal life*. So when the king and the slave, the judge and the prisoner, the saint and the sinner, the shepherd and his flock, shall stand together at the bar of almighty justice, at the last great Assize, which awaits all the generations of the world, we may be united to that Saviour, whose doctrine we have adorned, whose example we have imitated, and whose mercies we have implored. So shall we receive that blessing, which has been the object of our hopes, and the end of our virtues. So shall we, to complete the climax of *perfection*, be glorified in the regions of immortal happiness, and *shine as the brightness of the firmament, and as the stars, for ever and ever.*" P. 81.

The preceding Sermon was reviewed in our second volume, (p. 460,) but so very briefly, that we embrace with satisfaction the present opportunity of doing fuller justice to it. The next discourse was more fully noticed, and more adequately commended, (Vol. iv. p. 307,) but cannot on that account be passed in silence. It is a sound and able essay on the principles and origin of Government, and a refutation of the democratic notions of equality. Some additional notes are now introduced, but in general it remains as before published. We cannot, however, omit to introduce here, what we had not then space to admit, the author's just and powerful eulogy on the constitution of this country.

" If ever the bulwark of human security was so constructed as to demand the reverence and obedience of those whom it protects, this claim has the British constitution. It has been formed with the most deliberate and profound wisdom; it is comprehensive in all the particulars of protection, as the guardian of our lives, liberties, and properties. It has been established by genius, and secured by virtue. It descends endeared to us as the legacy of heroic ancestors. Erected gradually, it obtained due time to settle itself. Under improvements still continued in all its parts, adapted to the still varying nature of circumstances, it experiences no neglect, and will suffer no decay. Equally the work of
forethought

foresight and experience, it has acquired so firm a consistency, that we may rest in the assurance that it is alike invulnerable by the seditious attacks of democratical discontent, and by the slow and secret artifices of arbitrary power. It has derived nothing, for nothing valuable could be derived, from the chimerical reveries of metaphysical vanity. To correct the imperfections inseparable from every work of man, it has called in to its aid the commands and institutes of God himself: that the sanctions of divine and human laws being united, the very springs of action might be influenced, and the conscience, which cannot be controlled by mere human institutions, be effectually restrained: thus not only every outward act of disobedience, but the evil dispositions of the mind, that check the order and perfection of society might be repressed. On this union are founded the laws of our country; from this they derive a rule of conduct so favourable to our interests in time and in eternity, that the annals of mankind do not afford a more consummate object of regard and obedience, of admiration and gratitude. Not to watch this sacred fire, is a sordid negligence, which precedes the downfall of our virtue, our renown, and felicity; a negligence, which buries us in the depth of anarchy and ruin. If therefore we wish to preserve *the peace of our Jerusalem*, and prosper in the love of our country; if we wish to avoid the horrors of sedition and discord, which have plunged neighbouring nations in distress, and will still, it is to be feared, continue to enlarge the inroads of violence and desolation; *for our brethren and companions' sakes, we will seek to do our country good.* We will oppose the enemies of its prosperity at the clear call of duty; we will consult its best interests by that steady attention to the public tranquillity, from which arise those harmonious measures, those diversified blessings, that national wealth and happiness, which are the chief ends of well-regulated society respecting time, and are most favourable to the innocence of man in his probationary passage to eternity." P. 99.

We regret that the author has here added a short note, in which he says, that "the necessity of reform in our constitution is now generally acknowledged;" he recommends, however, strict adherence to the plan established at the Revolution. In our opinion, the clamour for REFORM is only the continuance of the perpetual struggle between the democratical and the other parts of the constitution; or rather, the effort of the democratical AGAINST the two other parts, the monarchical and aristocratical. In such a struggle, the popular cry will of course be always for that proposal which is to increase the popular power and influence; but from that very circumstance all changes, or pretended reforms, which have that tendency, are always most to be dreaded. The people

people have the natural power; if they once obtain a preponderance in the political system, every possible restraint will soon be swept away, and the constitution which we admire, and under which we have been raised to unparalleled greatness, will be destroyed without remorse. Then follows democracy; and then the horrible but only cure for the intolerable evils of democracy, military despotism*. If the balance, even now, be hardly maintained, (and the very clamour for reform shows that it is hardly,) what prudent man would add new strength to the strongest part? But a leaning to the arguments of the pretended reformers is one of the unfortunate prejudices to which this able author is subject; not from want of attachment to the constitution, but from not seeing the tendency of their machinations to destroy it. This third discourse is, however, as we formerly expressed, of the most valuable kind.

The fourth is at once a fast and an assize sermon. It was preached in March, 1797. We are not sure whether it has been before published. If it has, it was overlooked by us at the time. Without being equal to either of the two former, it is a discourse of value, on the importance of religion to the welfare of communities. In this sermon, however, we see with regret and surprise an *unqualified* eulogy on the late Mr. Cadogan. That he deserved an eulogy; that in point of intention he was all that his zealous friend has said for him, is true; nor have we a wish to deny it. But he was in error; he was leagued with schismatics † against the very Church which he was ordained to support, and has left behind him a schism which is still maintained in defiance of the Church, and of all that regular order which is derived from the authority of Christ and his Apostles. Something therefore should surely have been said, to put the reader upon his guard against thinking him quite perfect; nor should it have been said so boldly, that he lives “in the applause of angels, and in the rewards of the Almighty.” The angels, we can imagine, may weep to see so excellent a heart led astray by a head not fully qualified to direct it; and the pardon of God vouchsafed to involuntary error may be humbly hoped, notwithstanding the evils which that error has augmented or produced; but for a Clergyman, who

* We have made this circuit once in this country; let us not try it again.

† He wrote the Life and Eulogy of Romaine, and was himself eulogized by Cecil.

is in strict union with the Church, and firmly attached to it, to praise such a person, without limit or exception, as a saint or martyr, is rash, pernicious, and even unaccountable. More particularly must it be of ill effect in the town where the opinions of Mr. Cadogan still excite fermentation, and produce division.

The fifth Sermon in this volume was preached before the Reading and other Associations, and is also of great merit. It was noticed and commended by us in our twelfth volume, page 548. To the brief remarks then made we do not feel that we have at present any thing material to add, and shall therefore content ourselves with referring our readers to that account. But we must again call their attention to that remarkable passage which we then quoted, and which stands in the present volume at p. 149.

We come now to a Sermon, which has given occasion to a slight controversy between the author and ourselves—his Sermon preached before the Royal Humane Society. The chief matter which we combated was the idea, that in the actions of the prophets Elijah and Elisha, as described in two passages of the book of Kings, when employed in reviving persons from the dead, “the human means which the prophet was directed by holy inspiration to employ” were such as to point out “the elementary principles, suggested to future ages, of reviving those who are apparently dead.” P. 205. The Doctor adheres to his position in a preface, since published; and we adhere as firmly to our opinion, that the idea is perfectly chimerical and void of foundation. If in the warmth of argument we advanced any thing further on a former occasion, or suffered a very estimable correspondent to be at all severe upon the preacher for this fancy, we hereby retract every thing of that kind. The Sermon is, in other respects, good and edifying, and very orthodox; and if the author is inclined to enjoy his notion of the intimation of the methods of the Humane Society in the actions of the two prophets, thus ascribing, as he says, “to the Humane Society a divine origin,” he may do so, we fully grant, with the most perfect innocence. But that it is no more than a day-dream of the author’s imagination we are perfectly satisfied. If it was the intention of the holy prophets to intimate in those actions the human methods to be employed in reviving persons *apparently* dead, in the first place, what difference is made between apparent and real death? for certainly the children raised by the two prophets are understood to have been more than *apparently* dead. In the second place, how is that the whole world

was

was so stupid, till Dr. V. was born, and prepared to preach for the Humane Society, as never to dream of this intimation? and that it was necessary for the Society first to exist, and to have contrived all its plans of resuscitation, and to have been established eight years, before this sacred intimation could possibly be of the least use to it?—coming then as an *ex post facto* information, and teaching them only a very small part of what they knew already? As to the proceeding of St. Paul with Eutychus, which the Doctor endeavours also to enlist in his service, (p. 206,) it is perfectly plain to our apprehension, that the Apostle meant only to show his regard by an affectionate embrace, and not to intimate any thing else in the world. Or if the Humane Society was to be instructed, and not instructed, in all such acts of resuscitation, not performed by the Saviour himself, how came St. Peter to be so remiss, in raising Dorcas, as only to “kneel down and pray, and turn to the body?” Acts ix. 40. * What had the Humane Society done against him that he would not instruct them too? But the great proof that no such instruction was intended, in the passages cited by Dr. Valpy, is, that no such instruction ever was obtained from them, from that time to this, except in Dr. Valpy's Sermon, written when the information was no longer wanted. We quit this subject with a smile at the Doctor's perseverance, and a hope that he will excuse our dissent. The Sermon has at least been very popular, having gone through four editions before the present, and this will make the author sufficient amends for a few critical objections.

The remaining two Sermons are of a less marked character, and require less particular notice. They are both good, and the latter contains a very clear and striking view of the benefits of the BIBLE SOCIETY, taken chiefly from the Reports of the Society. To the second volume we find that we cannot at present advert. It contains matters on which, with aching hearts, we must expatiate, perhaps for the last time, seeing that the stream of opinion, and the tide of political influence appear to be turning against us. Though we may deprecate what is not yet done, it will never be our task to excite or encourage discontent. May HE who is infinitely wiser than all political enquirers avert the evils which we apprehend, and preserve our Constitution in Church and State against the apathy or infatuation of its proper defenders, as well as he has against the various efforts of its declared enemies!

* This objection the author seems at length to have foreseen, and endeavours, in a short note, to obviate, but in vain, we think.

ART. X. *Lectures on Painting, delivered at the Royal Academy of Arts. With a Letter on the Proposal for a public Memorial of the Naval Glory of Great Britain. By the late John Opie, Esq. Professor in Painting to the Royal Academy. To which are prefixed, a Memoir by Mrs. Opie, and other Accounts of Mr. Opie's Talents and Character.* 4to. 267 pp. With a Head of Mr. Opie. 1l. 1s. Longman and Co. 1809.

EVERY thing in this volume is attractive; we take it up with pleasure, we read it with enthusiasm, and we lay it down with regret. But, if this be so, some shrewd reader may observe, why have you made us wait so long for the account of it? The question is a fair one, and shall receive as fair an answer. Because we hoped for a time to have the technical part of it reviewed by an eminent artist, and in that expectation, suspended our remarks. We now proceed with pleasure to express our own sentiments upon it.

The first object of attention in the volume is the Memoir of Mr. Opie by his Widow; a thing in itself interesting, and rendered more so by the circumstances of the case. Mrs. Opie has long been known as a writer, and might therefore naturally be expected to come forward on such an occasion. On this subject she speaks with peculiar modesty and propriety.

“ If I have ever valued the little power of writing which it has been my amusement to cultivate, it is now that it enables me to pay a public tribute to him, who first encouraged me to give my writings to the world; and if I have ever rejoiced that I obeyed his wishes on that subject, it is now that, having already appeared as an author, I can offer myself to the notice of the public, on this sacred and delicate occasion, with more propriety than if this were my first literary effort.” P. 2.

The world is always in some degree reluctant to give credit to more abilities in one person than it is obliged to admit. On this principle, there were many who were inclined to ascribe the literary merit of Reynolds's Lectures to his friend Johnson. In the present case too, Mr. Opie not having had a literary education, and his wife having shown talents in that way, it was obvious for such speculators to presume that she wrote his lectures for him, that is, clothed his ideas in appropriate language. All this is very shallow. They who are gifted with extraordinary talents can easily direct them into a new line; and when their subjects are such

such as depend upon their own preeminent taste and feeling, no other person, however skilled in writing, can possibly do justice to their ideas. They must conceive and give form to their own expressions. The suspicion of her assisting her husband in writing, Mrs. Opie clears away in the most satisfactory manner.

“ I have been led,” she says, “ to dwell on Mr. Opie’s great talents for conversation, and to bring forward respectable evidence to prove it, in order to draw this inference ; that to him who could in society *speaking in axioms*, and express original ideas in an impressive and forcible manner, it could not be a very difficult task to conquer the only obstacle to his success as an author, namely, want of the habit of writing, and to become, on the subject most dear and familiar to him, a powerful and eloquent writer.

“ That he was such, the following work, I trust, will sufficiently testify, and I should not have thought it necessary to draw the inference mentioned above, had it not been often asserted, and by many believed, that, however the ideas contained in the lectures might be conceived by Mr. Opie, it was not by his pen alone that those ideas were clothed in adequate language. But the slight texture of muslin could as easily assume the consistency of velvet, as the person supposed to have assisted Mr. Opie in the composition of his lectures, have given language to the conceptions of his mind. He alone who conceived them was capable of giving them adequate expression ; nor could so weak and ill-founded a suspicion ever have entered the head of any one, but for the false ideas, which, as you well know, are entertained of painting and of painters in general.

“ There are many who set literature so much above the arts, that they would think Mr. Opie showed more ability in being able to write on painting, than in executing the finest of his pictures.

“ Such persons see a simple effect produced, and are wholly unconscious what compound powers are requisite to produce it. They would gaze on a portrait painted by the first masters, they would see the character, the expression, and the sort of historical effect which the picture exhibited ; but they would turn away, and still consider the artist as a mere painter, and not at all suspect that he could either think, or argue, or write. Here let me declare in the most solemn and unequivocal manner, that, to my certain knowledge, Mr. Opie never received, from any human being, the slightest assistance whatever, in the composition of his lectures ; I believe I read to myself some parts of them, as they were given at the Royal Institution, before they were delivered ; and afterwards I had the honour of reading them to the Bishop of Durham, who said, when I had concluded, ‘ You were known before as a great painter, Mr. Opie, you will now be known as a great writer

writer also."—But the four finished lectures on which he employed all the powers of his mind, and which he delivered as Professor of Painting at the Royal Academy, I never even saw; but he read each of them to me when finished, and two of them, I believe, to Mr. Landseer the engraver, and Mr. Phillips the academician. Assistance from any one Mr. Opie would have despised, even if he had needed it; as none but the most contemptible of human beings can endure to strut forth in borrowed plumes, and claim a reputation, which they have not conscientiously deserved. Such meanness was unworthy [of] a man like Mr. Opie, and the lectures themselves are perhaps a fatal proof, not only of his eagerness to obtain reputation as a lecturer, but also of the laborious industry by which he endeavoured to satisfy that eagerness.

"To the toils of the artist during the day, (and he never was idle for a moment) succeeded those of the writer every evening; and from the month of September, 1806, to February, 1807, he allowed his mind no rest, and scarcely indulged himself in the relaxation of a walk, or the society of his friends. To the completion, therefore, of the lectures in question, his life, perhaps, fell an untimely sacrifice; and in the bitterness of regret, I wish they had never been even thought of. But they were written, were delivered, and highly were they admired. They serve to form another wreath for his brow. Let it then be suffered to bloom there; nor let the hand of ignorance, inadvertence, envy, or malignity, attempt to pluck it thence!" P. 8.

This is forcible, and even pathetic; and we rejoice to give fresh currency to the sentiments. The qualities of Opie's mind chiefly illustrated by his widow, (for she does not attempt to write his life) are his readiness to forgive injuries, as well as his perfect exemption from vanity, and prejudice. The common prejudice against literary ladies was one of those which he strenuously opposed, and on this subject, the following passage does honour at once to him and to the writer.

"When our marriage took place, he knew that my most favourite amusement was writing; and he always encouraged, instead of checking, my ambition to become an acknowledged author. Our only quarrel on this subject was, not that I wrote so much, but that I did not write *more and better*: and to the last hour of my existence I shall deplore those habits of indolence which made me neglect to write, while it was in my power to profit by his criticisms, and advice; and when, by employing myself more regularly in that manner, I should have been sure to receive the proudest and dearest reward of woman,—the approbation of a husband, at once the object of her respect and of her love.

" But had Mr. Opie been inclined to that mean and jealous egotism, which leads some men to dislike even good sense in our sex, an aversion originating probably from their being *self-judged*, and desirous of shrinking from a competition, in which they know that they could not be victorious, still, it was impossible for *him* to find a rival among women; for, if ever there was an understanding which deserved, in all respects, the proud and just distinction of a MASCULINE understanding, it was that of Mr. Opie. In many men, though of high talents and excelling genius, there are seen to be *womanish* weaknesses, as they are called, and littlenesses, the result of vanity and egotism, that debase and obscure the manliness of their intellect. But the intellect of Mr. Opie had such a masculine vigour about it, that it never yielded for a moment to the pressure of a weakness; but kept on, with such a firm, untired, undeviating step towards the goal of excellence, that it was impossible for the delicate feet of woman to overtake it in its career." P. 26.

Mrs. O. then proceeds to give proofs and examples of the industry and incessant application which distinguished the subject of her Memoir. The following is a peculiarly interesting part of this account.

" Neither did he suffer his exertions to be paralysed by neglect the most unexpected and disappointment the most undeserved *. Though he had a picture in the Exhibition of 1801, which was universally admired, and purchased as soon as it was beheld, he saw himself, at the end of that year, and the beginning of the next, almost wholly without employment; and, even my sanguine temper yielding to the trial, I began to fear that, small as our expenditure was, it must become still smaller. Not that I allowed myself to own that I desponded; on the contrary, I was forced to talk to him of hopes, and to bid him look forward to brighter prospects, as his temper, naturally desponding, required all the support possible. But gloomy and painful indeed were those three alarming months; and I consider them as the severest trial that I experienced during my married life. However, as I before observed, even despondence did not make him indolent; he continued to paint regularly as usual, and no doubt by that means increased his ability to do justice to the torrent of business which soon after set in towards him, and never ceased to flow till the day of his death." P. 31.

" * Mr. Hoare has alluded to this period (in page 13 of the Artift) in the following words: 'The effects produced by hours of despondence, on a mind so strongly gifted, who can measure? His intellectual strength, however, prevailed,' " &c. .

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There are, in most arduous professions, those periods of temporary gloom, when the rash and impatient are seen to retire from their pursuit, which they are certain afterwards to repent. Let those who are wavering under the impulse of such feelings, remember and take example from the successful perseverance of Opie. Mrs. Opie very ably and amply vindicates her husband from the charge of coarse manners, to which even one of his panegyrists has given some colour; and with great force does she display the trials to which a portrait painter must be put, by the vanity of his sitters, or the impertinence of their friends. This passage we could like to insert, but we must forbear, lest we give this whole article to the Memoir, and nothing to the lectures. We cannot, however, omit the following short passage from the conclusion, for reasons which we will not insult our readers by explaining.

“ Here I shall conclude my long and melancholy task, a task which has awakened in me emotions the most painful; as dwelling on the merits of him who has been taken from me, could not fail to deepen every regret for his loss. But I shall never lament that I did undertake, and did execute the task, however I may be censured for having undertaken it at all, or for having executed it so unworthily. Whatever were the faults of Mr. Opie, admitting that I was aware of them, it was not for me to bring them forward to public view; and the real worth of his character; in domestic life, I only can be supposed to know with accuracy and precision: and I most solemnly aver, that I have not said in his praise a single word that I do not believe to be strictly true; but it was my business to copy the art of the portrait-painter, who endeavours to give a general rather than a detailed likeness of a face, and while he throws its trivial defects into shadow, brings forward its perfections in the strongest point of view.”
P. 52.

We have given so much of the portrait of Opie from this fair and faithful hand, irresistibly carried on by the pleasure of so doing, that we must suffer his other biographers to do the less, and must be sparing even of the specimens of his own powers. This Memoir is followed by that paper from the Artist (No. 7) in which he is celebrated by his friends and contemporaries, Mr. Hoare, Mr. Northcote, Mr. Shee, Mrs. Inchbald, and Mr. Boaden.

The lectures follow, and a letter from the True Briton, written by Mr. Opie, “ on the Proposal for erecting a public Memorial of the Naval Glory of Great Britain.” It will be thought a desideratum, which however may be supplied in another

another edition, that we have not here his "Essay on Composition in Painting," which appeared in the 10th Number of the Artist.

The lectures, though only four in number, comprise a great scope of instruction in the art of painting. In the first of these lectures the author divides the subject of his art into six parts, four of which he considers as the physical, or practical elements of painting, and two as the intellectual. Of four of these, though not in this order, he treats in these four lectures, which are all that he finished; namely, in the first, of *Design* or *Drawing*; in the second, of *Invention*; in the third, of *Chiaro scuro*; in the fourth, of *Colouring*.

Thus we have three of his practical elements of painting discussed, design, chiaro scuro, colouring; and one of the intellectual, namely, *Invention*. The other, *Expression*, is untouched; as well as *Composition*, the last of his practical elements. This, however, is some degree supplied by his essay on that subject, above referred to, in the Artist; which makes it the more necessary that it should in future be subjoined to the lectures.

In giving an account of these lectures of Mr. Opie, it is very difficult to decide what part of their merit we should preferably bring forward to notice; whether his correct and accurate estimate of the objects and difficulties of his art, or the animated and even poetically sublime views which he gives of the excellencies of the greatest artists. The former, however, having more reference to the use of artists, we leave for their study and improvement; and never can they have a more *powerful and impressive* warning against the absurdity of taking up their profession with improper views, than is found in p. 19 and those which follow it. But the following sketch of the great and singular merits of Raffaele, is calculated to infuse taste into the dull, and make the powers of his art felt even by those who had naturally no comprehension of them. After having shown how this great painter improved after studying the works of M. Angelo, he thus proceeds to characterize him.

"But however great and various his powers, his peculiar strength, that in which he has never yet been rivalled, and never can be surpassed, was *EXPRESSION*. To this all his efforts tended; for this he invented, drew, composed, and exhausted nature in the choice of subjects to express it: every effect of mind on matter, every affection of the human soul, as exhibited in the countenance, from the gentlest emotion to the utmost fury and whirlwind of contending passions, from the demoniac frenzy of the possessed boy in the Transfiguration, to the melting rapture of the Virgin Mother, contemplating her divine offspring,

may be found so faithfully and energetically represented on his canvass, that we not only see but feel, and are by irresistible sympathy made partakers of his well-imaged joys and sorrows: by this he attracts every eye, warms every heart, and 'sways it to the mood of what he likes or loathes;' this is what has made him, it not the greatest, certainly the most interesting, and the most universally admired of all modern painters, and rendered his name, in the general mouth, synonymous with perfection." P. 50.

This is true eloquence. Talk not of the practice of writing, or the artifices of style! The man who conceives his subject with such vigour, will always write with eloquence. One more passage, to show the artist in the light of an able painter, even when words are his colours, and we must desist. He thus illustrates the meaning of the term INVENTION.

"Invention, as a general power, undoubtedly depends on the command of a large fund of ideas, and an intuitive readiness of associating and combining them in every possible mode. This produces those radiant recollections, by which the images of absent things are often almost involuntarily called up, with the vivacity of real objects, moving about us, and pursuing us as in a kind of waking dream. Thus the casual mention of the single word *battle*, will to some minds instantly furnish out an endless chain of associated circumstances; cannons roar, clouds of smoke arise, the combatants on each side present themselves, we see them rush together, fight, struggle and die; we hear their screams and shouts, notice all their various movements and changes of colour, advert to all the surrounding objects, observe how they are affected, and share their hopes, fears, compassion, rage, astonishment, or despair. To an Englishman of warm feelings and a lively fancy, the word would perhaps suggest a different train of associated ideas, connected with another element: *his* imagination would present the picture of a sea-fight, in all its accumulated horrors, of ships sunk or blown up, batteries silenced, and whole fleets of the enemy at one stroke taken or destroyed: it might transport him instantly to Copenhagen, or the banks of the Nile, and force him to dwell, with an equal mixture of grief, fondness, and exultation, on the unparalleled deeds and the untimely fate of the hero of Trafalgar." P. 65.

If by the sketch of his memori list, and by these specimens of his own writing, we have proved that Opie was a man of extraordinary powers of mind, it cannot but follow that they who have any taste for genius in writing, or for correct and elevated views on art, will hasten to peruse his compositions; and this is the effect which we shall think it our best praise to produce.

ART. XI. *A Treatise on the Resolution of the higher Equations in Algebra.* By W. Lea. 4to. Johnson and Co.

IN the researches of analytical mathematics the student arrives at his various conclusions either by the dry and desultory modes of investigation which in his progress may present themselves by chance and casual association, or else by being furnished with certain theorems, on which subsequent and dependent hypotheses can be built, and all the various ramifications be produced, of which such inquiries are capable, which last may perhaps be rather termed the synthetic method; and although the first may give all the pleasure which is wont to attend the powers of invention, yet as few are willing to indulge in the refinements of speculation, and fewer are capable of its exertions, the latter mode when built on just foundations is perhaps more satisfactory, and certainly easier to the immatured genius, and with the precision and strictness of such elementary axioms, he may advance and explore the same depths of abstruse knowledge as the speculatist, with all his more original authorities. This is most certainly the case in the subject before us; until a very recent period the science of algebra presented itself in all the confusion of irregular arrangement and unconnected matter, and the student was left to pick his way, as he could either understand, or found ability or inducements to proceed. Order and perspicuity now in a considerable degree mark the system adopted in our Universities and higher class of schools, and every facility of illustration is afforded till a considerable progress has been made in the science. In the higher branches, however, the same difficulties still oppose the patience and industry of the inquirer, notwithstanding the labours of Maclaurin, a Simpson, or a Woodhouse, to enlighten the obscurities and amplify the conciseness of Newton, Demoivre, Waring, or Bernouilli. In the branch of it proposed by the author in the present treatise, viz. the resolution of the higher equations, there has hitherto arisen great perplexity and difficulty from the several various and apparently independent methods which have at different times been proposed for that purpose.

“ For the first general theory of resolution we are indebted to Tschirhaus, he assumed $x = Ay^{n-1} + By^{n-2} + Cy^{n-3} + \&c.$

to destroy n terms of the equation $y^n + py^{n-1} + qy^{n-2} + ry^{n-3} + \&c. = 0$ and thus to reduce it to the form $x^n + a = 0$ by this means he obtained the resolution of a cubic equation, and Lagrange has since obtained that of a biquadratic.

“Waring also assuming $x = Ay^{n-2} + By^{n-3} + \&c.$ has given the resolution of a biquadratic, by destroying the second and fourth terms.

“In these the principle is indeed simple, but the application exceedingly tedious, from the length of the calculations it obliges us to perform.”

Waring, Euler, and Bezant afterwards reversed the principle, and thereby greatly abbreviated the operations. Lagrange and Laplace have given a most beautiful theory, by assuming certain functions of the roots of the proposed equation, deduced from an attentive consideration of their values by which the dimensions and often the form may be determined, but no important resolution has been obtained from it. In this treatise the principle of solution consists merely in comparing different resolutions of general problems of general quadratic, cubic, and biquadratic, from which comparison it appears that the first equation assumed in each is of

the general nature $y^n + py^{n-1} + qy^{n-2} + ry^{n-3} + \dots + u = 0$; the second in each is of the form $y - P = 0$, which last only involving the single power of y may be made much more general by introducing the higher powers. As-

suming then the form of the second equation to be $y^m + Py^{m-1} + Qy^{m-2} + Ry^{m-3} + \dots + U = 0$, $P, Q, \&c.$ being any functions of x whatever; from these equations the author proceeds to show, that it is easy to deduce the different methods of resolution which have at different times been proposed, by which Cardan, or rather Tartalea, resolved a cubic, and Ferrari Descartes and Bezant a biquadratic; Demoivre, a reciprocal equation, and the general theories proposed by Tschirhaus, Waring, Euler, &c. As these proposed theories are in themselves simple and incomplete; and the application to the more abstruse questions easy and regular, and the process of investigation that which we have considered of the most universal utility, we think in proportion as every thing which tends to introduce arrangement, abbreviation, and perspicuity into so hitherto complicated a science, worthy the attention and gratitude of every student in this branch of philosophy.

BRITISH CATALOGUE.

POETRY.

ART. 12. *The River Wye, and other Poems.* 8vo. Sherwood.
1812.

The author of these poems is a very spirited and elegant, though perhaps, youthful bard. He describes the River Wye, and its beautiful variety of scenery, with an animated pencil, and a just discrimination of its claims to admiration. He shows himself also familiarly acquainted with the historical incidents, which have taken place in its vicinity. We are glad to subjoin a specimen of this little volume, being fully persuaded, that this author will probably write more, and certainly write better, as he seems to want no more than the ordinary requisites of experience and study.

“ TO THE RIVER CHERWELL; IN ANSWER TO WARTON’S
POEM, ENTITLED ‘ THE COMPLAINT OF CHERWELL.’

“ Sweet Cherwell, from thy crystal tide
What note of sorrow meets my ear,
While nature laughs in summer’s pride,
And flings her choicest treasures here!

“ Though neighbouring Isis proudly swell
By holy towers and forests fair,
Though round her banks the muses dwell,
And bathe their silver tresses there.

“ Thy groves and milder shades beneath,
Full oft would Warton lie reclin’d,
And hear thy waving willows breathe
So deeply to the passing wind.

“ And here as oft the star of eve,
Beam’d sweetly in the western sky,
His rapid fancy lov’d to weave
Some tale of Gothic minstrelsy.

“ Then Cherwell flow in native pride,
Thy vales and secret shades among,
Nor envy once thy Sister tide,
Her flow’ry banks, her Naiad throng.

“ That bard that here so oft before,
Of Fancy’s dreams would take his fill,
In death shall haunt this silver shore,
And love thy whispering waters still.”

We could not help smiling at the inconsistency of the vignette at the conclusion of the sonnet, and a very elegant sonnet too, in honour of the harp of Spenser, which represents an English heavy Dragoon in the costume of these days with a Kevenhuller hat, and the huge trappings of the present time.

ART. 13. *The Rosary, or Beads of Love, with the Poem of Sula; in Three Cantos.* 8vo. 10s. 6d. Murray. 1812.

This author has evidently a very lively fancy, and no inconsiderable portion of poetical taste; he is somewhat too amorous for our graver style of reading, and often deserves a flagellation from the deity whom he so enthusiastically venerates, for his carelessness. Thus in the first page is a violation of grammar:

“ Which dreams of extacy *is* wont to bring.”

And in the third a still greater offence against accuracy;

“ And bade in dalliance they no longer toy.”

Yet it is impossible to deny the praise of ingenuity, and we willingly submit a specimen for the reader's judgment.

“ THE ADMONITION.

“ Scorn the dull cold dispassion'd sage,
Who with delightful love would wage
Harsh war, and tell thee all is woe
Which mortals ever feel below.
Forbid thy tender breast to move,
With the soft extacies of love;
Shall such a lesson so severe,
Thy soul from every pleasure tear.
Shalt time efface that blushing cheek,
And dim those eyes which sweetly speak;
What modesty must love to feel,
Though checked her wishes to reveal.
Could love endure so hard a lot,
His vows by thee despis'd, forgot;
Oh no, the wanton youth would cry,
And move thy soul to sympathy.
Then scorn the sage, for canst thou say,
Thy heart has never gone astray;
When in the balmy hour of rest,
Thou'st soar'd to regions of the blest.
When as in joy entranc'd thou'st lain,
Nature o'er fancy held the reign;
Thou'st felt or thought thou'st felt the bliss,
Imparted in a lover's kiss:
Then nature's child, fair Thais prove,
And leave philosophy for love.”

There

There is a larger poem at the end of the volume, which is called *Sula*, and is a tale, of which the scene is laid in South America; this also has much merit, but is characterized by the same defect of carelessness, for we will not use a harsher appellation.

ART. 14. *Heroical Epistle from Death to Benjamin Moseley, M. D. on Vaccination; with a Postscript on some collateral Subjects.* 4to. 39 pp. 2s. 6d. J. J. Stockdale. 1810.

The very idea of this Epistle is a severe satire. Death writes to Dr. Moseley, to express his ardent love for him, on account of his strenuous opposition to Vaccination. What is still worse for the delinquent, Death expresses his love with great power of poetry, and not less of wit. For example:—

“ Feel not alarm’d, my Moseley ! let no fear
Dim thy blithe visage, and thine eye, no tear ;
Nay start not, tremble not ! though I, whom men
Call King of Terrors guide, enraged, the pen.
Not tow’rds thy skill my indignation turns,
Not at thy councils, fierce my anger burns ;
No :—great thy kindness, and to thee my heart
Would, in return, its secret thoughts impart.
Then hail the token of thy grateful friend,
Hail the best tribute absent love can send ;
Love, strong as death, ’twas said of old could prove ;
Oh ; let me show that Death is fond as love.” P. 3.

The grim monarch thus further expresses his well-founded affection.

“ Dear though I own, ’midst medicine’s various tribe,
Some who descend from chariots to prescribe ;
Dear some, whose humbler yet productive skill
Mingles the draught, or moulds the orb’d pill ;
’Midst quacks, and regulars, and great and small,
Dear though are many, dearest thou of all.” P. 4.

The irony is so well sustained throughout, and in such very good verses, that we should have honoured the unknown author with a very favourable guess at his name, but from some flippant lines aimed at us in the postscript, which we are certain would not have been so aimed by the person of whom we thought. The author seems also, inconsistently with that conjecture, to mean to praise the Northern Reviewers for fostering young genius, which after their shameful attacks on Montgomery, and on a truly poetical authoress, never ought to be said of them. This line, however, seems to impute to them a love of poison.—

“ Though not without a sting these honey bees,
Love to sip dew from Daphne’s balmy trees.” P. 36.

That

That is surely, to distil *Laurel-water*, the most deadly of all poisons. In the poetry of Death this may indeed be appropriate praise: but if it be so taken, what becomes of the rest of the panegyric? Putting, however, all personal feelings aside, the poetry is excellent.

NOVELS.

ART. 15. *Temper, or Domestic Scenes; a Tale, in Three Volumes.*
By Mrs. Opie. 12mo. 1l. 1s. Longman and Co. 1812.

We were among the first to hail Mrs. Opie's entrance upon the literary theatre, zealously cheered her progress towards celebrity, and with the animation of a friendly partiality extolled her merits and accomplishments. Notwithstanding these testimonies of our good will, and perhaps in proportion to their warmth, earnestness, and sincerity; we confess that we have been sadly disappointed. As prosperity is hard to bear, so is too much praise, and there is reason to fear that Mrs. Opie has been spoiled. Amid the false splendour of a delusive flattery her judgement has been warped, her taste corrupted, her imagination misled. In short she seems to have over-written herself. These volumes certainly exhibit indubitable marks of mental ability, of good thinking, and of judicious observation, but all this is so deformed by a tissue of absurdities and improbabilities, that it requires no common exertion of patience and perseverance to linger through the whole. It is useless to expatiate upon these, for they occur perpetually, but how could Mrs. Opie so far lose sight of consistency, as to represent in her first volume the mother of her heroine at one moment in the anguish of despair, and prepared for self-destruction, and in the very next, calmly sitting down to show her talents in *drawing flowers and sketching likenesses*. Two accomplishments by the way which do not often meet in the same individual. Or how again so extravagantly caricature the heroine herself, as to represent her in that foolish situation in the post-chaise, seeing her grandmother feasting through the window. Many such absurdities occur. We nevertheless must willingly acknowledge, that scattered through the narrative are many salutary maxims of discipline for the management of temper, many sensible and judicious observations on the human character, and a certain knowledge of life. We always liked this lady's poetry better than her prose, and her tales better than her novels. In our opinion, she has never printed any thing in greater excellence than one of her very first poetical productions, called the *Virgin's First Love*, which may be found in one of the volumes of the *Gentleman's Magazine*.

ART. 16. *Sense and Sensibility. A Novel: in three Volumes. By a Lady.* 12mo. 1l. 1s. Egerton. 1812.

We think so favourably of this performance that it is with some reluctance we decline inserting it among our principal articles, but the productions of the press are so continually multiplied, that it requires all our exertions to keep tolerable pace with them.

The object of the work is to represent the effects on the conduct of life, of discreet quiet good sense on the one hand, and an over-refined and excessive susceptibility on the other. The characters are happily delineated and admirably sustained. Two sisters are placed before the reader, similarly circumstanced in point of education and accomplishments, exposed to similar trials, but the one by a sober exertion of prudence and judgment sustains with fortitude, and overcomes with success, what plunges the other into an abyss of vexation, sorrow, and disappointment. An intimate knowledge of life and of the female character is exemplified in the various personages and incidents which are introduced, and nothing can be more happily portrayed than the picture of the elder brother, who required by his dying father, to assist his mother and sisters, first resolves to give the sisters a thousand pounds a-piece, but after a certain deliberation with himself, and dialogue with his *amiable* wife, persuades himself that a little fish and game occasionally sent, will fulfil the real intentions of his father, and satisfy every obligation of duty. Not less excellent is the picture of the young lady of over exquisite sensibility, who falls immediately and violently in love with a male coquet, without listening to the judicious expostulations of her sensible sister, and believing it impossible for man to be fickle, false, and treacherous. We will, however, detain our female friends no longer than to assure them, that they may peruse these volumes not only with satisfaction but with real benefit, for they may learn from them, if they please, many sober and salutary maxims for the conduct of life, exemplified in a very pleasing and entertaining narrative. There is a little perplexity in the genealogy of the first chapter, and the reader is somewhat bewildered among half-sisters, cousins, and so forth; perhaps, too, the good humoured Baronet, who is never happy but with his house full of people, is rather overcharged, but for these trifling defects there is ample compensation.

SURGERY.

ART. 17. *Essay on some of the Stages of the Operation of Cutting for the Stone. Illustrated with an Engraving. By Charles Brandon Trye, F. R. S.* 8vo. 49 pp. 2s. Callow. 1811.

There never was a time when lithotomy was so safely and so
expe-

expeditiously performed as the present. Yet, day after day, does the press teem with new remarks, new difficulties started to show the ingenuity of authors in overcoming them, and instrument follows instrument, as if the subject were buried in profound darkness. Without doubt there are many ways, and various means of performing this operation, in the choice of which a dextrous and steady operator, well grounded in anatomy, need not to hesitate. There is a maxim which ought to be instilled most forcibly on the minds of pupils in surgery, which is, to avoid hesitation and indecision. Choose your ways and means, and let nothing divert you from them, if they be adequate to the end in view, is the lesson we would inculcate.

The lithotomists are principally divided into two classes; the one which relies as much as possible on the aid of mechanism, the other affects to despise it, and places confidence in the hands, and in the knowledge of the anatomy of the parts concerned in this operation.

Mr. Trye is a staunch supporter of the principle of the gorget, and during the space of twenty-five years active experience, has had many opportunities of practically studying this important subject. The result is, that, though he prefers operating on the principle established by Sir Cæsar Hawkins, yet he thinks he has invented a staff and a gorget of superior merit to those usually employed, inasmuch as they are calculated to insure greater safety, expedition, and less pain. His staff is more curved than usual, and as large as the urethra will permit, and twelve inches in length, with a groove as deep as the substance of the staff will admit. This, though not passed into the bladder, is however in no danger of slipping out by the carelessness of the assistant, an accident which has happened, and must materially embarrass the operator. A smaller size is used for children. His substitute for Sir Cæsar Hawkins's gorget is what he calls a *prostatome*, which is intended to glide with ease, and without force into the bladder, smoothly cutting the prostate as it passes, whilst danger of slipping out of the deep groove of the staff, or of lacerating and bruising the parts is avoided; it makes also a wider division of the prostate than usual, to favour the extraction of a large stone. For these ends it is shaped, in fact like a broad double edged scalpel with a short beak at the point, having its "cutting edge one inch long, and not quite so broad. The beak is not exactly in the middle, but so placed as to make an incision two lines deep or broad on the left side, or rather more than half an inch on the left side."

"The beak is very short, and when buried in the groove of the staff, nothing is presented to the undivided parts but a sharp cutting edge; so that the instrument may be pushed on as slowly and with as little force as the operator pleases." This is the form of the *prostatome*." The forceps which Mr. T. employs differs also from that in common use. "The extremities of the forceps

forceps meet when shut, but in the handle is a screw, which when turned separates them to the proper distance." Mr. T. thinks that this construction insures greater steadiness and certainty in the hold it has on the stone. The reader will find the perusal of this author's arguments against the knife operation, those in favour of the gorget, and his support of merits of his prostatome, and his cases, amply repay his trouble.

ART. 18. *A Letter, respectfully addressed to the Commissioners for Transports, sick and wounded Seamen, &c. &c. &c. on the Subject of Popliteal Aneurism. Illustrated by Cases, and the Description of a new Instrument. By Alexander Copland Hutchinson, M. D. Surgeon to the Royal Naval Hospital at Deal. 19 pp. 1s. 6d. Callow. 1811.*

There is no body of professional men to whom we are more indebted than to the naval surgeons and physicians in general. The object of this little treatise is chiefly to recommend cutting down upon the femoral artery on the outer edge of the sartorius muscle in the operation for Popliteal Aneurism. Mr. John Hunter, it is well known, first proposed this operation, which having gone through some improvement, is almost universally performed by securing the artery on the inner edge of the sartorius. Mr. Charles Bell is, we believe, the only author who recommended the mode now proposed; but as he did not state his reasons fully, we never gave the proposition any attention, especially as it came from the pen of a mere anatomist. Here, however, we have something like surgical experience, and are glad to give ear to it. Dr. Hutchinson's reasons of preference are principally these; that, in the usual way of finding the artery, we meet with the saphena vein, and absorbent glands, which are difficult to be avoided, and embarrassing if divided, as to the former, and attended with unpleasant symptoms as to the latter. Dr. Hutchinson observes truly, that, about an inch and an half from where the artery perforates the triceps, it is as easily come at on the outer edge as any where on the inner edge of the sartorius. He produces two cases, in which he performed the operation in this manner with final success, and obviates the objection as to the formation of pus, and bad situation for its exit from the wound, by placing pillows on the outside of the knee, and relaxing the the muscles of the inner part of the thigh, by which means the wound becomes sufficiently dependent to favour the escape of pus, so apt to be formed after this operation. In the second operation he was delayed by an unexpected perforating branch between the two ligatures, but happily avoided it, though not without difficulty, and in neither operation met with any hæmorrhage of the least consequence. Another advantage this operation has, he adds, is, that by tying the artery so low, you leave room for a repetition of the operation, or amputation, if requisite.

Anato.

Anatomically viewed, we prefer this mode, and we do not see why it should not answer in practice. The objections to the other we have often witnessed.

Another object the author has in view, is to make public a new instrument, of which there is a plate, intended to supply the place of an assistant's fingers, which are usually much in the way, and fill up that space they are employed to make vacant, thus cramping the operator's fingers, and darkening his view. This instrument is really very likely to prove of great use, not only in drawing aside the sartorius, (and in all deep wounds to draw aside the parts without injury,) but also is well calculated, as the author observes, for the defence of the intestine in femoral hernia. Two figures are added of the knife and bistoury which Dr. Hutehinson employs in this operation. The former differs merely in having its ivory handle thinner at the extremity, and the latter, in addition to this alteration, being slightly curved, for the purpose of rendering it more easy to be inserted beneath the artery, which Dr. H. makes it support, while he divides the artery upon it with the scalpel.

ART. 19. *Description of an Affection of the Tibia, induced by Fever, with Observations on the Treatment of this Complaint.* By Thomas Whately, Member of the Royal College of Surgeons in London. 8vo. 59 pp. 2s. 6d. Callow. 1810.

Mr. Whately is well known in the surgical world, and much respected. We are therefore inclined to think well of any thing which falls from his pen, since his situation in life places him beyond the sphere of those grovellers whose chief end in writing is to spin out a book, let the materials be ever so scanty. Twenty-two cases, with plates of reference, exemplify the disease with accuracy. This complaint commences with fever, says the author, before any external sign of disease appears. It appears much to resemble that disease of the bone termed necrosis in its phenomena. We are not convinced that this disease is induced by fever; and it appears questionable, whether it be not rather the cause than the consequence of fever. We have seen similar cases, and where free incisions with the knife down to the bone relieved the patients from very distressing symptoms. We never witnessed the application of caustic to such cases, and should always prefer the knife and trephine, where these could be used. We have much pleasure in recommending this little work, as it adds some useful information to our common stock.

FARMING.

ART. 20. *Farm Buildings; containing Designs for Cottages, Farm-houses, Lodges, Farm-yards, &c. &c. with appropriate Scenery*

to each. Dedicated, by Permission, to the Farming Society of Ireland. Also a Description of the Mode of Building in *Pisé*, as adopted in several Parts of France for many Ages, which would be attended with great Advantages if practised in this Country, particularly in Cottages and Farm-yards. Designed by William Barber. 4to. 12 pp. with seven 4to. Plates. 10s. 6d. Harding.

This very neat, and apparently useful book, seems truly to deserve the attention of gentlemen farmers. The plates are very well executed in aqua-tint, and the designs are pleasing to the eye, which perhaps is the least of their merits. On their utility, however, we leave judgment to be passed by practical farmers. *Pisé*, as a material for building, is thus described :

“ *Pisé* is a very simple operation : it is merely by compressing earth in molds or cases, that we may effect the building of houses of any height or size.” P. 5.

We conceive that it is the same, or very nearly the same, with the mode of building much practised in Devonshire, and there called cobb ; which, when fortified on the outside by a coat of stucco, becomes both dry and durable. The author, however, cautions his readers against confounding it with the mud buildings in Ireland.

“ Let us not confound *Pisé* with the miserable way of building with clay or mud, mixed with straw, as practised through Ireland. Nothing can, in reality, be more different. Those wretched huts are built in the very worst way that can be imagined : whereas *pisé* contains all the best principles of masonry, together with some rules peculiar to itself.” P. 7.

To the book, therefore, we must refer our readers for a full description of this mode of building.

PROVISIONS.

ART. 21. *An Account of a particular Preparation of Salt and Fish, to be used with boiled Rice, or boiled Potatoes, for the Purpose of lessening the Consumption of Wheaten Bread.* By Richard Pearson, M.D. Member of the Royal College of Physicians, London. 8vo. 16 pp. 1s. 6d. Reading, printed; Rivingtons, &c. London. 1812.

Articles on this subject claim at present a prerogative of notice ; but were it not so, the name of Dr. R. Pearson would infallibly have attracted our attention. In his former works we have always found that which deserved commendation ; and the present is so closely connected, in its subject, with his excellent “ *Practical Synopsis of Materia Alimentaria*,” &c. (analyzed in our 3rd volume, p. 269, that it might well stand as an Appendix

to it. Retired from business, to a country residence at Wargrave, Dr. P. has had leisure to consider by what cheap addition boiled rice can be rendered acceptable to the palate, and at the same time receive an increase of its nutritive powers. He determines on fish, salted in a particular way, and reduced to a fine powder: and the object of the present tract is to recommend the practice, and describe the process.

"The process," he says, "it must be confessed, is somewhat tedious; but let it be observed; that *the whole substance of the fish, bone as well as fibre, is preserved, together with every particle of the salt.* It is from this circumstance that an ample recompense is derived for the time and trouble of the preparation."

Half an ounce of the powder, he says, will be a sufficient addition to as much boiled rice as two people can consume at a meal. No cooking is wanted. It is only required to sprinkle it upon the boiled rice, or potatoes, after they are brought to table. Dr. P. calculates, that the powder may be retailed, with a sufficient profit, at 2s. 8d. a pound. In which case, half an ounce would cost only a penny. The fish recommended for the purpose are cod, ling, and haddock; or, of river fish, dace, roach, and perch. There seems to us no room for doubt, that such a preparation of fish may prove extremely useful in various modes of application, especially when corn is scarce. We trust that the Doctor's recommendation will be duly attended to.

POLITICS.

ART. 22. *An Address to the British Nation, on the Accession of the Prince Regent to Power.* By Hugo Arnott, Esq. 8vo. 32 pp. 1s. Sherwood and Co. 1812.

We have found it rather difficult to understand this tract, but our consolation has been, that we do not conceive it to be of much consequence whether it is understood or not. The author seems to find fault with every thing that has been done for a long time past; but whether he does not anticipate something better from the influence of the Regent's Government, we will not pretend to say with any certainty. Possibly he is not quite clear himself.

DIVINITY.

ART. 23. *Six Sermons, on some of the most important Doctrines of Christianity; to which are added, five Sermons on occasional Subjects.* By the Rev. A. Freston, A.M. Rector of Edgeworth, Gloucestershire. 8vo. 252 pp. 10s. 6d. Cirencester, printed: London; Cadell and Co. 1809.

Many volumes of Sermons are published, of which it is very difficult

difficult to say why they should be given to the world in print. There is nothing, perhaps, objectionable in them, but nothing, at the same time, so new or so interesting, as to require to be circulated beyond the limits of the places where they were orally delivered: extremely well adapted for that purpose; but not materially better than any sermon which may be casually heard in any church whatever. Such seems to be the fair character of the eleven discourses in this volume. The first six are indeed on the most important doctrines of Christianity: 1. The Types of a Redeemer; 2. Who that Redeemer was; 3. His Advent; 4. Nativity; 5. Last Supper; 6. Atonement, Death, and Resurrection; but it is not sufficient to take important subjects, it is necessary also to treat them in a way which gives new interest or information. The five occasional discourses are 1. for a Benefit Club; 2. on Education; 3. on a General Fast; 4. on Laws; 5. for the Bath Hospital. We have no doubt that these Sermons gave satisfaction when they were preached. But if the hearers pressed to have them printed, they were perhaps rather more eager to pay a compliment, than very cautious in pledging their judgment. We have no objections to the discourses, but only to their being printed.

The author apologizes for printing the Greek in his notes in Roman characters, on account of the delay and errors he has experienced in printing it with the proper types. The Greek, however, in these notes, is so very little in quantity, that, if every letter had been the subject of a separate correction, it could not have occasioned either much fatigue or much delay. The excuse therefore is rather idle, and the appearance uncreditable.

ART. 24. *The Wickedness of a Nation the Cause of its Calamities; a Sermon, preached at Pott-Shrigley, in the County of Chester, Feb. 5, 1812, the Day of the General Fast. By the Rev. J. Sharpe, Chaplain to his Royal Highness the Duke of Cambridge.* 8vo. 20 pp. 1s. Wilson, Macclesfield; Rivingtons and Co., London. 1812.

Frequently as the subject here announced has been illustrated in Fast Sermons, and on other occasions, there is nothing trite or common in the manner in which this preacher has treated it. Even on the still commoner topic of the necessity of individual amendment, there is something peculiar and forcible in the expressions of this author.

“ We should not only bewail the general sins of the nation, which call loudly for vengeance, but each of us in particular should descend into his own breast, and search out that latent corruption which dwells there, and in consequence lament those sins which *we ourselves* have committed, and which have contributed on *our* part to the public wickedness. But here, many unfortunately fail. With a kind of virtuous scorn and indignation, they complain that the age is notoriously corrupt and depraved; but self-

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partiality

partiality suffers them not to include themselves among the offending multitude. Whilst individuals thus overlook themselves, and include not their transgressions in the black catalogue of national offences, public manners must continue the same; and the vices of the age remain the fruitful theme of general exclamation and complaint, and become liable to the just punishment of Providence. Where this fatal delusion takes place, no real reformation can be produced." P. 5.

Other passages might easily be produced no less sensible, and well expressed, than the above.

ART. 25. *Sermons on various Subjects.* By David Brichan, D.D. Minister of the United Parishes of Dyke and Moy, in the County of Moray: late of Artillery Street, London. In Two Vols. Vol. II. 8vo. 371 pp. Hamilton. 1812.

Whoever will turn to p. 57 of our 34th volume, will see a high character given of the first volume of these Sermons: and we perceive no reason for withholding a similar testimony from the second. The subjects of the discourses here published, are the following.

1 and 2. On the Obligation to mutual Support and Forbearance. 3. On the Centurion and his Servant. 4. The Enjoyment of Prosperity. 5. Paul preaching at Athens. 6. The good Samaritan. 7. The worldly rich Man. 8. Jesus raising the Widow's Son. 9. Exposition of the three first Verses of the first Psalm. 10. Reflections in Spring. 11. Man mortal, but the Word of God perpetual. 12. Reflections at the Tomb of Jesus. 13 and 14. On Patience.

We do not indeed in these Sermons perceive any depth of research, any illustrative learning bestowed on the difficult passages of Scripture. The exposition of the beginning of the first Psalm, for instance, in Sermon 9, contains no other illustration than such as may serve to render the words of the Psalmist more practically useful to the believer, and may draw his attention and regard towards the whole book of Psalms. It offers only the observations of a pious mind, applied to the increase of piety; and such is the general character of these discourses. But that is certainly not a character, which any sincere Christian will undervalue. It is a mode of preaching, which, judiciously used, as it is here, is likely to do much good.

The language of Dr. B. is in general pure, often elegant: but, perhaps from residing again in his native country, he is entrapped occasionally by the *shibboleth* of our language, *would, could, &c.* Thus, in p. 9, he says: "I might be stretched upon the bed of sickness, &c. but I *would* not pine neglected there, my curtain *would* be drawn, and my pillow smoothed," &c. Here the second *would* is quite right; but the former (in Italics) ought indispensably to be *should*: the author not meaning to express the determination of his own mind, but the natural result of his supposed situation. In the same page, "one's kind," is not current English.

ART. 26. *Scripture Characters, in a Series of Practical Sermons, preached at St. James's Church, Bath. By the Rev. Richard Warner, Curate of that Parish.* 2 Vols. 12mo. 10s. Bath, printed; W. M. McKie and Co. London. 1810 and 1811.

"Though I am aware," says Mr. Warner, "that several writers have preceded me in the line of *Scriptural Biography*, yet I know not that any one has anticipated the plan of the following sermons, since they are more of a *practical* than *doctrinal* nature."—"Neither do they affect to give such a complete analysis of Scripture character as my predecessors have done. They are *sketches*, not *portraits*, attempting a strong likeness of one or two permanent features in each subject, and touching the others only in a slight and hasty manner."

To this plan there seems to be no objection; nor have we perceived any, that is material, to the execution of it. The first sermon is on Adam. II. Noah. III. Abraham. IV. V. Joseph. VI. Job. VII. Moses. VIII. Balaam. IX. David. X. John the Baptist. XI. Peter. XII. Judas Iscariot. XIII. Pontius Pilate. XIV. XV. Paul.

In the second volume the author returns again to the early parts of the Old Testament, and gives us his sketch of the character of I. Abel. II. III. IV. Jacob. V. VI. Joshua. VII. Ruth. VIII. Jonathan. IX. Gehazi. X—XVI. Tobit.

There is certainly much of sound remark, and much of practical utility in these volumes. In point of style Mr. W. is too much practised to require either exemplification or particular remark.

ART. 27. *Pure and undefiled Religion. A Sermon preached before the Governors of the Scottish [Scottish] Hospital in London, of the Foundation of King Charles II. 1665 and 1676, and re-incorporated by King George III. 1775, on the 24th of November, being the Sunday preceding their Anniversary Meeting on St. Andrew's Day, 1811. By Robert Young, D. D. M. R. I. Minister to the Scots Church, London Wall, and Chaplain to the Scottish Corporation.* 8vo. 52 pp. Richardson, Hatchard, &c. 1812.

According to appearances, the Scotch Charity, for which this Sermon was preached, is one of the best and most ably conducted institutions of its kind. "The objects which it seeks to relieve," says the preacher, "are the AGED AND DESERVING POOR—those, who, having never acquired any parochial settlement in England, and consequently shut out from claims upon the *parishes* for support—those who, struggling with poverty, infirmity, and misfortune, are unwilling to tell their sorrows to the world, are *unable to work, and to beg who are ashamed.*" P. 37.

One excellent part of the plan is that of relieving the objects of the charity at their private houses. It also enables those who

may wish to return to their native homes. A very superfluous provision! an English wit would say; but not so in fact. It is impossible not to wish well to such a charity, and it has a very judicious advocate in Dr. Young.

GRAMMAR.

ART. 28. *Elegantiae Latinae; or Rules and Exercises illustrative of elegant Latin Style; intended for the Use of the middle and higher Classes of Grammar Schools. Third Edition, considerably improved and made easier.* 12mo. 247 pp. 4s. 6d. Longman and Co. 1811.

How it happened that this very useful school-book should have escaped our notice till it had reached a third edition, we do not exactly know, but we are anxious to make amends for the omission. The author, whose name is subscribed to the preface, is the Rev. Edward Valpy, brother of Dr. Valpy, of Reading, to whom he was for many years an assistant. He is now the principal Master of the great Free Grammar School at Norwich. The experience of many years employed in this branch of education must give abundant weight to the precepts of Mr. V., and his own attention to improve each new edition, must give a preference to that now published. His principal care, he says, has been "to simplify, or wholly to remove from this edition those difficult passages which, notwithstanding the general approbation with which this work has been received, must be acknowledged to have existed in the former editions."

Numerous as philological works on the Latin language and its elegancies may be, it is certain that hitherto there have been few that were adapted to the use of young students. This deficiency is here ably supplied, and much information, which cannot easily be collected elsewhere, will be found in this book. The general arrangement of the work is this:

Chap. 1. Of the choice and elegance of particular words.—
2. Of the order and arrangement of words. P. 72.—3. Of conjunctions, and the mode of connecting words and clauses. P. 110.—4. Of the simple variation of words. P. 127.—5. Copiousness of style. P. 153.—6. Of the structure of a period. P. 191.—7. Of perspicuity and the structure of themes. P. 210.—Phrases, passages, &c. in the foregoing examples. P. 235.

Such an arrangement speaks much for itself to the eye of any intelligent inspector.

MISCELLANIES.

ART. 29. *The Speech of Thomas Lister, Esq. delivered in the County-Hall, in Stafford, April 8, 1812, as Chairman of a Meeting*

ing, assembled for the Formation of an Auxiliary British and Foreign Bible Society, for the County of Stafford. 8vo. 23 pp. 1s. Longman and Co. 1812.

Without taking this opportunity for entering at all into the general question, we are happy to transcribe the following passage, which expresses, we will say without hesitation, the opinion of a very large part of the supporters of the Bible Society.

“An invidious distinction has, I think, been very injudiciously made between the British and Foreign Bible Society, and the Society for *the Propagation of* [promoting] Christian Knowledge. I see no necessity whatever for having brought these two Societies in the form of hostile rivalry to each other. It was never the intention of the British and Foreign Bible Society to arraign the conduct of that ancient and respectable body. So far from it, that I am confident I speak the sentiments of all who now hear me, when I say, the Society of Bartlett’s Buildings is entitled to the approbation of every true friend of Christianity. It originated in the purest motives, it is composed of men of the most excellent characters, men of piety and learning, and of distinguished eminence, both in Church and State. Of such a Society, I can only think with the profoundest respect. It stands superior to the attacks of idle and invidious reproach.

Clarum et venerabile nomen.

“The members of that Society ought not, therefore, to think that the British and Foreign Bible Society, in adopting a more enlarged sphere of action, possess any thing towards them like hostility and disapprobation. We consider ourselves as fellow-labourers in the same great work, anxious for the same divine object, pursuing it, it is true, by a slight difference of means; but considering ourselves, to use the words of St. Paul, “as members of one body; but as all members have not the same office, so we, being many, are one body in Christ, and every one members one of another.” P. 8.

The rest of Mr. Lister’s speech is equally luminous and proper; zealous for the Church established, tolerant, and justly respectful towards Dissenters. It appears to us a speech well calculated to do good, whether heard or perused.

ART. 30. *The Substance of the Speech of the Rev. Thomas Gisborne, M. A. on April 8, 1812, in the County-Hall at Stafford, at a Meeting convened for the Purpose of forming a Staffordshire Auxiliary Bible Society. Published by particular Desire.* 8vo. 32 pp. 1s. 6d. Cadell and Co. 1812.

This Speech is published, we are told in a short advertisement, in consequence of the particular request of the author of the preceding, and his report of the wishes of others.

Mr. Gisborne declining to enter into the particulars of the de-

iciency of Bibles in foreign countries, adverts principally to our own country; and states the following curious fact, to which our correspondent BIBLICUS seems also to have alluded. (See above, p. 323.)

“ In the Diocese of Durham, an actual enumeration of the families in want of Bibles, has recently been made by the Clergy, under the authoritative recommendation of the Bishop. In consequence of my application, the Bishop has kindly communicated to me the number of such families. It amounts nearly to five thousand eight hundred.” P. 9.

It is probable, as Mr. G. observes, that this enumeration falls below the real number; but on this number he is contented to argue, and argues with great force. A similar enquiry has been made in Mr. Gisborne’s own parish, “ Barton under Needwood,” and the deficiency was found to be nearly one third of the poorer families. Mr. G. who has been for six and twenty years a member of the two Societies, “ for propagating the Gospel,” and “ for promoting Christian Knowledge,” is as far as Mr. Lister from throwing blame upon either; but demonstrates their necessary inability to supply even the home deficiencies.

Against any supposed or supposeable evil to be produced by the Bible Society, Mr. G. argues strongly in various ways; but particularly by stating the existence and operations of an exactly similar Society, “ The Naval and Military Bible Society,” for upwards of thirty years. Many passages of this Speech are so excellent, that we might quote the chief part of it, without wearying ourselves or our readers; but we prefer sending them to the Speech itself. It is with peculiar force and cogency that the author asks,

“ To what event is it that we are indebted for our Liturgy?” To the circulation of the Bible. “ THE PRAYER BOOK OF THE CHURCH OF ENGLAND IS THE DAUGHTER OF THE BIBLE.” P. 27. Here is enough to settle the dispute, with those who will reflect upon the fact. Here therefore we, for the present, dismiss the subject.

ART. 31. *Address delivered in the Exchange Room in Manchester, to a General Meeting convened by the Borough-reeve and Constables, on Wednesday the 11th of December, 1811, for the Purpose of taking into Consideration the Expediency of founding Schools, on the Plan of Dr. Bell. By the Rev. C. W. Ethelston, Fellow of the Collegiate Church, Rector of Worthenbury, and Curate of St. Mark’s, Cheetham. 4to. 16 pp. Wheeler, Manchester. 1812.*

It does not appear that this Address is published; it seems, however, to deserve some notice, as being appropriate to its purpose, but still more, perhaps, for its extraordinary success, which bears a surprising testimony to the liberality of Manchester. The resolutions founded upon it passed, the author tells us, unanimously,

mously, which, in a place containing so great a variety of sects, as Manchester, seems little less than miraculous. "There is before me," says the Rev. Speaker, "so mixed an assembly of different persuasions, that it would be vain to expect perfect harmony of sentiment." Yet the resolutions for founding schools on Dr. Bell's plan were unanimously carried. We congratulate the author on the success of his eloquence, and the country in the noble example of MANCHESTER.

ART. 32. *A new Spanish and English Grammar divided into two Parts: the first containing all the Spanish Words, abstractedly considered and inflected under their respective Heads. The second containing the Spanish Syntax, illustrated by a Selection of elegant and entertaining Extracts from some of the best Spanish Authors. By Thomas Planquais, Grammarian, Teacher of the Spanish, Italian and French Languages. 8vo. 500 pp. 12s. Law, &c. &c.*

We should apologize to the public, as well as to M. Planquais, for so long delaying the mention of his very excellent Grammar. We had hoped, indeed, for a time, to obtain the sentiments of a person much more skilled than we can pretend to be, in the Castilian language: and that expectation terminating in disappointment, was the primary cause of our delay.

This grammar is curious in a very unusual degree. Every part is abundantly supplied with examples, and these examples taken from the best authors. The explanation of the power of the letters is particularly clear and perspicuous. It is rather remarkable, that Father Isla's translation of Gil-Blas into Spanish is here quoted as an original work; a strong proof of the excellence of the translation, and of the perfect manner in which that Spanish tale, though invented by a Frenchman, accommodates itself to the Castilian idiom. The formidable number of irregular verbs in the three conjugations is here displayed at large, and occupies more than 100 pages. The whole is stated with great regularity, and plainly shows the merit of M. Planquais as a teacher, in which capacity it seems he has acted between 15 and 20 years. That the Spanish language must now be particularly useful to the English, especially in the army, can hardly require to be mentioned.

ART. 33. *A Letter to William Gifford, Esq. on the late Edition of Ford's Plays; chiefly as relative to Ben Jonson. By Octavius Gilchrist, Esq. 8vo. 45 pp. 2s. 6d. Murray. 1811.*

Mr. Gilchrist has very laudably undertaken the protection of Ben Jonson's fame, which he effectually vindicated from the rash charges of envy and malevolence, in a pamphlet which we reviewed in our 32d vol. p. 289.—He has here taken up his weapons again in opposition to Mr. Weber, Editor of Ford's

Plays, who has chosen unaccountably to revive the old calumnies. But Mr. Weber is hardly worthy of his attack, so very low does he stand as a commentator.

This author gives a sketch of those works which, in his opinion, contributed to revive the taste for our ancient dramatists. He speaks of Oldys's collection, called "the British Muse," published in 1738, and of the republication of it in 1740, "under another name," by which we presume he means Hayward's "Quintessence of English Poetry." But he does not seem to have known of an older collection, composed exactly of the same materials, by Cotgrave. This is entitled, "The English Treasury of Wit and Language, collected out of the most and best of our English dramatic poems; methodically digested into common places. By John Cotgrave, Gent. 12mo. Printed for Humphrey Moseley. 1655."

Mr. Weber is justly chastized for repeating the old calumnies against Ben Jonson, after they had been refuted, without condescending to notice the refutation; and indeed his total incompetence, as an editor of old English dramas, is both here and elsewhere so fully exposed, that we cannot but regret that other works of the same nature are advertised as being in his hands. To Mr. W. Gifford's edition of Ben Jonson we look with confidence, for every thing that is yet wanting to justify the injured poet, (who, instead of being hated, appears to have been particularly beloved) and for the most luminous illustrations of his writings. In the mean time, Mr. Gilchrist has done well to act as a voluntary pioneer for him, by clearing away some part of the rubbish, which might have obstructed his progress.

ART. 34. *The Golden Wedding Ring; or, Thoughts on Marriage: in a Conversation between a Father and his two Children. By a Clergyman of the Church of England. 12mo. 36 pp. Gleave. Manchester. 1812.*

"The design of the following Treatise is, to attempt to restore marriage to its primitive sanctity, purity and bliss; by pointing out its connection with religion, and exhibiting its many advantages, as being most acceptable to God, admissive of the highest degree of man's purification, and productive of the greatest usefulness. Some misconceptions and abuses of this divine institution are also detected; and at the same time is shown the peculiar and distinct nature of that pure and holy conjugal love in which it originates." P. 3.

This little book abounds with pious instruction, delivered in an interesting and entertaining manner. Young persons may read it with advantage, and not without amusement; for it is animated, almost to a degree of enthusiasm; as well as practically instructive.

- ART. 35. *Introduction to the Memoirs of Prince Eugene of Savoy; to which are added, Notes, Historical, Biographical, and Military, &c.* 8vo. 2s. 6d. Colburn. 1811.

We noticed in a former review, the memoirs of the illustrious Prince Eugene, written by himself. The present publication appears to be a kind of supplement to that work, though it is not so specified. The whole will be found to form an interesting and entertaining volume, and the purchasers of the former will be necessarily induced to obtain this also.

- ART. 36. *Descriptive Guide to the Stream of Time; or General Outline of Universal History, Chronology, and Biography, at one View. Translated from the German of Frederick Strafs, and continued down to the present Year by W. Bell.* 8vo. 36 pp. 1s. Verner and Hood. 1810.

This tract is meant to accompany and explain a large printed Chart, called the *Stream of Time*, invented by the above Mr. Strafs, and made English by Mr. Bell. The fanciful image of a Stream is here so employed as certainly to convey, with great clearness, a very general sketch of History, Chronology and Biography, from the origin of human records to the present time; and Mr. Bell, in our opinion, deserves much credit and encouragement, for his care in adapting it to the use of his countrymen. It is certainly more comprehensive and more intelligible than Priestley's charts, or any others that we have seen. The explanatory tract is not translated from the German, but founded upon a similar tract by Mr. Strafs; and divested of circumstances which could have neither utility nor attraction in this country.

- ART. 37. *Essay on the Education of Daughters, translated from the French of the Abbé Fenelon, afterwards Archbishop of Cambray.* 8vo. 2s. 6d. Darton. 1812.

This is an agreeable and interesting performance, and as the translator has judiciously omitted those parts of the original, which Protestant mothers could not with propriety put into the hands of their children, it may be safely recommended to a respectable class in the juvenile library. The parts omitted are those which relate to confession, the particular opinions of the Roman Catholics on taking the veil, and on the subject of virginity. The translator, who is a female, has added a few occasional notes, which are all indicative of good sense.

- ART. 38. *Sketch of the present State of Caracas, including a Journey from Caracas, through the Victoria and Valencia, to Puerto Cabello.* 2vo. 6s. Baldwin. 1812.

This is both an entertaining and useful performance, and must prove

prove an acceptable companion to whoever shall hereafter pursue the same track. There are in various parts of the Carribean sea, a number of small islands and rocks, which render the navigation difficult and dangerous. These are carefully pointed out, but they would have appeared much more effectually, if the narrative had been accompanied with a small chart, however slightly executed. The journal has the merit certainly of being perspicuously and carefully written. The author, after spending a short time at Curaçoa, which he agreeably describes, embarked for Guayna, and thence proceeded to the Caracas, and the other places specified in the title page of his book. Our knowledge of all these is so very imperfect, that even the concise account which is here given may be considered as of no contemptible importance. The population of Caracas is far greater than we imagined, and is represented by this author to exceed forty thousand. The women are here said to retain the Spanish character and costume with hardly any alteration. We have altogether been much amused with this publication.

ART. 39. *On Marriage; its Obligations and Forms, as a Divine Ordinance and a Human Institution. By the late Mayor of Petersfield.* 8vo. 1s. 6d. Hatchard. 1812.

The Mayor of Petersfield is rather a whimsical designation, and the Mayor's book demonstrates a little eccentricity, but, it is impossible to deny his *Worship* the praise of good intention. He is of opinion, that Polygamy may not be altogether improper even in the colder regions of the north, under certain circumstances; for example, if a married man shall seduce a virgin, she shall become his during life for protection and maintenance. Many of the author's sentiments are in unison with those of the celebrated author of *Thelyphthora*, but several of his observations on the subject of prostitutes, are well deserving of consideration.

ART. 40. *Pratique de l'Orateur François, ou choix de Pièces d'Eloquence, tirées des meilleurs Poètes et Prosateurs de la Langue Française. Formant un cours de Rhétorique Pratique, à l'Usage de la Jeunesse Angloise qui cultive cette Langue. Ouvrage divisé en trois Parties, précédé d'un Essai sur l'Action Oratoire. Par M. Lenoir, Auteur des Syllabaires Logographiques et Emblématiques François et Anglois; des Fastes Britanniques, et de plusieurs autres Ouvrages estimés, et Professeur de Belles-Lettres et de Déclamation Française. Quatrième Edition, Revue, corrigée, et augmentée de plusieurs Pièces, dont quelques-unes n'ont encore jamais été confiées à l'Impression.* 12mo. 456 pp. Boosey, &c. 1812.

The repeated editions of School Books cannot properly require repeated notice. We spoke of this book in our 21st vol. p. 591.

nor should we now have mentioned it again, had we not seen it expressed in the title page, that it contains some pieces not published before. These, however, for want of something like an index, or table of contents, are not easy to be found. One we think occurs at p. 93, being an Ode on the Resistance of Spain to the French, dedicated "par consentement spécial" to Louis XVIII. by Mr. Lenoir. Other temporary Odes follow, bearing the same signature. We have before had occasion to remark, that Mr. Lenoir appears to us to be no contemptible Poet. Of course we have here many extracts from the "Fastes Britanniques." The *Pratique de l'Orateur* is certainly an useful compilation of the kind.

MONTHLY LIST OF PUBLICATIONS.

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The Substance of a Speech of the Rev. Thomas Gisborne, M. A. on April 8, 1812, in the County Hall of Stafford, at a Meeting convened for the Purpose of forming a Staffordshire Auxiliary Bible Society. 1s.

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Maxims, Opinions, and Characters from the Works of the Right Hon. Edmund Burke. To which is prefixed, an Eulogy on Mr. Burke. By the late Dr. Lawrence. 2 vols. 10s.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

A very intelligent correspondent, who signs himself a *Constant Reader*, after bestowing high commendations on our article upon Sir S. Romilly's Pamphlet, laments that it is not true "that the depredations of the present day are not carried on with that system and organization that they formerly were." He speaks of 500 depredators regularly organized as *busblers*, pickpockets, &c. in London. A formidable account. We shall perhaps next month give the whole letter.

LITERARY INTELLIGENCE.

Mr. Charles Verulam Williams has in the Press the Life and Administration of the Right Hon. Spencer Perceval, which will appear early in June.

A new edition of Dr. Bidlake's *Sermons*, preached last year at the *Bampton Lecture*, is printing by subscription, for the benefit of the worthy author, who is without Church Pre-ferment, and who, during the actual delivery of the third of these Discourses, was seized with an affection of the head, which terminated in blindness.

The Rev. G. Faber is preparing for the press, *Origines Mythologicæ*, a work intended to show the fundamental identity and common origin of the various mythological systems of Paganism.

The Rev. Rogers Ruding, Vicar of Maldon, Surrey, proposes to publish by subscription, in three quarto volumes, *Annals of the Coinage of Britain and its Dependencies, from the earliest authentic period to the end of the fiftieth year of George the Third.*

A new edition of *Dugdale's Monasticon*, by Stephens, is preparing for publication, with additions, which it is supposed will extend the work to four folio volumes. The impression is to be limited to 250 copies, and published by subscription in quarterly parts.

ERRATA.

The reader is particularly requested to correct the following errata in our last number, which were occasioned by an unusual accident.

- Page 393, line 16, *dele the word been*
 396, 1, *after upon, insert the word the*
 397, 22, *for these read the*
 398, 32, *for and read or*
 last note, for as read or
 399, line 33, *for Who read We*
 35, *for or read as*
 400, 40, *for abstract read detach*
 401, two last lines, *for Warburtonian read Overtonian*
 402, line 3, *for men read man*
 6, *for therefore treaded read thus far trode*
 403, 35, *for qui read qua*
 last line, read Jure patuisse, et ob
 404, line 2, *for Nan read Nam, and for optimes read*
 optime
 3, *for pateret read poterat*
 6, *for pateret read poterat*
 11, *for abstracti read abstriciti*
 12, *for quotenus read quatenus*
 lines 13 and 14, *for neque quam read nequaquam*
 line 14, *for preseibit read prescribit*
 15, *for vitæ read vita, and for ec read ac*
 17, *for quali read quale, and for irrogere read*
 irrogare
 20, *for nemque read namque*
 21, *for manserat read maneret*
 23, *for observatione read observationi*
 24, *for promitur read promittitur*
 38, *for only read why*
 405, 1, *for further read far*
 32, *for does he not appear, read to us he appears*
 408, 32, *for this read the*

As the subject discussed, in the article where these errors have been suffered to escape, is of great importance, the reader is likewise requested to correct the pointing, which, owing to circumstances not likely to occur again, is extremely faulty.

THE

BRITISH CRITIC,

For JUNE, 1812.

Sic Hominum genus est, quamvis Doctrina politos
Constituatur pariter quosdam, tamen illa relinquit
Naturæ cujusque animæ vestigia prima. LUCRET.

So is man form'd, that whether learn'd or not,
Nature peeps out, and ne'er can be forgot.

ART. I. *A New Analysis of Chronology, in which an Attempt is made to explain the History and Antiquities of the Primitive Nations of the World, and the Prophecies relating to them, on Principles tending to remove the Imperfection and Discordance of preceding Systems. By the Rev. William Hales, D.D. Rector of Killesandra, in Ireland; and formerly Fellow of Trinity College, and Professor of Oriental Languages in the University of Dublin. In Three Volumes. 4to. 6l. 6s. Rivingtons. 1809—1812.*

OUR review of this learned and elaborate work of Dr. Hales, has been purposely delayed, in order, that, having a larger portion of it before us, we might enjoy a more comprehensive view of his plan; and do more essential justice to its author. Chronology has, by some, been denominated the EYE, and, by others, the SOUL of history; but, if not constructed on a firm and accurate basis, the greatest error and confusion will not fail to predominate, where the utmost order and perspicuity are indispensably necessary. To rectify the accumulated errors of his predecessors in this branch of knowledge, and to condense into one solid and connected

O O

mass

mass all that is truly valuable, and can firmly be relied upon in it, is the aim and object of this able investigator.

Seldom, indeed, have we had occasion to notice a publication in which a greater range is taken in the wide field of science than the present; and that in its most ancient and dangerous paths; through labyrinths where the genius and acumen of a NEWTON were unable successfully to penetrate! Astronomical computation being one of the main pillars of chronology, and the fame of that great man in this his peculiar line being unrivalled, were the occasion of giving to his book, entitled “The Chronology of Ancient Kingdoms Amended,” a weight and a celebrity in the literary world which that production, owing to certain radical imperfections in it, were distinctly pointed out, was far from meriting. Among these is properly mentioned the unaccountable mistake of referring the origin of the primitive celestial sphere to the invention of either Chiron, or Musæus, or to those sages conjointly, *for the use of the Argonauts*, whereas it was doubtless the invention of the Chaldæans, in periods far more remote, and afterwards copied from them by Egyptians, Persians, Indians, Arabians, and other Eastern nations, from whom it descended to the Greeks, who had the artifice to adapt to their own fabulous history asterisms, that had relation to the events of the primitive world: at the same time, Dr. H. observes his assumption of the positions of the Cardinal Points of the Ecliptic, in the middle of the Constellations of *Aries, Cancer, Chela, and Capricorn*, is altogether gratuitous, at the time of the Argonautic expedition; and can be proved to be *false*, from the correcter date of it, and the correcter rate of the *precession of the equinoxes*, as known to the moderns; viz. one degree in $71\frac{1}{2}$ years, instead of 72 years. He then proceeds,

“Nor did “its asterisms, as *Newton* supposes, relate to the circumstances of the *Argonauts*, their contemporaries, or predecessors;” but probably to the earliest circumstances of patriarchal history; *Argo*, to Noah’s Ark; *Chiron*, to Noah himself, with his altar and sacrifice, after the flood; *Orion* and his dogs, to *Nimrod*, that “mighty hunter;” the great and little *bear*, the *bare*, &c. to his game, &c. And, to crown all, *Cænopus*, the principal star in the constellation *Argo*, is only 37 degrees from the south pole, and the greatest part of the constellation lies still nearer to it: the course of their voyage lay between 39 and 45 degrees of north latitude: consequently, if the sphere had been either constructed by, or for the *Argonauts*, the framer would not have given the name of the ship *Argo* to a constellation invisible at

Pagææ,

Pagase, whence they set out, and at *Colchis*, whither they came. The southerly position of this constellation, seems rather to indicate the approach of the waters of the deluge from that quarter of the globe, when "*the fountains of the great deep were broken up*;" probably in the vicinity of the south pole, if we may judge from the resting of the ark upon mount *Ararat*, in *Armenia*, northwards, from the more abrupt and violent disruptions of the coasts of the old and new continents, southwards than northwards; and from the copious fossil remains of southern animals and vegetables, found very far to the northward at the present day." Vol. I. P. 34.

As Newton, from his high reputation, was more vigorously to be assailed than the other champions of exploded systems of chronology, Dr. Hales, in various other parts of his book returns to the charge, and is in all his attacks successful, owing to that great astronomer's faulty hypothesis, and his depending too much on the fabulous accounts of Grecian mythologists. If he is not always crowned with similar success when contesting the positions of some less celebrated writers, yet he never ceases to be highly erudite and instructive. He draws copiously from the fountains of Asiatic lore, and *always* informs, though he does not *always* convince. What is thus observed principally concerns the very extended and comprehensive details of the GENERAL INTRODUCTION, an elaborate dissertation, containing a retrospect of all preceding systems; discussing the merits and defects of each writer in order; and exhibiting tables of epochs, eras, and periods, according to those writers, in which their wide discordance even upon subjects the most important, is decisively marked, and the necessity of the formation of a new system incontrovertibly established. On the grand epoch of CREATION itself, are exhibited not less than 120 different opinions, "the extremes differing from each other," he observes, "not by *years*, nor by *centuries*, but even by *Chiliads*; the first exceeding the last by no less than 3268 years!" Page 7. The vindication of sacred chronology being most important, Dr. H. tells us that he examined successively with minute attention all the existing works of Jewish historians and chronologers; among these the Masorete and Samaritan Hebrew texts; the Vatican and Alexandrine versions, and, in particular, Josephus, whose character he vindicates and highly extols; and whose genuine dates artfully adulterated, he thinks, by his early editors, to make them correspond with the Jewish curtailed system of chronology, according to the Masorete computation, he flatters himself to have restored. This curtailment and adulteration, were made, about the year 130, with a view to invalidate the testimonies concerning Christ, de-

rived from the ancient Hebrew genealogies, from which the rabbies, instigated by Akiba, had the audacity to subtract 600 years, in order, that they might not be convicted, from their own books, concerning the time of the coming of the Messiah; who, it was predicted, should appear after the lapse of 5000 years from the creation, or in the sixth millenary age of the world, as it actually took place. P. 78. This fact is very satisfactorily and elaborately proved from a variety of sources, as well as from scripture itself, establishes the true period between the creation and the nativity, which Dr. Hales, though differing materially from Usher and others, but least from Dr. Jackson*, states as 5411 years.

After this General Introduction, we come to the body of the work itself, whose first division is entitled "Elements of Technical Chronology," by which term, Dr. H. intimates, is to be understood the art of computing the several measures of time, natural or instituted, used by historians to record facts in their calendars, or chronicles, such as *days; weeks; months; years; cycles, &c.* whereas, by "Historical Chronology," of which the former is the basis, is meant the arrangement of the greater *epochs* and *periods* in one grand connected system; combining, at once, and harmonizing the events of both sacred and profane history. Under this head, on the origin and etymology of the terms *days, weeks, months, cycles, &c.* a most learned disquisition will be found, extending through nearly 200 pages of the volume, with such allusions, in the course of it, to ancient records and manners, and to the various civil and religious rites of the nations, among whom these divisions of time originated, as manifest in the writer a familiar acquaintance with history, both sacred and classical. In this extensive investigation, a considerable portion of astronomical science in its abstruser departments was also necessary, and is occasionally displayed. From this part we shall extract what the author observes concerning that important point in all chronological discussions, the *precession of the equinoxes*, not only because the account is less extended than many others, but because, after several severe attacks upon Newton, he here pays that prince of English astronomers some high and just compliments.

"PRECESSION OF THE EQUINOXES.

"This is a real retrograde motion of the equinoctial points, (or intersections of the *Equinoctial* and *Ecliptic* circles,) in conse-

* According to Dr. Jackson, the exact period between the creation and the birth of Christ, amounted to 5425 years; a difference from the statement of Dr. H. of only 14 years. See his *Chronological Antiquities*, Vol. I. P. 125.

quence of which, the longitudes of all the fixed stars, are continually, though slowly, increasing. It is not therefore to be confounded with the anticipation of the time of the *vernal equinox*, or exact commencement of the Solar or Tropical year, which is above 11 minutes shorter than the Civil, or *Julian* year; and consequently begins so much earlier than it, every successive year.

“ The Precession of the Equinoxes, was a nicety in practical Astronomy, which does not appear to have been suspected by any of the Ancients before the time of *Hipparchus*. This prince of *Grecian* Astronomers, by comparing his own observations of the bright star *Spica Virginis*, B. C. 128, with those of his predecessors, found a sensible increase in its longitude; which he attributed to a progressive motion of the orb, or sphere, in which they were supposed at that time to be set; and rated it at one degree in a century. But, according to *Ptolemy*, “ *he hesitated*,” (δισταζει δ’ ὁμως) as to the precise quantity, because the preceding observations of *Timochares*, B. C. 380, were but coarsely made; and also because the interval of 150 years, elapsed between their observations, *was not yet become sufficient to induce firm conviction*, (οὐκ ἱκανὸν τῶς γεγενηαί πρὸς ἐξέτασιν καταληψιν.) It is, however, a remarkable proof of the accuracy of the observations of both, that the difference of 2 degrees of longitude, in the course of 150 years, gives 1 degree in 75 years, at 48 seconds in one year; which approaches surprizingly near to $71\frac{1}{2}$ years, which is now found to be the correct rate of the increase, at $50\frac{1}{3}$ seconds in one year; after the observations of 2000 years, made with the nicest instruments and most exquisite skill of modern Astronomy.

“ The sagacity of *Joseph Scaliger* first discovered that this motion was only apparent in the stars, and that it was owing, in fact, to the retrograde motion of the equinoctial points themselves: as thus expressed in his own words: His igitur animadversis, constat *Equinoctialia puncta moveri*; ideoque [*Coluros*, sen] *circulos ad ea descriptos*; et consequenter, *polos eorum, esse mobiles*. De Emend. Temp. p. 284, 285.

“ But it was reserved for the superior intelligence of a *Newton* to trace the fact to its physical cause. He found, that it was occasioned by the oblate figure of the earth, which itself probably arises, or is increased at least by the earth’s rotation round its axis; in consequence of which, the earth’s equatorial diameter is nearly 37 English miles longer than the polar diameter, or axis. As more matter therefore is accumulated all round the equatorial parts of the earth, than elsewhere; the sun and moon, when on either side of the equator, by attracting this redundant matter, which forms, as it were, a ring or belt round the earth, bring the equator sooner under them, in every return towards it, than if there was no such accumulation; and produce a retrogression of its intersections with the plane of the *eciptic*, similar to, but much slower than, the retrogression of the moon’s nodes.

“ The moon has a greater effect on these accumulated parts of

the earth about the equator, than the sun, because she is nearer. *Newton* estimated the effect of the sun's attraction, in producing the annual precession, 9 seconds, 7 thirds; and of the moon's, 40 seconds, 52 thirds; and of both, 50 seconds. *Principia*, Lib. 3. prop. 39. Later observations make it a little more, about 50 $\frac{1}{3}$ seconds. See *Hutton's Mathematical Dictionary*, *Precession of the Equinoxes*.

"Hence, the rate of the precession is 1 degree in 71 $\frac{1}{2}$ years; 1 deg. 23 min. 53 $\frac{1}{3}$ sec. in a century; and 360 degrees, or an entire revolution, in 25,748 years.

"From this shifting of the equinoctial points backwards, and with them all the signs of the ecliptic, it follows that those stars, which, in the infancy of *Grecian Astronomy*, were in *Aries*, are now found in *Taurus*; those of *Taurus*, in *Gemini*, &c. In consequence of which, the stars that rose, or set at particular seasons of the year, in the times of *Job*, *Hesiod*, *Eudoxus*, *Virgil*, *Pliny*, *Columella*, &c. no longer correspond to those particular seasons, at present. The difference of ancient and modern longitudes, if known, will easily give the difference of times." Vol. I. P. 185.

Various epochs and eras now come under discussion.—In profane history, those of the Olympiads, of Nabonassar, and of the Seleucidæ; in sacred history, those of the Nativity of Christ, of the commencement of his Ministry, of his Death, of his Resurrection, and of his Ascension, are fixed with precision, and largely commented upon. At page 208, there is an interesting account of the Arundel marbles, and among them of the precious fragment, containing the Parian Chronicle, which, in its perfect state, exhibited a correct chronological detail of the principal events of Greece during a period of several hundred years before Christ. The stone itself, now preserved in the Arundel Collection at Oxford, is so corroded and defaced, as in many parts to be scarcely legible, but the inscription, as far as it could be made out, has been carefully copied, and several times edited. From the magnificent edition of these marbles by Dr. Chandler, a complete copy is inserted at page 213 of this volume, with a translation by Hewlett, and remarks, and a rectification of errors in many parts, by the present learned chronologer. Other tables follow, illustrating the history of Greece and Rome, in their remotest periods; the Hindu and Chinese æras, recently made known to Europe by the labours of Sir W. Jones and others, are not forgotten; and the whole concludes with an exhibition of numeral characters, as used by various ancient nations, Hebrews, Arabians, Indians, Greeks, engraved on plates, with a dissertation upon them, of considerable length, interest, and utility.

The

The next grand division of this work is entitled, "Elements of sacred Geography." Dr. Hales commences this head by observing that he is in a manner compelled to discuss this important topic by the great imperfection of all the elementary treatises of the kind at present in use, the best of which is that of Wells, with whom he in general agrees, but whose statements he extends and amplifies from sources not attainable at the period of that publication. Those sources are, principally, the travels of Bruce, of Niebuhr, and other modern explorers of Asiatic regions; as also the valuable remarks of Major Rennell on the Geography of Herodotus, the stores of miscellaneous information scattered through the *Asiatic Researches*; the Remarks of Bryant on the Plagues of Egypt; Bishop Clayton's Delineation of the Route of the Israelites through Arabia Petraea; and many other recent writers of high estimation in the line of *Biblical research*. It is therefore confessedly a compilation, but a compilation extremely well arranged, and highly instructive. The whole is composed out of various short essays on the respective subjects, which had formerly been interspersed throughout the body of this work, but were thought by the author too frequently to interrupt the reader's attention, and were afterwards thrown by him into this collective form. He has contrived to intermix with the geographical descriptions the history of all the great facts recorded in the early pages of the Old Testament, from the Creation to the final settlement of the Israelites in the promised land, illuminating, as he proceeds, with philosophical and geological strictures, the Mosiac accounts of the Cosmogony, the Deluge, and its phænomena, the Garden of Eden, the varieties of the human species, and the Passage of the Red Sea, those hackneyed objects of impious ridicule to the disciples of the schools of Voltaire and Bailly.

In discussing, which he does at great length, the subject of the Universal Deluge, Dr. H. strenuously opposes the modern hypothesis relative to the earth's axis having been changed at that awful crisis. These are his observations.

"De Luc, Wallerius, Whit-burst, and Howard himself, all suppose, that before the deluge, the earth's axis was perpendicular to the plane of the ecliptic, and that its present obliquity took place at the deluge, which occasioned an alteration of the earth's centre of gravity. *Thoughts, &c.* p. 524, 540.

"But this notion is not warranted either by Scripture or Philosophy; for,

"1. At the creation, the two great lights, the sun and moon, were ordained among other uses, to be for *signs* and for *seasons*,

and for *days* and for *years*. Gen. i. 14. But *seasons* and *years* are produced by this obliquity, as acknowledged by these geologists themselves; and could not have existed on the former supposition; as is known to the meanest astronomer. If then *seasons* and *years* existed before the deluge, so must the obliquity. But that they did, is evident from the history. The duration of time from the creation to the deluge, is measured by the *years* of the generations of the patriarchs from *Adam* to *Noah*. Chap. v. The year, therefore, was an established measure of time, during that period, consisting of 360 days, or 12 months of 360 days; as appears from the rising of the waters of the deluge for 150 days, or five months, and from *Noah's* stay in the ark for a year and ten days, from the 17th of the second month till the 27th of the same.

“ And when God promised *Noah*, that “ while the earth remained, *seed-time* and *harvest* [or *Spring* and *Autumn*] *cold* and *heat*, or *Winter* and *Summer*. and *day* and *night*, should not *cease*, Gen. viii. 22. plainly signifying, that the world should go on after the deluge as it had done before, and that the same vicissitude of *seasons* should still prevail, as of *day* and *night*; How was it possible to represent, that “ God found it necessary to *forewarn Noah*, that he must expect successive changes of seasons, and vicissitudes of heat and cold, such as he had *never yet* experienced !” *Howard*, p. 526.

“ 2. The supposition of an alteration of the earth's centre of gravity, produced by the deluge, is gratuitous and unfounded. However considerable in themselves may be the subterraneous caverns that form the *storehouses* of the redundant waters of the globe, which principally contributed to cover the earth, and its highest mountains, yet they bear but a trifling proportion indeed to the whole mass of the earth. From calculations made at *Schehallion*, in *North Wales*, some years ago, by those eminent astronomers and mathematicians, Doctors *Maskeylene*, *Hutton*, &c. it was found, that the earth, upon an average, through its whole sphere, has twice the density of granite, or about five times that of water. Therefore it cannot be a *hollow shell*, as some have formerly supposed: nor can its internal parts be occupied either by *central fire* or water. The solid parts must greatly exceed the fluid; and the probability is, that the substances composing them grow denser, or more ponderous, the deeper they lie, or the nearer they approach to the center.” *Paley's Natural Theology*, p. 402. Vol. I. P. 329.

In considering that species of proof, of the universality of the deluge, which results from the wide and deep dispersion of fossil remains of animals and vegetables, foreign to the regions where they were found, more numerous and striking instances are produced, and some of very recent discovery, than we ever remember to have met with before. Among these more recent discoveries may be numbered those men-

tioned in the following passage, which is the last extract our limits will allow us to make from the volume before us.

“ 8. In the year 1775, the *Russian* government sent a surveyor, *Chvoïnoff*, to explore the shores of the *Icy sea*, who found, near the promontory of *Swatoi nefs*, an island about 150 versts long, and 80 broad in the widest part, which was “formed,” to use his own expressions, “of the bones of that extraordinary animal the *mammouth*, mixed with the heads and horns of the *buffalo*, or something like it, and some horns of the *rhinoceros*.”

“ 9. Also during the expedition for exploring the north and east coasts of *Russia*, in 1785—1794, on the high sandy shores of the river *Kwima*, which runs into the *Icy sea*, in lat. 69 deg. 16 min. were found in great abundance the tusks of the *mammouth*. The largest of these, which *Sauer*, secretary to the expedition, measured, was eight feet seven inches (French) long, and at the thickest part, twenty-two inches from the root, was seventeen inches round, and weighed 115 pounds Avoirdupois. *Monthly Review*, May, 1803, p. 7.

“ 10. *M. Pallas*, who had formerly espoused the opinion of *Buffon*, that *Siberia* was once the abode of *elephants*, was convinced, by later observations, that such, whose remains are there found in considerable numbers, must either have fled to these high grounds to avoid an increasing deluge, or that their carcasses had been waisted thither by its waters. In his observations on the formation of mountains, this author says, that the relics of those large animals, inhabitants of *Hindustan*, the *elephant*, *rhinoceros*, and monstrous *buffaloes*, are to be found in great quantities near the course of rivers, and chiefly wherever there is any considerable opening in the chain of *Oural* mountains, which bound *Siberia* on the south. They are deposited at no great depth, under beds of sand or slime, accompanied with various *sea-shells*, *bones of fish*, and wood covered with *ochre*; an evident proof that they were transported thither by water, [and that they did not travel thither by land.] A *rhinoceros*, still covered with its skin entire, found in the frozen soil of the borders of the *Vilouï*, “is a convincing proof,” says he, “that it must have been the most rapid inundation, which could have hurried this carcase to these frozen countries, before corruption had time to destroy its tenderest parts.” He adds, that according to the report of hunters, “*elephants*, and other monstrous animals, are found yet, covered with their skins, at the foot of the mountains which occupy the space between the rivers *Indigbirka* and *Kolyma*.” *Howard*, p. 471.

“ 11. “A complete *mammouth* has lately been found in a state of perfect preservation on the borders of the frozen ocean. It was discovered by *Schoumakoff*, a *Tungoose* chief, in the autumn of 1799, in the midst of a rock of ice; but it was not till the fifth year after finding it that the ice had melted sufficiently to disengage the *mammouth*, when it fell over on its side on a bank of sand. *Schoumakoff*

makoff then cut off the tusks, which he bartered for goods with a Russian merchant to the value of 50 roubles (11*l.* 6*s.*) He then left the carcase to be devoured by bears and wolves; previously to which, he had a rude drawing made of it, which represents it with pointed ears, very small eyes, horse's hoofs, and a bristly mane extending along the whole of its back."

"In 1806, Mr. *Michael Adams*, of *Petersburgh*, hearing of the circumstance, repaired to the spot, where having arrived, he found the skeleton entire, one of the fore feet excepted, though nearly stripped of its flesh. The *vertebræ*, from the head to the *os coccygis*, one of the *shoulder blades*, the *pelvis*, and the remaining three extremities, were still held firmly together by the ligature of the joints, and by strips of skin and flesh. The head was covered with a dry skin. One of the ears, well preserved, was covered with a tuft of bristles. These parts could not avoid receiving some injury during their removal to *Petersburgh*, a distance of 6875 miles *; the eyes, however, are preserved, and the pupil of the left eye is still distinguishable. The tip of the under lip was eaten away, and the upper being destroyed, the teeth were exposed. The brain, which was still within the cranium, appeared dry. The parts least damaged were one of the fore feet, and one of the hind: these were still covered with skin, and had the sole attached to them. According to the Tungoose chief, the animal was so corpulent and well fed, that its body hung down below the knee joints. It was a male, but had neither tail nor trunk. From the structure of the *os coccygis*, however, Mr. *Adams* is persuaded that it had a short thick tail. *Schaumakoff* always persisted in asserting that he never saw any appearance of a proboscis; and it does not appear probable that his rude draughtsman would have omitted such a striking feature, if there had been one. The skin (three-fourths of which is in the possession of Mr. *Adams*) was of a deep grey colour, and covered with reddish hair, and black bristles. More than 40lbs. weight of them, that had been trodden into the ground by the bears, were collected, and many of them were two feet four inches long. The head weighs 460lbs.; the two horns, each of which is nine feet and a half long, weigh 400lbs.; and the entire animal measured ten feet and a half high, by sixteen and a half long. The tusks are curved in the direction opposite to those of the elephant, bending towards the body of the animal. Mr. *Adams* adds, that he found a great quantity of amber on the shores."

"This curious and circumstantial account, which has all the marks of veracity, is transcribed from a foreign journal by the *Christian Observer*, March 1808, p. 198.

"12. In the heart of *North America*, also, some years ago, in a salt marsh near the river *Ohio*, were dug up several skeletons of

"* An error of the press, probably put for 687 miles."

animals of enormous size. One tooth, belonging to a large row, weighed upwards of eleven pounds. A thigh bone of a quadruped was found in the same place, which was more than four feet in length. *Buffon*, Nat. Hist. tom. ix. These, corresponding to the preceding account, seemed to have belonged to the *mammoth*, of which the species probably was extinct after the deluge.

“ 13. In the year 1783, a huge skeleton, probably of this kind, was discovered in a marl-pit, under a peat-moss, surrounded by a stratum of sea-shells, and other marine productions, on the lands of Doctor *Percy*, Bishop of *Down*, in *Ireland*. The horns were seven feet and one inch long; the length of the skull one foot eleven inches; the breadth of the forehead above the eyes, eleven inches. All the bones were of a gigantic size, not in the least petrified, but as fresh as if the animal had only died a week before. *Miln's Physico-Theological Lectures*, p. 299.

“ These instances seem fully sufficient to establish the universality of the deluge, and its general progress northwards from the southern polar regions.” Vol. I. P. 333.

We shall conclude our strictures on this first volume of Dr. Hales, with observing, that, though we think many of the articles, discussed in it, might have been advantageously *abbreviated*, and many entirely *omitted*, as almost wholly irrelevant to the subject of chronology, the sincerest thanks of every lover of sacred literature are due to him for the immense, the unwearied, labour of research which he has exerted in settling points of the greatest moment in the Hebrew and Christian dispensations; in elucidating what was obscure, and unravelling what was intricate. Now that we fully comprehend his extensive plan, we are anxious to do justice to his transcendent merits, as an historian and annalist, and in a future number shall cheerfully resume our critique of a publication that has had few rivals of late years for extent of enquiry, and depth of erudition.

(To be continued.)

ART. II. Εὐριπίδου Ἱππολύτου Στεφανηφόρος. *Euripidis Hippolytus Coronifer. Ad fidem Manuscriptorum, ac veterum Editionum emendavit et Annotationibus instruxit Jacobus Henricus Monk, A. M. St. Trinitatis Collegii Soc. et Græc. Litterarum ap. Cantabrigienses Professor Regius, Cantabrigiæ Typis ac Sumptibus Academicis excudit J. Smith: veneunt Londini*

Londini ap. T. Payne et J. Mawman, et Cantabrigiæ ap. J. Deighton. 8vo. 6s. 6d. 1811.

OUR readers, we imagine, need not to be informed that this is the first work, which has been edited by Mr. Monk, the successor of Professor Porson, and on this account we deem it to be worthy of their particular notice. We shall not attempt to draw any parallel between Mr. Monk, and his predecessor, but beg leave to assure our readers, that Mr. M. has executed his task with great judgment and ability, and has displayed a considerable portion of learning and reading, especially in the more modern works of verbal criticism. Mr. M. hesitates not to declare in his preface, *In hac arte critica exercenda ducem et auspicem sumsi Porsonum*, and we observe, that he has, after the example of Mr. Blomfield, even attempted to imitate the studied conciseness of expression, which characterizes the latinity of his predecessor. Besides a great variety of original observations, the student is here presented with an excellent abridgment of the valuable matter, which is to be found in the elaborate commentary of Valcknaer, and an occasional correction of some errors, into which this great Critic has fallen. If we were disposed to find any fault with the Professor on this point, it would be for not having made more quotations from that commentary, with the intention of saving the youthful scholar (for whom the work is particularly calculated) the necessity of consulting it, and we conceive that this addition might have been made without materially increasing the size of the book. We are aware, however, that the commentary itself contains much extraneous matter, which, of course, any subsequent editor of the Hippolytus would omit. As to the errors of Valcknaer, the Professor says, (and we give him credit for the assertion) that he has pointed them out, *Non obloquendi studio, sed quia cavendum videretur, ne tanti nominis auctoritate plures in errorem abducerentur*; and, if in the course of the remarks, which we are going to submit to the judgment of our readers, we should have any occasion to touch upon what appear to us to be errors of the Professor himself, we must be content to justify ourselves upon the same principle. Mr. Monk professes his obligations to Dr. Charles Burney for a few observations of Markland and Musgrave, to Mr. Blomfield for some original remarks, and to the Master and Seniors of Trinity College for access to the manuscript notes of Professor Porson, of which we hope soon to announce the publication. We were rejoiced to hear

hear from authority that the work has met with a ready sale, as but few copies remain in the hands of the printer, and that the Professor means to continue his useful labours upon this admirable tragedian. But we must now proceed to lay before our readers such remarks, as have occurred to us in the perusal of the Professor's annotations, and of the Play itself.

Ver. 2. Θεᾶ κέκλημαι Κύπρις.

The Professor here presents us with this excellent Note :

“ Κέκλημαι significat *sum*, quo sensu apud Tragicos non infrequens est, Aes. Pers. 240. Soph. Trachin. 738. Noster Hec. 484. 629. Electr. 368. κελῆσθαι pro γενέσθαι. Eur. Proteflas Suid. v. πενθερά, Rhadamantho Stob. p. 269. Ed. Grot. Phryx. p. 53. Poæn. 570. (576.) γενήσεται (κεκλήσεται) Suppl. 915. apud Stob. R. P.: de Phœnissarum et Supplicum locis videndus ipse Porsonus ad Phœn. 576.”

We add the subsequent instances :—

Joann. 3. 1. ἵνα τέκνα Θεῶν κληθῶμεν——καλεῖσθαι—non tantum est *nominari*, sed etiam *esse*: Hom. Il. Δ. 61. ὅβι κέκλημαι, a Scholiaste et Eustathio redditur εἰμί, Theocr. Idyll. κδ. 82.

“ Γαμβρός δ’ ἀθανάτων κεκλήσεται,

Gener autem immortalium vocabitur, Matth. v. 9. υἱοὶ Θεῶν κληθήσονται, filii Dei erunt: de quo loquendi genere, quibusvis auctoribus usitato, plura jam olim notarunt V.V. B.D.: vide Is. Casaubon. Lect. Theocr. c. 3. p. m. 248. Grævii Lect. Hesiod c. 4, p. 22. ejusque filium Theodor. ad Callimach. H. in Jov. v. 20. præter Grotium, Drusium, &c. ad N. T.” Alberti’s Philological Observations on the New Testament, p. 34. The student should not fail to observe that this verb is never used in this sense, but when it refers to a *person* as its nominative. Some persons may, however, be inclined to doubt whether κέκλημαι in the passage of the Hippolytus really does mean *sum*, and we profess ourselves to be of this number.

Ver. 2.——ἔραν ἃ τ’ ἔσω,

“Ὅσοι τε πόντις τερμόνων τ’ Ἀτλαντικῇ
Ναίησιν εἶσω.

The Professor here observes :—

“ Πόντις male intelligit Musgravius post Scholiastam, de Ponto Euxino: montem Atlantem fingebant poætæ et maris, et naturæ finem esse: infra 1056.

“ Πέραν γε πόντις καὶ τίπαι Ἀτλαντικῇ,

“ Εἰ πας δυνάμην.”

“ Vide etiam, v. 741. et sequentia.”

The pillars of Hercules were the supposed boundary of the classical World: Plato says in his *Phædo*, that the men of his age *οἰκεῖν μέχρ' Ἡρακλείων στήλων ἀπὸ Φάσιδος ἐν σμινῶ τινὶ μορίῳ ὥσπερ περὶ τέλμα μύρμηκας*, and Pindar in his third *Olympiac* uses *ἄπτεσθαι Ἡρακλέος στήλων* in a proverbial sense, and adds,

Τὸ πόντος

Δ' ἔσι σοφοῖς ἄβαστον,

Κῶσσοφοις, ἢ μὴν διώζω, κεινὸς εἶην.

So Juvenal in his 10th Satire makes *Gades* the boundary of the world,

*Omnibus in terris, quæ sunt a Gadibus usque
Auroram et Gangem.*

Ver. 7. ἔνεσι γὰρ δὴ καὶ Θεῶν γένει τόδε,
τιμώμενοὶ χαίρουσιν ἀνθρώπων ὑπὸ.

The youthful student should not fail to notice that *δὴ*, and *πως*, as well as *τοι*, are used in sentiments: thus we have in v. 437.

Κὰν βροτοῖς

Ἄι δεύτεραί πως φροντίδες σοφώτεραι,

Again in v. 662, the Poet says of women,

Ἄει γὰρ ἐν πως εἰσὶ κακῆναι κακάι.

Again in ver. 433.

Τὸ σῶφρόν πως ἀπανταχῶ καλόν,

Καὶ δόξαν ἐσθλήν ἐν βροτοῖς καρπίζεται,

where the Professor reads *ὥς*, though he admits that the edition of Lascar reads *πως*.

Again in a passage cited from Galen IV. *de Hippocr. et Plat. Dogm.* by Mr. Blom. on v. 658. 2d. Ed.

Τοῖς δὲ δυσυχησί πως

Τερπνὸν τὸ κλαῦσαι καποδύεσθαι τύχης,

And from the *Æneus* of Euripides in Stob. *Tit.* 75.

Τῷ δὲ δυσυχῆντι πως

Τερπνὸν το λῆξαι καποκλαύσασθαι πάλιν.

Again in the *Prometheus*, v. 282.

Ἔνεσι γὰρ πως τῶτο τῇ τυραννίδι

Νόσημα, τοῖς φίλοισι μὴ πεποιθέναί.

Ver. 14. ἀναίνεται δὲ λέκτρα, καὶ ψαύει γάμων.

The youthful student should observe that the Tragedians generally use *γάμοι* for *nuptials*, *marriage*: thus in v. 455.

Ἰσασι μὲν, Ζεὺς ὥς ποτ' ἡγάσθη γάμῳ

Σεμελῆς.

(In

(In v. 1030, γάμοι is used for the nuptial bed, or in some analogous sense

— τῶν σὼν μήποθ' ἄψασθαι γάμων),

Again in v. 1423.

Κόραι γὰρ ἄζυγες, γάμων πάρος.

Thus Sophocles says in *Oed. Theb.* v. 825.

Ἡ γάμοις με δεῖ

Μητρὸς ζυγῆναι.

Again in v. 1403. ὦ γάμοι, γάμοι.

So the word is used in Philostr. *Vit. Apollon.* L. iv. c. 25.
καὶ γήμας δ' αὖ αὐτὴν; ἔφη, χάριεν γὰρ αὖ εἶν τὸ ἀγαπᾶσθαι
γῆμαι; ἤρετο αὖ σπινίκα οἱ γάμοι.

Thus Æschylus uses the word in *Prom.* v. 572.

Ὅτ' ἀμ-

φι λατρὰ καὶ λεχος σὸν ὑμεναῖον

Ἰότατι γάμων.

Again in v. 764.

Πικρὸν δ' ἔκυσσας, ὦ κόρη, τῶν σὼν γάμων

Μνηστῆρος.

Again in v. 983.

Πατὴρ ἀνωγέ σ' ἔσινας κομπεῖς γάμους,

Ἀυδῶν, πρὸς ὧν τ' ἐκεῖνος ἐκπιπτεῖ κρέατος.

“ Γάμος proprie convivium nuptiale, sed præterea ipsas quoque nuptias, seu cœnævivium, denique et sūprum significat, ut *Matth.* xxiv. 37, 38. ubi γαμῶντες non alii quam scortantes esse quibūsdam interpretibus videntur · vide cl. Wolfii curas:” “apparatum est pro viribus convivium, lautum satis, ubi suppetebant opes, non sine magno adjutorum et adjutricum numero, quod ex Theophrasti *Eth. Char.* c. xxii. colligo: apud Hebræos non defuerunt διάκονοι, memorati *Matth.* xxii. 13: causas convivii nuptialis exponit Athenæus, L. v. c. 1. ὡς νομίζεται ἄγειν συμπόσια περὶ τὰς γάμους τῶν τε γαμηλίων Θεῶν ἑνεκα, καὶ τῆς διοικεῖ μαρτυρίας.” Professor Brunings's *Compendium Antiquitatum Græcarum & Profanis Sacra-*
rum, 2 Ed. p. 92.

Thus Hesychius says, τάφος· τὸ γινόμενον περὶ δειπνον ἐπὶ τῇ τῶν κατοικομένων τιμῇ, where Toup adds (*Vol.* 3. p. 361: *Ed.* 1790).

“ Sic γάμος, prandium, five cœna nuptialis apud D. *Matth.* xxii. 8. quod interpretes nostros fugit. *Max. Tyr.* x. 4. δαίτυμιοις τοῖς Θεοῖς ἐν Διὶ τὰς Ἀφροδίτης γάμους, ubi vide cl. Davis. *Homer. Od.* Δ. 547.—τάφῳ ἀντιβολήσας.”

Ver. 67. εὐπατέρει' αὖ' αὐλὰν.

Valckenaer,

Valckenaer, as the Professor observes, saw the impropriety of this εὐπατέρεια as an epithet of αὐλᾶ, and proposed εὐπατέρειά γ', where the particle is certainly superfluous, and founded the emendation upon a passage of Apollonius the Rhodian, where it occurs as a title of Diana, but Mr. Gaisford has improved upon this hint, and has proposed εὐπατέρειαν, a conjecture, which has given very general satisfaction, and has been deservedly received into the Professor's text. We shall add Spanheim's Note on the *Hymn to Diana*, v. 4. p. 126. Ultrajecti 1697. Vol. 2.

“Ab hoc patre, seu Deorum Rège, dicta Diana εὐπατέρεια, tanquam patre nobilis ab Apollonio Rh. L. i. 570, prout cæteris quin eadem vocatur ab Eur. *Hippol.* v. 68. pulcherrima dearum, quæ habitant εὐπατέρειαν αὐλάν, nobilem patris Jovis regiam: haud aliter ac εὐπατρίδας, seu nobili ortus genere, Theseus dicitur in eodem dramate, v. 152. et v. 1283, et quomodo εὐπατρίδας appellati apud Athenienses patritii, nempe οἱ ἐκ τῶν ἐπιφανῶν οἰκῶν, qui illustribus familiis erant prognati, ut de iis Dionys. *Italic. Antiq.* L. II. p. 83. (nempe ut similiter ab eodem Eurip. dictum *Alcest.* v. 920. τῶν εὐπατρίδων γεγῶσ' οἰκῶν, quæ ex nobili familia nata erat) et e quibus alioquin εὐπατρίδας creabantur apud eos Archontes, ut id observat Sopater in Hermogenem ult. ed. ac similiter Nympha ἀκυρή ab Apollon. Rh. in deperdito opere ap. Athen. L. 7. p. 283. χησῖας εὐπατέρεια, quorum illud cæteris de Diana infra dicitur, v. 228. χησῖας Ἰμβρανίη, ut de ea appellatione ibidem.”

Ver. 84. σοὶ καὶ ζύνειμι, καὶ λόγοις ἀμείβομαι,
Κλύων μὲν αὐδὴν, ὄμμα δ' ἐχ' ὄρων τὸ σόν.

Alberti in his *Philological Observations upon the New Testament*, Lug. Bat. 1725, cites this passage on *Acts* ix. 7. ἀκούοντες μὲν τῆς φωνῆς, μηδὲνα δὲ θεωροῦντες.

Ver. 108. τεργνὸν ἐκ κυναγιάς

Τεράπεζα πλήρης.

ἐκ here signifies *after*, as in *Agamemnon*, v. 909.

κάλλισον ἥμαρ εἰσιδεῖν ἐκ χειμᾶτος.

Hermann on Viger, p. 598. refers for this signification of ἐκ, *post*, to Valckenaer on Herodotus, p. 240.

V. 121. ————— βαπ-

τὰν κάλπιδι ϋτὰν

Πάγαν προῖεσσι κρημνῶν.

The Professor here cites Valckenaer:—

“Laticem tam copiosum, ut urnis aquam haurire potuerint ὑδροφόροι Troezeniæ,” and adds, “Hesych. h. l. respiciens, exponit βαπτάν ἀντλεμένην (i. e. quæ hauritur): Callimach. in *Λαω*. Pal-

Pallad. 45. Σαμείον ἰδοφόροι μὴ βάπτειτε, nempe τὰς κάλπιδας."

Spanheim upon this passage observés, p. 577.—

"Quo sensu etiam voce βάπτειν usus coarctus ferme, et e Pleiade itidem poeta; Alexiph. p. 164. ἢ αὐτὴν ἄλα βάπτει, aut ipsam aquam marinam, seu salsum hauri, quæ sole, ut addit, concreseat, et ad quem loc. notat antiquus ejus interpres, βάπτει γὰρ, ἀντὶ τοῦ ἀντλεῖ, γέμιζε, h. e. pro hauri; imple: quem Nicandri et Scholiastæ eam in rem locum a me dudum in ora mei Callimachi adnotatum, vides jam forte ab H. Stephano præreptum, qui et alium ex Euripide adducit, nempe *Hec.* v. 610. ubi infelix illa regina famulam jubet urnam adferre, e qua hauriat marinam aquam, βάψασα, &c. ποιτίας ἄλος, ac ubi vet. interpres, λαβῆσα τὸ ἀγγεῖον, βαψασα, ἦγεν γεμίσασα, juxta adductam modo e. priscis in Nicandrum Scholiis hujus vocis βάπτειν expositionem."

Ver. 247. τὸ γὰρ δεῖσθαι γνώμαν, ὀδυῖ.

"Sensibus e rectis mens excidit: sensum habere. rectum Græci dicebant γνώμην ἔχειν δεῖν, et ὀρθὰ φρονεῖν; sollicite curare Persarum regem, scribit Dion Chrysost. ut ipse solus rectam gesserit tiaram, ἔπως δὲ τὴν γνώμην δεῖν ἔξει, καὶ μηδὲς ἄλλος φρονήσει αὐτῇ σοφώτερον, ἔδδεν αὐτῷ ἄμελεν, *Or.* xiv. p. 234. D. Eurip. *Med.* v. 1129.

Τί φῆς; φρονεῖς μὲν δεῖν, καὶ μαίνῃ, γύναι.

Soph. Oed. Tyr. v. 536.

Ἐξ ὀμμάτων δεῖν δὲ, καὶ δεῖν φρονεῖς,

Κατηγορεῖτο τῆς πικρίας τῆς τοῦ μῆ;

[By the association of ideas, Sophocles here uses the same word in the same sentence, in its proper, and in its metaphorical sense]

"Recte Schol. reddidit, ἀπὸ ἀνθρώπου σώφρονος, καὶ ὑγιεῖς φρένας ἔχοντος, ἢ—ἀπὸ καθεστηκυίας γνώμης: minus recte Suidas in δεῖν φρονεῖς Sophocleum illud interpretatur; nihil ille tamen in talibus dedit, nisi in Scholiis a se repertum." Valckenaer in *Elegiam Catulli Callimacheam Adnotationes*, pp 208, 9.

Ver. 317. Φαι. χεῖρες μὲν ἀγναί; φρήν δ' ἔχει μίσομά τι.

Τε. μὴν ἔξ ἐπακτῆς πημονῆς ἐχθρῶν τινος;

"Verte, Num e calamitate ab inimico aliquo tibi allata. Ἐπακτόν· ἐξωθεν ἐπηγμένον, Hesych. exponit Schol. ἐπακτὴ (l. ἐπ' αὐτῇ) πημονή, ἐξωθεν ἐπαγομένη γυντεία, παρὰ τῶν ἐχθρῶν."

But we would ask the Professor how any enemy could act upon the mind of Phædra, except by incantation, or fascination, which is most certainly the meaning of the Nurse? And why then should the sensible interpretation of the Scholiast be rejected?

Ver. 324. ἔ δ᾽ ἦθ' ἐκῆσά γ', ἐν δὲ σοὶ λελείφομαι.

The Professor's note on this passage by no means satisfies us:—

“ Duport. Scaliger, aliiq̃ue corrigebant ἔδ᾽ σὺ λελείφομαι, sed mutatione nihil opus: sensus est, ut videtur, *vincar igitur, si modo necesse est, ut vincar, non volens, sed tua opera: ἐν δὲ σοὶ λελ, sed penes te est ut vincar: sic in Alcest. 285. ἐν σοὶ δ' ἰσμεὶ καὶ ζῆν, καὶ μὴ: contra Valck. vertit ἐν σοὶ, tuo iudicio.*”

The context appears to us to require the words to be taken in this sense, ‘*You certainly do not, at least voluntarily, err against me, but I shall not do my duty to you, (if I desist, as you desire, since Phædra had said ἔα μ' ἀμαρτεῖν)* for the Nurse was seizing Phædra by the hand, who says in the subsequent line,

Τί δρᾷς; βιάζει χεῖρὸς ἐξαρτωμένη.

The verb λειπεῖν, *to fail to do one's duty, to fall short of it*, occurs very often in Demosthenes: thus we have in *Olynth.*

A. p. 73. τὸ γὰρ ἡδίκημένον ἅει μέγος ἐλλείψει, *for the injured part of the community (who are taxed beyond their situation of life) will ever fail to supply the demand: Again, p. 119, χρεήματα εἰσφέροντας προθύμως, καὶ αὐτὰς ἐξιόντας, καὶ μηδὲν ἐλλείποντας: Again in p. 94, ἦτοι σωφρόνων, ἔδὲ γενναίων ἐσὶν ἀνθρώπων, ἐλλείποντας τι, δι' ἔνδειαν χρημάτων, [τῶν Reiske] τῷ πολέμῳ: thus too we have in the *Prometheus*, v. 349.*

Προθυμίας γὰρ ἔδὲν ἐλλείπεις,

which Stanley translates well by *Nam alacritate non deficis.*

Ver. 382. τὰ χρεῖς' ἐπισάμεσθα, καὶ γιννώσκομεν.

“ Eadem tautologia, si sit tautologia, legitur in *Iphig. Taur.* 490. τὰς γὰρ ἐνθάδε Θυσίας ἐπισάμεσθα καὶ γιννώσκομεν.”

The Professor might have here cited the note of Toup in *Emendat. in Suid.* Vol. i. p. 77, Ed. 1790. After having arranged into trochaics the verses of Cratinus quoted by Suidas under ἀποσομαλίζειν,

Ἄλλὰ, μὰ Δι', ἐκ δὶδ' ἔγωγε γραμματ', ἔδ' ἐπίσμαι,

Ἄλλ' ἀπὸ γλώττης φράσω σοι μνημονεύω γὰρ καλῶς,
he adds:—

“ Illud—ἐκ δὶδ', ἔδ' ἐπίσμαι, comicum, plane est, tametsi haud aliter locutus est Eurip. *Iphig. Taur.* v. 491.—id. in *Hippol.* v. 380.—haud aliter Soph. in *Danæ*, ut monuit Kuster v. Πιῖρα apud Suidam,

Οὐκ ὶδα τὴν σὴν πιῖραν, ἔδ' ἐπίσμαι.

Dio Chrysost. *Orat.* xxvi. p. 284. ἄρα γὰρ περὶ τέττε τις βελεύεται τῷ πράγματι, ὃ ὶδα τε καὶ ἐπίσμαι; et D. Marcus xiv. 68. ἐκ ὶδα, ἔδ' ἐπίσμαι τὶ σὺ λέγεις: et etiam Aeschin. contr. Timarch.

p. 18. Ed. Taylori, Schol. ad Theocrit. Idyl. vii. 98. et denique Suidam, v. ἀγριοποιῶν."

Ver. 467. ζυνεκκομίζειν Κύπριν. The Professor might have added to the similar use of ζυνεκφέρειν in a fragment of Euripides, noted by Valckenaer, *Prometh.* v. 671. ζυναίρεσαι Κύπριν.

Ver. 547. Τὰν μὲν Οἰχαλίῃ
Πῶλον, ἄζυγα λέκτρων.

The Professor here observes:—

“ Πῶλον, ἄζυγα λέκτρων exponit Schol. per παρθένον, ἄπειρον γάμων· πῶλος ap. Græcos modo de *juvene*, modo de *puella* dicebatur, quod monuit Hesych. in voce;” and refers to *Rhes:* 261. *Androm.* 621. Eubulus Athenæi 13. p. 568. E. Anacreon *Od.* 60. 1. *Phæn.* 961. Lycophr. *Alex.* 1452.

We add Spanheim's Note on the *Hymn to Diana*, v. 254.

“ Πόρις, seu πόρτις Ἰνάχῃ, idque non solum tanquam βακέρως, seu *cornigera vacca virgo*, ut illa a priori tragico dicitur *Prom.* v. 590. Inachi *vitula*, seu *partus*, sed quod insuper apud eosdem tragicos, βῆς, μόσχοις, δάμαλιν, πῶλος, νεοσσός, σκύμνος, πόρτις denique aut πόρις, de *pueris puellis*que dici promiscue ferme soleant: hinc alibi Aes. non ipsam quidem Ion *Inachiam*, sicut dicto modo loco Euripides, aut similiter Lycophr. p. 191. sed ejus filium *Eraphum*, πόρτιν appellat *Suppl.* v. 42. δῖον πόρτιν, *divinum vitulum*, seu *partum*, et rursus eodem dramate, v. 319.

“ Τὶς ἔν ὁ δῖος πόρτις εὐχεται βοός.”

Hence Horace,

“ Te suis matres metuunt *juvencis*.”

Ver. 741. ἴν' ὁ ποντομέδων πορφυρέας λίμνας
Ναύταις ἐκ ἔθ' ὁδὸν νέμει.

“ Matth. iv. 18. παρὰ τὴν θάλασσαν τῆς Γαλιλαίας; innuitur *lacus Gennesaret*, Strabonὶ λίμνη Γεννησαρίτις *Geogr.* L. 6. p. 754. ut et Josepho, *Antiq. Jud.* L. 18. c. 3. vocatur etiam Ταριχεά, διὰ τὸ πλείστας ταριχέας παρεχέιν, quia plurimos ad *salsuram aptos pisces suppeditabat*, quod notat Salmas. ὁ πᾶν in *Exercit. ad Solin.* p. 408. quare θάλασσα (quam vocem ab ἄλας commode derivat. cl. Bos. *Etymol. Gr.* p. 25.) non *mare* h. l. f. sed *lacum* signa, ita quod Matth. 8. 24. θάλασσα vocatur, id λίμνην dixit Lucas in loc. parall. c. 8. 23.: notarunt VV. dd. originem hujus locutionis fluxisse ab Hebræis, quibus τὸ σύστημα τῶν ὑδάτων quaecunque dicitur θάλασσα. vid. *Gen.* i. 10.: contra λίμναν pro θάλασσαν dixit Soph. *Trach.* v. 643. Μηλίδα παρὰ λίμναν, ubi Schol. λιμνὰν φησὶ τὴν θάλασσαν. et Homer, *Il.* N. v. 21. βένθεσι λίμνης, in *profunditatibus maris*: quomodo Virg. *Aen.* i. v. 130. *Stagna maris* memorat, *imis refusa vadis*. Hesych. λίμνη· ἡ θάλασσα, καὶ ὁ ὠκεανός: ita λίμνη pro λιμὴν quoque legendum, in V. Ἀῆτος. Tibull. L. 3. *El.* 4. v. 18.

——caeruleo laverat amne rotas,

Ubi *amnis* iterum pro *oceanos*: vid. ibi not. J. Douſæ F. p. m. 84. coll. Erud. Turnebi *Adverſ.* p. 91.: ſimili denique modo ποταμὸν apud Homerum indifferenter fere uſurpari pro *mari*, aut *fluvio*, docuit admirandæ eruditionis ſenex, Voſſius *Etymol. L. L.* ad v. *Pelagus*, Virg. *Aen.* i. v. 250.

It mare præruptum, et pelago premit arſa ſonanti, ubi Servius *Pelago*—*aquarum abundantia*: Varro autem dicit hunc *fluvium mare ab incolis nominari.*”

Alberti's *Observationes philologicæ in ſacr. N. F. Libr.* p. 24. The word is ſo uſed in the 147th v. of this Play:—

Φοιτᾷ γὰρ καὶ διὰ λίμνας,
Χέρσον θ' ὕπερ, πελάγους
Δίναισιν νοτιάς ἄλμυς;

Where the Profeſſor ſays:—

“Λίμνη autem ſimpliciter pro *mari* adhibetur quoque Noſtro infra 741. *Hec.* 450. *Troad.* 446. prævit Homerus *Odyſſ.* Γ. 1.

“Ἡέλιος δ' ἀνόρεσε λιπῶν περικαλλέα λίμνην.”

Ver. 1014. ——— ἢ σὸν οἰκήσειν δόμον

”Εγκληρον εὐνὴν προσλαβὼν ἐπήλπισα.

“Οἰκεῖν οἶκον, vel δόμον apud iſtius ævi ſcriptores κατ' ἐξοχὴν ſignificabat *domus ac familia dominum eſſe.* *Phæn.* 611. ἐγὼ γὰρ τὸν ἐμὸν οἰκήσω δόμον, *Andr.* 582. πῶς; ἢ τὸν αὐτὸν οἶκον οἰκήσεις μοῦλον Δευρ'; *Iph.* A. 331. Οὐχὶ δεινά; τὸν ἐμὸν οἰκεῖν οἶκον ἂν ἱασομαι.”

Toup in his *Emendat. in Suid.* Vol. I. p. 446. Ed. 1790, had long before made the ſame remark, and cited a variety of examples, to which we ſhall add the following from Xen. *Mem.* L. 2. c. 1. §. 10.:—ἵνα δονατοὶ γενόμενοι καὶ τοῖς σώμασι, καὶ ταῖς ψυχαῖς, καὶ τὸν αὐτῶν οἶκον καλῶς οἰκῶσι, καὶ τὰς φίλῃς εὖ ποιῶσι, καὶ τὴν πατρίδα εὐεργετῶσι, κ. τ. λ. Valckenaer on *Phæn.* v. 489, refers to the *Iphig. in Aul.* v. 231, the *Androm.* v. 581. (both cited by the Prof.), and *Phæn.* v. 1237.

Κὰν μὲν κτάνω τόνδ', οἶκον οἰκήσω μόνος,
and adds:

“Sæpius οἰκεῖν ponitur pro διοικεῖν *administrare, regere*: Plato, dum in *Amator.* p. 138. B. ſcribit, ἔτρωγε καὶ πόλεις εὖ οἰκῆνται —, interrogata Lacæna quid ſciſſet, εὖ οἰκεῖν οἶκον, ἔφη, Plutarch. *Lacænar. Apophthegm.* p. 242. C. quod non debuerat verti, *domum bene incolere.*”

Ver. 1201. ——— ἰερόν εἴδομεν

Κῦμ' ἐρανῶ στήριζον.

The Profeſſor's Note is this:—

“Noſter

“ Noster Cycl. 264, *ἱερὰ κύματα*: Hesychius, Eustath. ad *Il.* K. p. 789, 11—702, 43, aliique grammatici exponant *ἱερὸν μέγα*, quam interpretationem h. l. plerumque donant VV. dd.: in h. quidem sensu Homeri *ἱερὸς ἰσχύς* (*Il.* II. 407.) intelligunt Hesych. Said. Etymol. M. et omnes fere veteres glossographi: dubito an recte conferatur virgilianum *Auri sacra fames*.”

We shall add to it the following:—

“ Menander (*Fragm.* ἐκ τῆς Μῆδης, a. v. 19.),

εμε
Διέτρεψεν ὁ κομφώτατος ἀνδρῶν Χαιρεφῶν
Ἱερὸν γάμον ποιήσιν, δευτέρην
Μετ' εἰκάδα, κατ' αὐτόν:

me tamen non latet ibi per *ἱερὸν γάμον*, non tam nuptias, quam lautum aliquod, et oppiparum convivium intelligi posse; is enim loquendi modus olim frequens apud Græcos, ut magnificum quidpiam, aut insolitum indicarent: Anaxandridas Comicus ap. Athen. *Deipnos.* L. 6. p. 242.

Ἵμεῖς γὰρ ἀλλήλοις αἰεὶ χλευάζετε,
Οἷδ' ἀκριβῶς, ἂν μὲν γὰρ ἢ τις εὐπρεπῆς,
Ἱερὸν γάμον καλεῖτ'· ἂν δὲ μικρὸν παντελῶς
Ἀιθερώπιον, σαλαγμένον:

et vero quicquid præter consuetudinem præclarum, utile, religiosum, commodum, necessarium videbatur, *ἱερὸν* appellabant, ut *ἱερὰν ἀγυρᾶν*, *ἱερὰν πόλιν*, *ἱερὸν δόμον*, *ἱερὸν ὕπνον*, et *ἱερὸν μένος* ἡελίοιο, apud Hom. *Hymn. in Apoll.* v. 379.; illic enim scribendum *ἱερὸν*, non ut vulgo Ἱμερον, metri modo repugnante.” B. Martini *Var. Lect.* in Kemp's Ed. Traj. ad Rhen. 1755. p. 32, 3.

Ver. 1369. μέθετέ με τάλανα.

“ Me deest in Lasc. Ald. μέθετε τὸν τάλανα E. τάλαν A. B. D.”

We read here μέθετε με τὸν τάλανα, but, if τὸν τάλανα without με be more consistent with any favourite arrangements of the metre (περὶ ὃ δὴ μάλα κορυβαῖσι οἱ νῦν), we shall have no great objection to compromise the matter thus, and thus only, that we may at least preserve the Greek; and we add the Euripidean idiom, which seems to require the presence of the article: thus we have in v. 59. ἡ τάλαν' ἀπόλλυται, in v. 838. θανὼν ὁ τλήμων, in v. 1069. πῶς δὴ9 ὁ τλήμων τρεψομαι (where the Professor says,—“ A. Valck. Brunck. quos secutus sum; vulgo, πῶς δὴττ τλήμων”); in v. 1143. τί τὸν τάλανα—πέμπετε, in v. 1358.

Προσφορά μ' αἶρετε, σύντονα δ' ἔλκετε
Τὸν κακοδαίμονα, καὶ ἡχράρατον.

We, indeed, prefer με τὸν τάλανα, as in v. 1371.

Προσαπολλυσε μ', ὀλλυσε
Τὸν δυσδαίμονα,

In v. 1384.

Εἶθε με κοίμισεῖς τὸν
Δυσδαίμονα.

In v. 1393.

‘Ορεῖς με, δέσποιν’, ὥς ἔχω, τὸν ἄθλιον;

And in v. 1444.

ἄμμοι, τέκνον, τί δρᾷς με τὸν δυσδαίμονα.

Thus we have in the *Prom.* v. 614. εἰπέ μοι τᾷ μογερᾷ, and see also v. 583, 588, 616, and 644. Were it necessary, we could cite twenty more instances.

Ver. 1463. τῶν γὰρ μεγάλων ἀξιοπενθεῖς
Φῆμαι μᾶλλον καλέχουσιν.

“*Hoc jam fere sic fieri solere accepimus, ut regum afflictæ fortunæ facile multorum opes alliciant ad misericordiam maximeque eorum, qui aut reges sunt, aut vivunt in regno, quod regale iis nomen magnum et sanctum esse videatur.*” Cic. *pro Lege Manilia*, c. 9.

We had intended to conclude our review of this excellent publication by making some extracts from the Notes of the Professor, at once to enable our classical readers to pass their own judgment upon the merits of it, and to profess our entire assent to the propriety of the observations, which they contain; but unfortunately for our intention we perceive that this Article has already been extended to a great length. The Work is printed in the Porsonian type, with the beauty of which, those of our readers, who have seen Mr. Blomfield's edition of the *Prometheus*, are sufficiently acquainted: and it is printed with great accuracy; for in the perusal of it, we ourselves have not been able to discover a single error of the press, which is not noticed in the *Addenda et Corrigenda*. We would, however, recommend to the Professor to correct an error in the latinity of the following passage of the Preface:—

“Ego vero quidquid ad Hippolytum pertinens in Porsoni scriptis inventum est, nomine auctoris indicato, fideliter ac religiose descripsi; et, ut integræ servatæ essent (*servarentur*) etiam exiguæ quævis summi critici reliquæ, observationes ejus alia typorum forma distinguendas esse curavi: habes etiam, lector, integram scenam a versu 176. ad v. 266. ab eodem correctam: nec id leve, aut parvi momenti habendum; siquidem dicere solebat Porsonus, se nihil dubitare, quin hanc scenam celeberrimam, qualis esset ab ipsius Euripidis manu profecta, ipse demum emaculatam præstitisset.”

ART. III. *Beauford: a Picture of High Life.* By Henry Card, M. A. of Pembroke College, Oxford. In 2 vols. 8vo. 15s. Rivingtons. 1811.

WE have had more than one occasion, of late, to commend Mr. Card and his literary pursuits, so honourable to himself and so beneficial to society. He has here relinquished the dignified employ of composing ethical and theological dissertations for the more humble task of a novelist. The novel of BEAUFORD, however, as he contends, is not to be numbered among the trash of this species of composition "daily issuing from the press, to mislead the ignorant, and to seduce the fanciful," but as a *work of moral fiction*; and in his dedication of the book to his friend, Mr. ERSKINE, he laments that no title better than a *novel* has yet been found to distinguish this higher sort of didactic composition from writings of that inferior and seductive class. He warns his readers not to expect in these volumes any of those overstrained unnatural portraits either of perfect virtue, or of diabolical crime, which are often introduced into publications of this kind, to excite alternate astonishment, pity, and horror in the feeling breast: no character absolutely good, or entirely depraved, is introduced into the pages of this work, which records the progress in life of a young man of genius and virtue, and the various incidents, many, however, of high interest and moment, occurring in his eventful career.

In tracing that progress, and chiefly in the form of familiar dialogue between the characters occasionally introduced, Mr. Card has evinced considerable knowledge of life and manners, and an intimate acquaintance with the best writers, ancient and modern. He instructs without appearing to instruct; he is gay without trifling; and grave without pedantry.

His hero, CHARLES BEAUFORD, having gone through the routine of a good school and University education, at which latter place he gains the highest honours that exerted talents can obtain, in the first instance engages in the capacity of private secretary to Earl Altamont, a political nobleman, of great connections and influence, but ambitious and unprincipled; in whose family he enters into that high circle of rank and fashion, the follies of which it is the professed object of the book to delineate and expose. The character of this nobleman is strongly, but severely drawn, in a passage, which, we can only give as a specimen.

“ His Lordship had succeeded to the title and estates of his brother in the thirtieth year of his age; and had he continued a younger brother, the mediocrity of his talents would never have distinguished him from the vulgar mass of men. But forty thousand a year, the nomination of several boroughs, the possession of that talent in common speech, called *discretion*, and an ambition extremely active and inordinate had converted him into a minister of state. In his eager desire, however, of being some-body in the political world, nothing strikes us so strongly as the untrodden path which he took to climb the steep of greatness. Disqualified by nature and a neglected education from acquiring the reputation of an orator and a debater, he affected to be so passionately addicted to rural sports, to social and convivial joys, and to all fashionable gaieties and amusements, as to have little time, and less inclination, to engage in public business. To support this appearance, he kept horses for racing, though he took no delight in that sport; he built a tennis court, though he never struck a ball; he maintained a fine pack of fox-hounds, though he rarely followed a chase; he gave the highest prices for pointers of any man in the kingdom, though he never handled a gun; he kept an open table, though he seldom did the honours of it; and he surpassed every other noble family in the county, in the frequency and splendour of his musical entertainments, though he was conscious of deriving not the smallest enjoyment from them.

“ While his political friends, therefore, thought him immersed in a round of dissipation and pleasures, he was indefatigable in his private library, and preparing public speeches with great pains and deliberation. In delivering however his sentiments in the House, it was his great aim to set them forth as if they were the suggestions of ready genius and a quick perception; so that though he seldom spoke, and never upon occasions where a reply was expected, yet by that contrivance, what he did say, carried with it very great weight. Still further to secure the name of a statesman, he secretly expended very considerable sums in obtaining information respecting the views of the different cabinets in Europe. By which means, it sometimes happened that he gained intelligence of important events before they had reached the ears of the ministry; when, in communicating them, he ever artfully managed to give his penetration the appearance almost of intuition. He thus was able to delude even the best judges of talents, and the acuteest observers of character among his colleagues, into a thorough belief, that there were few persons who more completely understood the relative interests of Europe than himself; and that if he were less a man of pleasure, the quickness of his parts, and the solidity of his judgment, would render him one of the most leading members of administration.” Vol. I. P. 57.

Although this author set out with avowedly rejecting the idea of a perfect character mingling in the scenes, described
by

by his pen, yet is Beauford very richly adorned with graces, both of body and mind ; and while his talents, his learning, and professional acuteness gratify his patron, the soul of Lady Emily, his only daughter, is early and deeply struck with his personal accomplishments. On both sides, however, start up rivals in abundance ; and some interesting scenes are the result of the conflicting passions, of envy, jealousy, and revenge, to which the affections of those various rivals give birth. Charles himself beholds none with partiality, but his patron's accomplished and beautiful daughter. Their relative situations in life form, however, an almost insuperable bar to their union ; and we are informed, at page 214, that while

“ The wealth of the Indies would not have tempted him to give his *hand* where he could not promise his *heart*, so neither would the prospect of the highest honours have induced him, deliberately and systematically, to *ensnare* the affections of his patron's daughter.”

These were spontaneously offered to him, and that with such attractive, such irresistible sweetness, that he must have been more or less than *man* to have refused the invaluable boon.

The lovers suffer a variety of persecutions, and Charles is humbled step by step, till he becomes a mere dependent on the booksellers. But at length a rich fellow collegian, who had in a retirement in Cheshire seen, and become desperately in love with, his beautiful sister, discovers his abode in a second floor ; and all past offences having been forgiven, marries that sister, on whom, from his immense fortune, he settles 4000*l.* a-year, and places his brother-in-law in a situation far above dependence. Fortune now flows in upon the hero in a full tide. The return of his uncle Colebrooke from France, where it was suspected he had fallen a victim to the guillotine, proves the means of his introduction to that gentleman's intimate friend, Lord Lyndhurst, who, having a borough just vacant by death, places him in Parliament. Here Charles's first-rate abilities and oratorical powers are displayed to the utmost advantage in a *maiden* speech ; and Earl Altamont's conduct on a great political question having been attacked and grossly misrepresented, the young orator vindicates him in a second very animated harangue. Deeply impressed with gratitude for this unsolicited, unexpected act of kindness in the man whom he had discarded, oppressed, and persecuted, Lord Altamont begins to relent. The remembrance of all his virtues, and an heroic act of exertion in particular,

particular, excite in his favour sentiments of high respect and attachment. About this time the earl has the misfortune to break a blood-vessel, and during the confinement and painful reflection, consequent on the malady, he forms the resolution to adopt Beauford for his son-in-law, and to crown his persevering and suffering virtue with success. A settlement of ten thousand pounds a-year immediately, and of the whole of his vast fortune at his death upon his daughter and her issue, is the result of this fortunate change in the earl's sentiments; and the important concluding maxim is strongly corroborated that, amidst the severest trials and temptations, man should never resign himself to despondency, and that "TO DEPART FROM VIRTUE IS TO DEPART FROM HAPPINESS."

ART. IV. *History of the Origin and Progress of the Meeting of the Three Choirs of Gloucester, Worcester, and Hereford, and of the Charity connected with it. To which is prefixed, a View of the Condition of the Parochial Clergy of this Kingdom, from the earliest Times. By the Rev. Daniel Lysons, M.A. F.R.S. and F.S.A. Rector of Rodmarton, in the County of Gloucester. 8vo. 278 pp. 7s. 6d. Cadell and Davies. 1812.*

WE have a variety of inducements to pay, both early and careful, attention to this curious and interesting work. We personally respect the writer, the object of his publication is in the highest degree meritorious and benevolent, and it combines no ordinary substance both of information and amusement.

In its commencement, it exhibits a view of the condition of the parochial clergy of this kingdom from the earliest times, and it then takes a general review of the insufficiency of the income of a great proportion of the parochial clergy during the last six centuries. We have next an account of the charitable institutions for the benefit of the widows and orphans of the clergy from the year 1655, with a description of particular benefactions, and remarks on the inadequacy of the relief hitherto applied to the distressed families of the clergy. This part of the tract is succeeded by a description of the meeting of the three choirs of Gloucester, Worcester, and Hereford, and of the particular charity connected with it, and this is followed by a detailed list of the stewards, preachers, and collections. The annals of the Music Meeting follow, and a most minute index concludes the

the whole. In the first part, which exhibits a view of the condition of the parochial clergy, although the author is confessedly and considerably indebted to Bishop Kennett, yet much important and curious information is perspicuously detailed and judiciously arranged. It appears that in the original institution of vicarages, care was taken not only that the cure should be effectually supplied, but the vicar enabled to live in good repute and plenty. Thus, for example, there was the following standing provision allotted to the Vicar of Taunton.

“ He was to receive every week 21 loaves of bread, 42 gallons of convent ale, 7 loaves of the finest bread, of the same weight as those made for the canons, and 23 manchet loaves; 15 marks of silver every year; 6 cart loads of hay, and 7 bushels of oats, weekly for his horse, besides 2s. a year for shoeing his horse. He was to have a house and curtilage, and in addition, 2 quarters of wheat from the prior’s granary. This endowment was in 1308.” P. 9.

But the vicarages very soon began to be depressed by the usurpations of the monks, the increase of appropriations, and more particularly by the institution of a modus. In more recent times great exertions have been made by individuals, and some steps taken by Parliament, to improve and augment the poorer vicarages; and the late much lamented prime minister, Mr. Perceval, entered upon the subject with a zeal and benevolence, the results of which, though still inadequate, it is hoped will be progressively and permanently beneficial: with the author’s general review of this subject, we shall increase the value of our pages.

“ From the foregoing detail, it will be clearly seen, that a very great proportion of the English Clergy have been, for almost six centuries, (dating from the reign of Henry III. when appropriations became numerous,) in a very distressed state; and that, from the time of the Reformation, when they had no equivalent for the profits which had arisen from Popish superstitions, but permission to marry wives whom they were unable to maintain, their condition grew worse and worse; they spent their lives amidst perpetual struggles and hardships, and when they died they left their families penniless and destitute: and notwithstanding the operation of Queen Anne’s bounty, the only relief of a public or general nature, which had been afforded to the Church since the Reformation, till the late Parliamentary grant, there are still great numbers of the clergy whose income is wholly inadequate to the support of their families; and when the very great advance
of

of the price of every necessary article of life is taken into consideration, together with the pressure of public taxes, perhaps there never was a moment when the distress of the poorer clergy was more extensive. Under this name, it should be observed, that not only the incumbents of the smaller vicarages, and other ill endowed benefices, are to be included, but the majority also of deputed curates on benefices of every description.

“ In the reign of Edward I. although it was decreed by the Provincial Council at Oxford, that five marks per annum was a sufficient salary for a parochial curate, yet we find that it was the declared opinion of that age, that not less than ten marks per annum was sufficient for a vicar, so as to enable him to keep hospitality, and to support the ecclesiastical burdens. We are told, that it required, at that time, twenty marks per annum to maintain a student honourably at the Inns of Court; but that it was held so great a charge, as to be borne only by the sons of noblemen, and that therefore *they* only studied the law at those Inns.

“ The provincial constitution of 1439 determined, that no vicar should have less than 12 marks per annum, which Sir Henry Spelman, who mentions the fact, says, was equal to 70*l.* in his time; and at the present day, calculating the difference between the value of money now, and in the reign of Charles I. when Sir Henry Spelman, wrote, by Sir George Shuckburgh's tables would be equal to 175*l.* per annum; and this, let it be observed, was the smallest income deemed competent to the maintenance of a vicar, as a single man.

“ In the year 1562, it was declared in Parliament, that no minister ought to have less than 20*l.* per annum; that is, about 120*l.* according to the present value of money; and as the marriages of the clergy had not then been recognized as legal, and were by no means general, it can scarcely be supposed that, in this estimate of the necessary maintenance of a clergyman, which, under any circumstances, is not so liberal as that of 1439, the expences of a family were taken into the consideration. In the reign of Charles I. and during the Commonwealth, - when the distresses of the parochial clergy were much the object of attention, it was the unanimous opinion of all parties and sects, royalists and parliamentarians, puritans and churchmen, and indeed it was so declared by an ordinance of the Long Parliament, on the 6th of June 1649, that 100*l.* per annum was the least competent provision for a clergyman and his family. According to the present value of money, and the comparative prices of the several necessary articles of life, this would be equal to 250*l.* per annum.

“ Lord Harrowby, in his excellent speech relative to the parochial clergy, supposes that the views of the public, as to the necessary maintenance of a clergyman's family, in the reign of Queen Anne, extended only to 80*l.* per annum; but Bishop Kennett, whose treatise on impropriations was published in 1704, says;

“ We suppose a competent provision for each parochial minister

to be 100*l.* per annum, as has been allowed by the confession of several Parliaments; and if impartial inquiries were now made, upon this rule, it would appear, that of 9000 benefices, near 7000 are beneath a competence." The several Parliaments spoken of must have extended, in all probability, to the Long Parliament, in which the distressed situation of the clergy was so much the subject of discussion; and that the difference in the value of money (amounting to about one-third) during the preceding fifty years, was not adverted to; but, supposing it had been thought that 100*l.* according to the price of the necessaries of life in the reign of Queen Anne, was a sufficient competence for a clergyman's family; upon the same principle of calculation, 200*l.* would now scarcely suffice, and 250*l.* is barely equivalent to 100*l.* per annum in the year 1650.

"From the foregoing statements, it must be obvious, that, ever since the Reformation, a very large portion of the English clergy, as I before observed, must have spent their lives in the midst of pecuniary embarrassments; and that if they have had no other resources than their professional income, their families must, at their decease, have become dependent on the benevolence of the public; and it is much to be feared, that, notwithstanding the relief provided by Queen Anne's bounty, and the late parliamentary grants, the accomplishment of that most desirable object, that every clergyman should have an income, not only competent to the maintenance of himself and family, but such as might enable him to make a decent provision for his and children, and to leave them at his decease above the reach of want, is as yet far distant." P. 107.

Thus it appears that for almost six centuries a large proportion of the English clergy, and principally from the reign of the third Henry, had been in a distressed state; for the rest we refer the reader to the work, which will be found to contain in a small compass a great mass of very valuable and interesting information.

The distresses of the parochial clergy became at length so manifest, that in the middle of the 17th century, plans were devised for making some provision for their widows as well as for the maintenance and education of the orphan children. Dr. Hall, afterwards Bishop of Chester, had the honour of first preaching a sermon at St. Paul's Church in the year 1655, the object of which was to promote charitable contributions for the families of the poorer clergy. The sermons, with this end in view, were annually continued, with what is called the Feast of the Sons of the Clergy, celebrated as at the present day, in the hall of the Merchant Taylors' Company. In the year 1709, the famous Dr. Atterbury, afterwards Bishop of Roch-
chester,

chester, preached the sermon, and music was for the first time introduced, in aid of the charity. Mr. Lysons, having expatiated on the above facts, proceeds to describe and specify other societies instituted for the same excellent purpose, of which the oldest is that of the Sons of the Clergy at Bristol, but there are others also at Suffolk, Durham, and other places; and one, if we are not mistaken, though not mentioned by Mr. Lysons, in Norfolk. There are also, it seems, established in different parts of the kingdom, for the same wise and salutary purposes, various colleges and hospitals respectably endowed, the earliest at Wolborough, in Devonshire, the most considerable at Brencsey; many other private benefactions, charities and pensions are enumerated, which are however collectively very far from adequate either with regard to the number or to the necessities of the applicants.

Not the least entertaining portion of the volume is that considerable remainder from P. 159 to the end, which discusses the subject of the Annals of the Music Meeting, from its earliest origin. This is replete with curious anecdotes of the various performers, vocal and instrumental, from the first institution, to the time of Madame Catalani, and from this part we extract the following for our reader's entertainment. The anecdote related arises out of the professed subject, and is at the same time highly honourable to the individual who is most prominent in the narrative.

“ A few days after the Music Meeting, a Concert of Sacred Music, for charitable purposes, was performed at the Cathedral, which originated from the following circumstance. During a visit made by Madame Catalani to the County Prison, accompanied by some of the Stewards, after giving a liberal sum to the Prison Charity, she proposed, under the most evident impulse of benevolent feelings, that a Concert should be given for the release of poor debtors, during her intended residence at Cheltenham, offering the gratuitous exertions of her transcendent talents on the occasion. Her kind proposal was instantly accepted; and the Stewards of the late Meeting undertook to be Directors of the Concert, with the assistance of Mr. Mutlow, in arranging the musical department. One of the Stewards, who was present, being of opinion that the receipts would in all probability be more than adequate to the fulfilling the benevolent intention of Madame Catalani—the release of such poor debtors as it would be found practicable to liberate—proposed that a share of the profits should be appropriated to that excellent charity, the County Infirmary, an idea in which she immediately acquiesced.

“ The intention being known, other offers of gratuitous assistance were soon made. Miss Melville was present at the time, and immediately

immediately offered her services; and the Directors, when the Concert was advertised, had the satisfaction of announcing, among other performers, the names also of Mr. Braham, who kindly made his arrangements to take Gloucester, after a short tour, on his road to Birmingham; Mr. Cramer, who proposed to make a journey from Hereford on purpose; Mr. and Mrs. Ashe; Mr. Vaughan; Mr. Hawes, one of the gentlemen of the Chapel Royal; Master Barrett, Mr. C. Ashley, Mr. Marshall, Mr. Mahon and Messrs. Petrides; most of whom were then residing at Cheltenham*. Never, perhaps, was a Concert, without the aid of chorusses, heard with more complete satisfaction by a numerous audience. The Selections were most judiciously made by Mr. Mutlow, and consisted chiefly of such airs and duets as had been favourites during the preceding Music Meeting, intermixed with concertos of Handel, Corelli, &c.

"The Concert was opened with Dr. Boyce's beautiful and appropriate duet of "*Here shall soft Charity repair*," extremely well sung by Mr. Vaughan and Mr. Hawes. Madame Catalani, to whom the public were indebted for this harmonic treat, was never heard to greater advantage; and she delighted her audience, not more by the expressive manner in which she sung some of Handel's finest airs, and her execution of a bravura of Guglielmi's, than by the energy and simplicity with which she led off the popular national air of "*God save the King*." Mr. Braham gratified the audience with the exertion of his extraordinary powers in some of his most favourite airs, and gave the fine recitative of "*Deeper and deeper still*," (which perhaps may be deemed his *chef d'œuvre* in that style of singing,) with the most exquisite expression. The other principal performers exerted their various and well known talents, in a manner which, at the same time that it afforded a high gratification to their hearers, showed that the most tempting prospects of gain could not have acted as a more powerful *stimulus* toward drawing forth the full extent of their powers, than the pleasing recollection that they were exerting them in the cause of charity." P. 257.

We are exceedingly anxious for the extensive circulation of this work. The institution, which is here recommended in historical detail, combines every thing which is benevolent, with the most elegant and most rational amusement. As the author judiciously, in some part of the work observes, it pro-

"* The other performers who offered their services, and gratuitously assisted at the Concert, were, Mr. Entwistle, of Cheltenham; Mr. Oliver; Mr. Whatley, of Cirencester; Mr. Sturge, of Bristol; Mr. Pilotti; Mr. Mackenzie; Mr. Richards; and Messrs. Hale, sen. and jun."

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vides relief for a large portion of the unfortunate, and at the same time promotes the end of social intercourse.

It is almost unnecessary to add, that what may be produced from the sale of this publication, will be appropriated to the excellent charity, which caused its production;—may it therefore experience universal favour and patronage.

ART. V. *Organic Remains of a Former World.* By J. Parkinson, &c. &c.

(Concluded from Page 443.)

THE third volume of Mr. Parkinson's *Organic Remains*, which we now proceed to examine, contains the most interesting part of the subject. In the former volumes he has treated, as we have had occasion to show, on the fossil remains of vegetables, and the more obscure and less known parts of animals. We have now the more agreeable task of following this ingenious author through a less difficult, although not well trodden, path, and in which we meet with much new and valuable matter. The first part of this volume treats of fossil shells; and in the arrangement of these, Mr. P. acknowledges his obligation to M. Lamarck, whose important observations and discoveries have been introduced into the present volume. Little appears to have been hitherto done respecting their systematic arrangement, except in the *Fossilia Hantonienſia*, of Solander and Brander. The more complete arrangement of Lamarck, becomes therefore highly estimable. His arrangement is so clear and comprehensive, that of the numerous fossil shells, which were before unclassified, there are hardly any, which may not now be placed under an appropriate genus. On this account, Mr. Parkinson has availed himself of the generic characters of Mr. Lamarck's system.

The remarks of M. Cuvier, on the fossil remains of amphibia, and land animals, with regard to their anatomical structure, have also afforded much valuable matter, which Mr. P. has judiciously employed in the present volume. M. Cuvier has possessed the greatest opportunity of investigating this curious subject, and seems to have employed this opportunity with much ardour and success.

“ The history of these fossils, (as Mr. P. observes) must now be chiefly formed with the materials which he has furnished. The full range of the plaster quarries, so rich in fossil bones, and the unlimited power of examining the rich cabinets of fossils, which

which have been dragged to the National Museum, from different parts of France and of the continent, and above all the opportunity of comparing these with the recent bones, in the prodigious collections of skeletons, &c. in the Museum, have placed before him a rich harvest, which he has most carefully reaped. By his persevering assiduity, he has accomplished the most important discoveries respecting several unknown animals, which have existed in former ages of this planet." P. x.

Having thus acknowledged his obligations to M. Lamarck and M. Cuvier, Mr. P. proceeds to avail himself of the materials thus collected, and in his display of them does not fail to contribute much useful matter and many ingenious observations, the result of his own study and labour; and collected from the best sources that this country can afford.

It would far exceed our limits to follow Mr. P. through the extensive subjects of fossil star-fish and Echini, their various species, and systematic arrangement; but from this part of the work we have ventured to select one observation concerning the spines of Echini, and some curious remarks and discoveries respecting belemnites.

"From the opportunities of seeing the shell and spines in connection, in a mineralized state, being so exceedingly unfrequent, proceeds in a great measure the difficulty of succeeding in the attempt to ascertain the particular species to which the various fossil spines belong." P. 37.

"Among the numerous riddles which the admirers of fossils have to solve, there has been hardly any more involved in puzzle than the original nature of the belemnite. A considerable progress had, however, been made in removing the mystery, when fresh difficulties started in consequence of the peculiar appearances discovered in some fossils, which were sent to Klein by his friend Fischer, from Stuttgart.

"These bodies, although of a dark colour, and striated from the centre to the circumference, and generally considered to be belemnites, were, in the opinion of Klein, the spines of echini. *Descriptiones Tubul. Marin.* p. viii. To this opinion he was led by their figure, their seeming spathose substance, and by their striæ centering in a line passing longitudinally through the centre of the body, in which no trace of a canal was observable. Led by the examination of these bodies, which bore so strong a resemblance both to belemnites and to the spines of echini, he formed these, as it will appear, just conclusions:—That all fossils, resembling belemnites in their substance and figure, are not to be referred to belemnites; that all belemnites cannot be considered as spines of echini; and that the substances naturally constituting the belemnite and the aculeated, if not all the spines of the echinus, were such as to be capable of undergoing the same kind of change.

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The fossil figured by Lhwydd, Lithoph. No. 1702. Tab. 21. as *Belemnites minor cinereus ari pistillum referens*; the shelled belemnite of Grew, *Rarities of Gresham College*, Pla. 20; *Belemnites fulcatus niger major*, of Langius, *Hist. Lap. Helv. Tab. 37. fig. 3*; *Utrunque perquam acuminatus* of Baier, *Oryct. Noric. Tab. 1. fig. 7*; and others similar, he conceives, should be considered as spines of echini, and similar to those, which he received from Studtgard; but those fossils, which possess the conical cavity, the canalicula, and the alveola, he thinks must still remain among the belemnites.—It is with much pleasure that I find myself able, not only to confirm the observations made by Klein, but to point out the probable circumstance on which the perplexing ambiguity with respect to these bodies has depended. It appears, that the original matter of the palisadæ-like echinal spine, and that of the belemnite, are both of such a nature, that on the impregnation with a fluid, holding carbonate of lime in solution, they become a spathose substance, similar in colour and in form of crystallization; a fact, which, I trust, will be found to assist very much in making out the original nature of that curious substance, the belemnite. The echinital spines, which are found in chalk, are known by the chalk-diggers by the names of files, and chalk bottles: by the former, are meant the striated and prolonged cucurmerine claviculæ; and by the latter, those which are of an olive form. The belemnites have also, from early times, been distinguished by them as pencils. About two years since, among the chalk fossils, which I had obtained from Kent, were several pencils; and among them one, which, when cleared of the chalk, and carefully examined with a lens, I could plainly perceive was not only not a belemnite, but a complete palisadæ spine, possessing a perfect circular articulating cavity, and a grained surface, somewhat resembling the manufactured surface of seal-skin. Like most of the recent spines of this genus, it is of a triquetral form, at the end which is attached to the shell: but, unlike all those figured by Klein, it not only soon becomes larger and rounded, but terminates in a rounded cone. Its colour, at its articulating end, is of a very light fawn colour, which shades off to nearly white, at about one third of the length of the spine, the remaining part being again of a fawn colour, but much darker than that in the other part of the spine.

“As a collector, I highly estimated a fossil, which I had not hitherto known to exist, and consequently treasured it with some care. But comparison with some specimens of the Folkestone belemnites, which possess somewhat of a similar form with that of this fossil, and at the same time the transparency of the Prussian fossils, which although generally as belemnites, had been suspected by Klein to be echinital spines, induced me to suspect a similarity of substance in both fossils. To determine this I broke the fossil spine in two, and was astonished to find its substance exactly agreeing with that which is constantly found in belemnites:—a dark brown

brown spar, with striæ radiating from the centre, and intersected by concentric circles.

“ Having thus got rid of this erroneously assumed mark of distinction, the brown radiating spar, and ascertained that a body, indisputably an echinital spine, had, by its mineralization, been rendered similar in its substance to belemnites; and having thereby established the position of Klein, that every body possessing a similar structure with the belemnite, is not therefore to be considered as one of those fossils, we are absolutely left without any distinctive character, by which in many instances these fossils can be separated. It is true, that we sometimes have, on the one hand, as in the specimen just spoken of, not only the articulating termination, but so much of the colour and surface preserved, as determines its echinital origin; and on the other hand, we have the concamerated shell, or the alveola which contained it, evincing the fossil to be a belemnite. But much more frequently we meet with fossils, in which, from having been broken, rubbed down, or otherwise injured, these parts are entirely removed, and their figure so altered, that it is no longer possible to determine in which class of fossils they are to be placed. The discovery of this specimen induced me to examine, with more care, those fossils in my possession, which had been hitherto regarded as belemnites; and I was much pleased at soon perceiving that many which I should before, without hesitation, have termed belemnites, were in all probability spines of echini.” P. 41.

The author proceeds to illustrate these observations by a reference to the plates, which exhibit several specimens in proof of his assertions, but as we have already allotted so large a space to this subject, we must hasten to others, more important, and to the generality of our readers perhaps more amusing. We therefore pass over the long catalogue of fossil shells as described according to the arrangement of Lamarck, occupying about two hundred pages; and for the same reason we are obliged to omit the account of fossil fish, Entomolithi, insects in Pappenheim limestone, in coal slate, crabs, tortoises, crocodiles, &c. and proceed at once to the fossil remains of Mammalia. Even here it is impossible to follow this industrious writer through the long detail of animals, but rarely found in a fossil state, and we must select those which appear to be most frequently met with, or which have excited the greatest degree of curiosity.

The remains of the horse are rarely found imbedded in chemical depositions, and not even in limestone, but usually in peat beds, in gravel and loam. As they are found very near the surface, and do not differ from the bones of the species of the present day, they excite but little attention; but as they are often found mingled with those of animals, that

must have existed at a very distant period, they become equally objects of curiosity and enquiry. Mr. P. informs us, that he has met with them in this country, in the same stratum which has yielded the bones of the great Irish elk, of the elephant, rhinoceros, and hippopotamus, and perhaps the mammoth. They have been also found in France, Italy, and Germany, mixed with bones of a similar description. "This," as is justly observed by M. Cuvier, "is deservedly interesting; since, from the remains of the animals with which they are associated, it is probable they lived before our continents existed in their present state."

The mastodon, or mammoth, next demands our attention; an animal, not known at present to exist in any part of the world, but whose fossil remains have within these few years excited much attention. The first mention we find of the remains of this animal is in a letter from Dr. Mather, of Boston, to Dr. Woodward, in 1712; but they are there described as teeth and bones of an enormous size, and supposed to be human. In 1740 great numbers of these bones were found in Kentucky, either washed from the banks of the Ohio, or dug up in its neighbourhood. These were quickly dispersed over Europe, so that no complete skeleton was known to exist. As the bones were found in large quantities in the state of New York, Mr. Peale, of Philadelphia, in 1801, purchased what were found, with the right of digging for the remainder, and after much labour and many ineffectual attempts, at length succeeded in collecting two perfect skeletons of the animal. One of these we understand is erected in the Museum at Philadelphia, the other was, in 1802, exhibited in this kingdom.

"From a careful attention to every circumstance, M. Cuvier conceives that we have a right to conclude, that this great mastodon, or animal of the Ohio, did not surpass the elephant in height; but was a little longer in proportion; its limbs rather thicker; and its belly smaller. It seems very much to have resembled the elephant in its tusks, and indeed in the whole of its osteology; and it also appears to have had a trunk." But notwithstanding its resemblance to the elephant, in so many particulars, the form and structure of the grinders are sufficiently different from those of the elephant, to demand its being placed in a distinct genus. From the later discoveries respecting this animal, he is also inclined to suppose that its food must have been similar to that of the hippopotamus and the boar, but preferring the roots and fleshy parts of vegetables; in the search of which species of food it would, of course, be led to such soft and marshy spots as he appears to have inhabited. It does not, however, appear to have been at all formed for swimming, or for living much in the waters, like the hippopotamus,

hippopotamus, but rather seems entirely to have been a terrestrial animal." P. 361.

Other teeth and bones of a large size have been long known, which have a close analogy with those of the American animal, and evidently belonging to animals of the same genus. By comparing these, M. Cuvier has been able to distinguish five species of this genus. 1. The mastodon of the Ohio. 2. The mastodon with narrow teeth, found at Simorre, and elsewhere. 3. The small mastodon, with small teeth. 4. The mastodon of the Cordilleras, the large animal with square teeth. 5. The mastodon of De Humboldt, which is the smallest. No individual of either of these species is at present known to exist.

The following pages, to page 440, contain the history of other fossil animal remains, of which we shall not attempt to give a particular account. We hasten therefore to the concluding letter. This we cannot abridge without injustice to the author, and it is too long for insertion in its present state. Its principal object is to show that the various kinds of fossils are for the most part particularly connected with, or appropriate to the various strata in which they are contained: thus, the Entrochal limestones of Derbyshire, (being the lowest stratum, and which, according to Mr. Farey's calculation, must have been three miles perpendicularly lower than the upper part of the chalk strata) contain the entrochi, and other encrinural remains. With these remains of different species of encrini, these limestones are in some parts, and to a very wide extent, entirely filled. These remains are not to be found in any of the superior strata, and the animal which afforded them, appears to have ceased to exist from the time in which this very ancient stratum was originally formed. The same observation may be also made with regard to the superior strata, each of them, with more or less variation indeed, appears to possess fossils peculiar to themselves, and with almost sufficient regularity to allow a scale to be drawn of their various situations and contents. The conclusions to be drawn from these wonderful facts, corroborate with unquestionable evidence the Mosaic account of the creation, as far as relates to the order of it; although the time employed in it, which is there denominated a day, may still remain in mystery. We shall extract this conclusion in the words of the author.

"In the first of these periods, (i. e. the days of the Mosaic history) the granitic and other primary rocks were separated from the water, (Genesis i. 9.) That this separation took place as is stated in the scriptural record, previous to the creation of vegeta-

bles and animals, is evident from no remains of any organized substance having been ever found in any of these substances. In the next period we are informed, by scripture, that the creation of vegetables took place. (Gen. i. 12.) Almost every circumstance in the situation of coal, accords with this order of creation; excepting that in many of the coal measures, the alternating limestones are full of the remains of shells. The creation of the succeeding period, according to the scriptural relation, was that of the inhabitants of the water and of the air. (Gen. verse 20.) In agreement with this order of the creation; are the contents of all the numerous strata lying above those already mentioned; including the blue clay, which we have seen disposed in many places almost at the surface. In all these strata, no remains are to be found but those of the inhabitants of the waters: excepting those of birds, which exist, though rarely, in some particular spots. But in none of these strata has a single relic been met with, which can be supposed to have belonged to any terrestrial animal. In the next period it is stated, that the beasts of the earth, cattle, and every thing that creepeth upon the earth, were made. The agreement of the situations in which the remains of land animals are found with this stated order of the creation is exceeding exact; since it is only the surface, or in some superficial stratum, or in comparatively some lately formed deposition, that any remains of these animals are to be found. The creation of man, we are informed, was the work of the last period: (verse 26), and in agreement with his having been created after all the other inhabitants of the earth, is the fact; that not a single decided fossil relic of man has been discovered. This last circumstance will be considered by many as contradictory of the account of the Deluge, by which the earth with man, was said to have been destroyed; since in the remains of the deluged world man might be expected to be found in subterraneous situations. The fact, however, is, that although no remains of man are found, the surface of the earth, which is inhabited by man, displays even at the present day, manifest and decisive marks of the mechanical agency of violent currents of water. Nor is there a single stratum of all those, which have been mentioned, which does not exhibit undeniable proofs of its having been broken, and even dislocated, by some tremendous power, which has acted with considerable violence on this planet, since the deposition of strata of even the latest formation." P. 449.

These facts, indeed, appear to us highly important, and seem to demand a more careful investigation; they are pleasing, and as Mr. P. observes, unexpected. That so close an agreement should be found of the order of creation, as stated in scripture, with the actual appearances of the order of stratification, which has been discovered in modern times, must satisfy or surprise every one. "*Moses could not have learned this accordance from the Egyptians.*"

How

How far this idea which Mr. Parkinson, in common with Mr. De Lüc, and many other sound friends to Revelation, has adopted, namely, that the Mosaic periods, called days in the history of the Creation, signified some much longer portions of time, must remain to be more seriously and deeply investigated. We do not pretend to have made up our minds on the subject, but wait for the result of further examinations and more decisive reasonings. That every thing will ultimately be found consistent with the inspired narration, we cannot in the least doubt ; but the exact mode of their accommodation may perhaps demand much longer time to ascertain.

Having thus accompanied Mr. P. to the end of his labours, it is unnecessary for us further to express the favourable opinion we entertain of them, than will be immediately ascertained from the valuable extracts we have had occasion to select.

ART. VI. *An Address to Christians of every Denomination, particularly to the Society of Friends, on the Duty of Promoting the Education of the Poor. By a Christian Friend.*
8vo. 55 pp. 1s. Black and Co. 1809.

THIS pamphlet, which had so long escaped our notice, was sent to us by an admirer of the Lancafterian mode of education, in consequence, as he informs us, of the Correspondence published at the end of the British Critic for April last. After perusing it with some attention, we have not been able to discover how that Correspondence should have induced our anonymous friend to send such a tract to us; for assuredly it tends not to confirm the truth of the assertion, that "the Quakers seek not for publicity." The object of the author is to persuade the nation to commit the education of the poor *entirely to Quakers*, trained for that purpose by Joseph Lancafter; and the principal argument which he employs for the attainment of his object, is of such a nature as to prove completely successful, wherever it is not treated with that contempt which to us, we must acknowledge, it appears richly to deserve. The author, forsooth, has discovered that Joseph Lancafter and his schools were foretold by the prophet Daniel!

"The period at which we live," says he, "appears to me to be that which is predicted by the greatly beloved prophet Daniel, in the 12th chapter of his prophecy, and the 1st, 2d, 3d, and 4th verses.

“ 1. And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.

“ 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

“ 3. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

“ 4. But thou, O Daniel! shut up the words, and seal the book, even to the time of the end. Many shall run to and fro, and knowledge shall be increased.” P. 3.

The second of these verses has been generally considered as one of the clearest predictions of the resurrection of the dead that the Old Testament contains; whilst those who look for a first and second resurrection, and for the reign of Christ a thousand years on earth after the first, consider it as one of the chief supports of their millenarian doctrine. All this, however, if we choose to believe *our Christian Friend*, is a complication of mistakes. Selfishness and worldly-mindedness constitute that sleep of death, from which it is the design of Divine Providence to awaken mankind. For this purpose God in past ages raised up his Prophets and sent forth his Apostles; and in the present age hath raised up the Moravians and Quakers, and sent forth Joseph Lancaster!

“ Nations are to be *taught*. It was necessary that the greatest philosophers should commence their career of wisdom by being taught the letters of the alphabet; and it is equally necessary that every human being should be capable of perusing those pages which are able to make them wise unto salvation. Here, then, is the means of doing the greatest good to man, by giving to every human being the capacity of reading God's holy word, whereby they may know how to turn from the ways of error, and the desire of the Lord be accomplished, that none should perish, but that ALL should come to repentance *.” P. 21.

As this author seems well inclined to employ the Moravians, as they appear indeed willing to be employed themselves, in carrying the light of the Gospel into heathen nations, we pass over what he says of them, and proceed to state, in his own words, his plan for educating the children of the poor at home.

“ It has pleased Divine Providence, from time to time, to raise up men with understanding and discernment, to make disco-

“ * 2 Peter, iii. 9.”

veries and inventions, whereby large communities have been benefited; this is the case at the present time on the subject of education. The improvements which have been made in the mode of communicating instruction are so extraordinary and successful, that no excuse can remain for not attempting to impart the blessing of knowledge to the children of the poor, in every part of the kingdom.

“ Friends ought to regard it as reflecting a lustre upon *their body*, that the person who has made these improvements is a member of their society. In the plan of education *invented* and practised by JOSEPH LANCASTER, and now by the public fully acknowledged to be completely equal to this most desirable end, they may perceive the means whereby instruction, habits of decency, order, morality, and the knowledge of the HOLY SCRIPTURES, may be communicated to every individual. I wish to direct their attention to this important subject, to point out how it is in their power very materially to promote it, and to state that it is not only a Christian duty which they owe to mankind in general, but that the *nation at large has a right to expect it from them*.

“ The society of Quakers are a numerous and wealthy body, residing in almost every town in the kingdom; their habits of regularity in business, decency of conduct, exemplary manners, and regular observance of *religious duties*, have deservedly gained to them the reputation of respectability; likewise, by keeping themselves separate from political parties, they are not regarded with jealousy by opposite interests, but they are generally esteemed as an honourable, benevolent, and industrious body of people, actuated solely for the *public good*. This distinguished station which they occupy in the public mind, renders them *very proper persons* to promote the education of the poor in their several towns and places of residence; and as the plan which they would have to recommend, is founded upon the most extended and general principles, they would not be suspected of *seeking to make proselytes*. They would be instantly supported by the benevolent of all sects and parties, schools would be formed, and the ignorant of the land be instructed.

“ This attempt to diffuse knowledge, and benefit society, Quakers ought to regard as a Christian duty. They profess to believe in the divine love to the whole human race; that in the breast of every human being there is a portion of *the true light*; and that God will have all men to be saved, and come to the knowledge of the truth. Believing these things, ought they not to act upon them? If they believe that God hath no pleasure in the death of the wicked *, ought they not to endeavour to *teach how eternal life is to be obtained*?—If they believe that there is a light which lighteth every man that cometh into the world †,

“ * Ezek xxxiii 11.

† John i. ix.

is it not their duty to endeavour to prevent that light from being extinguished, by instructing mankind how they may walk in the light, and believe in Him who is the light to lighten the Gentiles, and whose life was the light of men*. If they do indeed believe that salvation is obtained by those who come to a knowledge of the truth, and that those shall be damned who believe not the truth †, is it not their bounden duty to spread the knowledge of the Holy Scriptures, which the Apostle declares to be able to make wise unto salvation, through faith which is in Christ Jesus ‡?

“ *The nation at large has a right to expect that the Quakers should be active in their exertions for the education of the poor.* There are various duties in society which occupy much time, and call men off from attending to their business and the concerns of their families, such as the offices of magistrates, justices of the peace, jurors, and the assessors of rates for the preservation and conducting of public worship. From all these duties Quakers are exempted, on account of their conscientious scruples on the subject of oaths, and their objections to the established mode of worship.

“ The preservation and defence of the country has always rendered a military force necessary. Quakers are relieved from personal service in the militia; and the respect which has been shown to their objections to the bearing of arms, has completely exempted them from the fatigue, expence, and loss of time attendant on volunteer service. The object of military duty being to preserve the peace and good order of society, it follows, that all those who are exempted from sharing in this duty have a double advantage over those who are obliged to take part in it. They are preserved in tranquillity, their persons and property are protected without any effort made on their parts, and their time is left free for the undisturbed pursuit of their worldly concerns: whilst their neighbours are engaged in the exercise of arms, they are at liberty to follow their business, increase their wealth, and enjoy their personal ease.

“ On these accounts, the country has a right to expect from Quakers considerable exertions in the labours of peace. The poor man, who quits his wife and children for the defence of his country, has great claims upon those who stay at home, to provide the means of provision and instruction for his helpless offspring. The present state of the world demands these sacrifices of men and time; and those for whose welfare others undergo privations, ought to consider it as their duty to endeavour to fill up the place of the absent parent.

“ Scripture gives us to expect that there will be a time of universal knowledge, at which period, also, ‘ men shall learn

* Luke ii. 32. John i. 4. † 2 Thess. ii. 12.

‡ 2 Tim. iii. 15.”

war no more *.' If Quakers really seek for a time of peace, let them use their utmost exertions to increase knowledge, that the time of universal peace may also be hastened." P. 28.

Here we see at least one Quaker claiming for his own sect, and claiming on the authority of prophecy, the education of the national poor—not only in the arts of reading, writing, and ciphering, but in the *knowledge of the Holy Scriptures able to make wise unto salvation, through faith which is in Christ Jesus*. To those who have traced the religious principles of the Quakers from the first appearance of their founder, GEORGE FOX, to the present day, and who are indeed attached to the doctrine and discipline of the Church of England, it is needless to point out the consequences of committing the religious education of the poor, who, as this author truly observes, are the great majority of the people, to teachers of that denomination. Were such a plan to be universally adopted, it requires not the spirit of *prophecy* to be able to foretel, that, in half a century, there would not be half a dozen of *steeple-houses* (as the original Quakers called the Churches) left standing in the kingdom. Our Christian Friend indeed says, that the people called Quakers *would not be suspected of seeking to make profelytes*; but if they be honest men, as we know many of the *Friends* to be, they would find it impossible to communicate *religious instruction* without using means *calculated* to make profelytes.

Joseph Lancaster, indeed, excludes what can properly be called *religious instruction* from his schools, leaving the parents of the children to instil into their youthful minds what principles of faith they may judge expedient; but the extreme ignorance of the poor in general, on which he and this Christian Friend found the necessity of Quaker schools in every town and village in the kingdom, renders them too often utterly incapable of communicating religious instruction to their children; and without religious principles of some kind, the arts of reading and writing are more likely to prove a curse than a blessing. It is vain to say, that those who can read may derive their own religious principles from the word of God; for a variety of knowledge, to which the lower orders of society can never attain, is necessary to enable any men to extract from the Bible a system of religious principles, calculated to direct his conduct in every circumstance which may occur during life. As well may it be pretended, that a man who can barely read could, from a perusal of the *acts of the British Parliament*, and the various

décisions of the several courts of justice; digest for his own use a practical system of English law!

It is likewise worthy of attention, that as no man, or even intelligent boy, could read such a book as the Bible without feeling in his mind a wish to understand it, he would naturally apply for that aid, which his parents could not give him, to the man who had taught him to *read* the Bible; and, on such an application made to him, what would be the conduct of Joseph Lancaster? He has already told us—and told us to his credit—that he will not teach doctrines which he does not believe; and therefore, if the difficulty occurring to the youthful inquirer should chance to relate to any of the questions at issue between the Church of England and the Society of *Friends*, the solution would of course be in favour of the latter Society. Let every friend to the Church, therefore, give his countenance and support to TO THE NATIONAL SOCIETY *for the education of the poor*, formed under the patronage of HIS ROYAL HIGHNESS THE PRINCE REGENT; or to the district societies in connection with it; for though we do not believe, that it was particularly in the “mind of the Spirit,” when he inspired the prophet Daniel, it possesses all the advantages of the Quaker plan, free from its most prominent defects; and let those who abhor *steeple-houses* get their own children educated in their own way under the superintendence of Joseph Lancaster, or any other zealous dissenter from the Established Church.

ART. VII. *A Chronological Abridgment of the History of Great Britain, from the first Invasion of the Romans to the Year 1763 With Genealogical and Political Tables. Dedicated with Permission to his Royal Highness the Prince Regent. By Ant. Fr. Bertrand de Moleville, late Minister and Secretary of State in France under the Reign of Louis XVI. In Four Volumes. 8vo. 576 pp. 2l. 8s. Cadell and Davies. 1812.*

THE two first volumes of this useful work were published in the commencement of the year preceding, and we deferred our notice till its final accomplishment, which we understood would take place at no distant period.

The plan pursued is that which has received the surest of all tests, that of time, and which has been universally approved, namely, the one adopted by the President Hanault, in his *Chronological Abridgment of the History of France*, as well as that by Mr. Pfeffel, in the *History of Germany*. It is somewhat

somewhat singular, that abridgments on a similar plan have successively been made of all the principal states of Europe, with the exception of England alone*, where it seems more peculiarly to have been a desideratum for the purposes of ingenuous and elegant education.

Mr. Bertrand de Moleville has divided this abridgment into nine periods, beginning with the first invasion of the Romans, and conducting it to the present momentous time. At the end of each period the reader will find some judicious though general observations on the progressive improvements of manners and changes of the constitution, with reference to adequate authorities. To these are added, what will be found of no immaterial advantage, a chronological list, as well of the cotemporary sovereigns bearing sway in Europe, as of the more illustrious characters of every country.

There is an ability as well as candour in the performance of what has here been undertaken, that justifies our earnest recommendation of it, both to those who have the arduous office of instructing youth, as of those who may have frequent occasion to refer to dates and facts; a specimen of the style and manner is subjoined, from the conclusion, and let it not be forgotten, that the author of this work has long been domiciliated among us, and once filled the high and important situation of secretary of state in France, in the disastrous reign of Louis XVI.

“No other history can afford more than this, so many important events for the instruction both of nations and princes; foreign invasions, usurpations, either by conquest, civil war, or without any bloodshed, kings dethroned, princes murdered, intestine wars, religious bloody changes and commotions, tyranny, oppression of all sorts, conspiracies, attempts of the people towards recovering their liberty, rebellions, revolutions, &c. &c. occurred no where more frequently than in England. The first period of its history shews Britain, in the earliest infancy of its civilization, divided into thirty-eight kingdoms, invaded by the Romans, who, by the mildness of their government, having gained the affections of their new subjects, instructed them in the arts of peace, erected cities, towns, and villages in great numbers, divided the country by many substantial roads, and soon

* This is not literally true. “A Chronological Abridgment,” professedly on this plan, was printed for Doddsley in 1791, under the name of Charles Horne, Esq. But it was in a single volume 8vo. widely printed, and consequently too short and dry to be very valuable. It gives, however, the families of the sovereigns better than this.

...naturalized

naturalized in it all the Roman luxuries, so that the Britons, indulging themselves in the indolence of this new life, lost entirely the use of arms, and became an easy prey to the first bold invader, when the Romans abandoned them nearly 450 years after their first invasion. The second period begins with the ferocious wars that attended the invasion of the Saxons, whom the Britons had called to their assistance against the inroads of the Scots and Picts. These plunderers were repelled; but, as a reward for such an important service, the Saxons took possession of the finest provinces of Britain, and successively of the whole country, by the complete extirpation of all the inhabitants, as the few that remained were either reduced to slavery, or obliged to take refuge in the mountains of Wales and Cornwall, or to fly into foreign countries, so that the nation was thus entirely changed; the Anglo-Saxons became the new Britons, and divided the country into those seven kingdoms forming the heptarchy, which ended about 400 years after their invasion. Then began with the third period the Saxon dynasty, composed almost generally of princes, whose eminent talents, courage, and amiable virtues, have for ever endeared their memory to their loving subjects, and rendered the more odious those savage Danish invaders, who, after the most bloody revolution, usurped the British throne, and kept it for twenty-four years, when the crown was restored to the Saxon line on the head of Edward the confessor, the last prince of that dynasty who sat on the English throne. He was succeeded by Harold, son of earl Godwin, whose usurpation met with no opposition, on account of his great popularity; but his reign, which concluded the third period, lasted only nine months, and ended with his life at the famous battle of Hastings, which placed William the Conqueror on the throne; a revolution which, though less sanguinary than the two former, produced no less important changes, and particularly the complete spoliation of all the possessors of land, according to the laws of the feudal system, the introduction of which in England followed immediately the conquest, and constituted William the territorial lord and sovereign of all the lands in his dominions. His succession in the male line extended no farther than his own son. But it continued in the female line, in more or less remote degrees, in the several dynasties that have filled the throne from the fourth period. With the fifth began the dynasty of the house of Anjou or Plantagenet, the most conspicuous of all by the number of princes it has produced, who have been reckoned among the greatest of their time for wisdom, virtue, and abilities; but they did more for the glory than for the happiness of England, where the spirit of rebellion of the nobility against the prince, and animosities against each other, kept the whole country in a state of turbulence, and licentiousness, which the feudal institutions, still forming the only political constitution of the state, were unable to repress. However, these disorders, in-

creased

creased and rendered insupportable through the vices and follies of king John, encouraged his subjects to demand, and enabled them to obtain that famous Great Charter, which after many confirmations and improvements, became at last the solid foundation of the English constitution and liberty. But its execution was impeded, and its stability much endangered in the following period, not only by the arbitrary exertions of the royal prerogative, and the frequent rebellions of the highest classes of the nobility, but by the bloody divisions of the two houses of York and Lancaster, and the civil wars which ensued, until the re-union of the two branches, which was effected by the marriage of Elizabeth of York, the daughter of Edward IV. with Henry VII. the chief of the Tudor dynasty, whose reign opens the seventh period, and was marked with many acts of the most odious tyranny. During this period Magna Charta was very seldom attended to, and every reign exhibited a specimen of a different kind of despotism, to which the long reign of Elizabeth and her fascinating manners had nearly accustomed the nation, when it was roused from its lethargy in the ensuing period by the repeated imprudencies and exorbitant pretensions of the dynasty of Stuart. The least blameable of all the princes of this unfortunate family sadly expiated his faults, or rather his errors, with the loss of his throne and of his life. The whole conduct of the others, seemed to be intended only as a lesson to all future princes, to shew them how a crown is and must be irretrievably lost; it was reserved to the illustrious dynasty of Brunswick to teach them how a crown is for ever preserved, and a new dynasty firmly consolidated." P. 528.

Some traces of foreign idiom will here be observed, but considering the circumstances of the author, highly excusable. The work is dedicated by permission to the Prince Regent, but without any adulatory address: and we sincerely hope to see it received into general circulation.

ART. VIII. *A Chart of Ten Numerals in 200 Tongues, with a Descriptive Essay, extracted from the 7th and 8th Numbers of the Classical, Biblical, and Oriental Journal. By the Rev. R. Patrick, Vicar of Sculcoats, Hull.* 8vo. 51 pp. 3s. Cambridge, Deighton; London, Sherwood and Co. 1812.

THIS is a very singular publication, which we recommend to the notice of those who love to mark the affinities of different tongues, to trace them to their proper source, and to enquire into the origin of languages. We will venture to say, that none of our readers would expect to find in a pamphlet of such a small compass so much curious information. The editor informs us in his prefatory remarks; that

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“ the Chart of 200 Tongues is arranged with some little attention to their etymology, and to the derivation of numerous dialects from one parental language ;” and that it “ has been collected from a thousand authors, before Adelung and Eichhorn wrote, and from books of voyages and tours, the amusing labour of 20 years !” The attentive reader, by examining the 10 first numerals in the Sanscrit, the Persian, the German, the English, and the Celtic, will discover, from the coincidence, that either the Sanscrit is the parent of these languages, or they, as well as the Sanscrit, are all derived from one common source, which perhaps no longer exists ; such was, indeed, the opinion of Sir W. Jones : it is also curious to observe, from a perusal of this Chart, that the numerals of the different tongues, which cannot possibly be supposed to have had one common origin, differ widely from each other ; and this fact is sufficient to show what very great attention ought to be paid to the affinities of languages by the enquirer into the origins of nations : while it may enable him to establish his own hypothesis upon facts of the most unsuspicious nature, it may prove very satisfactorily the fallacy of opposite systems. We could expatiate largely on these subjects, if we were writing a dissertation instead of a review. If Mr. Patrick's Chart reach a second edition, (and we trust that it will,) we would recommend to him to make the following additions of the 10 first numerals :

1. The Aesthonian, (a dialect of the Finnish,) from August. Wilhelm. Hupel's Grammar,

1.	2.	3.	4.	5.	6.	7.	8.
v'ks.	kaks.	kolm.	nelli.	wiis.	kuus.	seitse.	kahhekfa.
9.	10.						
vh-hekfa.	ku'mma.						

2. The Icelandic, from Mackenzie's Tour to Iceland.

1.	2.	3.	4.	5.	6.	7.	8.
eyrn.	tveir.	thryr.	fioorer.	fimm.	sex.	sioe.	aatta,
9.	10.						
nyu.	tyu.						

3. The Dutch, from the Dutch Bible published by the Bible Society.

1.	2.	3.	4.	5.	6.	7.	8.	9.
een.	twee.	drie.	vier.	vyf.	fes.	seven.	aat.	negen.
10.								
tien.								

4. The modern Greek, from the New Testament published by the same Society.

1.	2.	3.	4.	5.	6.	7.	8.
ena.	duo.	treis.	tessares.	pente.	exi.	epta.	ochto.
9.	10.						
ennea.	deka.						

5. The

5. The Gaelic, or the Scotch of the Highlands, from the New Testament, published by the same Society.

1.	2.	3.	4.	5.	6.	7.	8.
aon.	dha.	triuir.	ceithir.	cuig.	sea.	seachd.	ochd.
9.	10.						
naaineaf.	iad.						

6. The Manks of the Isle of Man, from the New Testament, published by the same Society,

1.	2.	3.	4.	5.	6.	7.
unnane.	nah undin.	three.	kiare.	queig.	they.	chiagh too.
8.	9.	10.				
hoght.	nuy.	jeih.				

7. The Anam, from Dr. Leyden's article on the Indo-Chinese, in the Asiatic Researches,

1.	2.	3.	4.	5.	6.	7.	8.	9.
mot.	nui.	teng.	bon.	lang.	lak.	bai.	tang.	chin.
10.								
tap.								

This little work concludes with a long Letter, addressed to the author, from John Hill, Esq. who published a sensible pamphlet on the Report of the Bullion Committee. We shall close our remarks upon the Chart with the following extract from this Letter.

“ 1. By the help of your Chart, indeed, and by the further lights easily drawn from the Bible, and the Missionary Reports, and from Le Long, any person may draw up a list of all the known languages of the earth, and arrange them either according to their geographical position, or any other order, which he may judge the most expedient. Your Chart gives the name, and frequently the latitude of each nation. 2. By the same Chart we can trace the origin and the affinity of each tongue, and you refer us to the different writers by whom they are most accurately described. 3. In the second Essay you also ascertain with correctness the countries or districts where each language has been, or is at present, in use; and where the different dialects of a language are of sufficient importance to deserve it, you state where each dialect prevails. 4. The Chart, the Essays, and the authorities quoted in it, notice particularly which of the languages you enumerate has been so fully reduced to system by the compilation of grammars, dictionaries, and other works as to be considered perfect; and how far the others have proceeded towards perfection by vocabularies.”

The work is dedicated to the Bible Society, and carefully specifies the religion which is adopted by the tribes or the nations enumerated, and in which of them a Bible has been published.

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ART. IX. *Essay on the Military Policy, &c.**(Concluded from our last, p. 499.)*

IN Chapter VI. the same subject is continued, and it is stated, that want of information, and an inadequacy of force, have been prejudicial to our military operations.

“ A nation engaging in any kind of warfare, without a deep-felt sense of the absolute necessity of attaining its object, must act more often (as was observed) by chance than foresight; and unforeseen difficulties in war are by the bulk of mankind magnified into impossibilities; hence, they either cause the sudden abandonment of an enterprize, or at least, they produce a vacillation of measures both in the cabinet and in the field; so that, while the minds of men are fluctuating between hope and despair, the finest opportunities of action are lost, and ultimate success becomes impossible. This, in a few words, is the history of all our military failures.”

A want of information has certainly been too frequently experienced by armies. Plans and maps have been found erroneous, and a proper estimate of the dispositions of the natives has rarely been made. The want of observance of secrecy in expeditions, and of spirited manifestoes, is too glaring to be even mentioned. Individuals also, who bring forward useful improvements in military matters, if destitute of parliamentary interest, are seldom attended to, till similar plans brought into active use by the enemy force the subject into notice. Hence we follow other nations when we might have preceded them, but for the indolence, ignorance, or interested views of men in office. This evil is highly injurious to military success; and if proofs of its too frequent existence were wanting, we could easily adduce them. In all such cases the vigilant enemy finds it his interest to act a part diametrically opposite. If Buonaparté employed officers in the shape of commercial agents he acted wisely, and we ought to procure information in this or in any other shape. He permits able General Officers frequently to be taken prisoners, in order that they may corrupt the evil-disposed, break their parole, and run away replete with information. This conduct is to be reprobated, but it proves the unceasing vigilance of this able worker of iniquity, in promoting his views, and in procuring information. The numerical force sent out on expeditions has been hitherto, with some exceptions, on too limited a scale; but this is a defect in our warfare that required time to correct and remove,

move, and the additions constantly making to the disposable force evince altered opinions, in coincidence with Captain Pasley's ideas. We need not fear a defect of population, as writers on political economy have made it evident, that the supply will always be in proportion to the demand, for this as well as for other articles.

We cannot agree with this author, that Sir John Moore, with an efficient army of only 25,000 men, could have maintained a position in Spain when opposed to 70,000 of the best disciplined troops of Buonaparté, with that able General at their head. Patriotic and determined as were the efforts of the noble-minded and gallant Romana, much co-operation could not have been expected from him, with a small body of men, naked, undisciplined, and impoverished. Had Sir John Moore, thus circumstanced, in winter too, stood his ground in Galicia, difficult as the country is, he must have been surrounded and cut off from his supplies by a superior army, in full possession of the resources of the country, and flushed with their recent success in destroying the main army of Spain under Blake, a man of questionable fidelity. True, the French were defeated at Corunna; but it must be recollected, that only two divisions of their army pursued as far as that place. If a general action had been fought in Galicia it would have been too much to have expected a victory against a vast disparity of numbers; and by parity of reasoning, the chance of retreat after a desperate action, under manifest disadvantages, would have been extremely precarious. The sagacity and foresight of Sir John Moore saved that army from the artful plan for its destruction framed by Buonaparté, aided by the decided treachery of the infamous Morla, and the credulity of our agent in Spain, who was duped by villainy, however good might be his intentions. This is evidently a case mistaken by Captain Pasley, who, no doubt, writes from the conviction of his mind; but as the great character mentioned is no more, the handling of this case requires an uncommonly delicate pen. Party work, and opposition in Parliament, Captain Pasley mentions often, as contributing not a little to military failures. Freedom of public discussion and of opinion is a glorious privilege of the constitution, but men are much mistaken in thinking that the people do not perceive the evil mind, the desire of gaining power by any means, and the disregard to consequences in obtaining it. Such men may rely on it, that this line of conduct gives a deep-rooted impression, which no future alteration of conduct can entirely eradicate. Men who are

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proof against the potentiality of public opinion are certainly more the objects of pity than envy.

In Chapter VII. the war in Spain is viewed according to the principles of a vigorous and martial policy. Captain Pasley says justly, that "the art of war is the art of surmounting difficulties, and of setting danger at defiance; and the only test of great statesmen, and of skilful generals is the being able with smaller means to surmount greater difficulties than those of some rival nation:"—"Never stand still in the pride of victory while any thing more remains to be done." The author is a classical man, and this exactly reminds us of—*nil actum reputans si quid superesset agendum*. Captain Pasley, throughout this chapter, recommends the assumption of strong measures in Spain, as indispensably necessary to liberate that country, and to secure its independence. We must confess, that the Spanish armies have hitherto, excepting in some few instances, been managed and conducted in a manner, that indicates either ignorance in their commanders, or imbecility in the Spanish councils, or rather a certain combination of both. The mind and spirit of the people were in no way faulty. The defect lay in the ruling powers. It is clearly in proof, that many of the members of the Central Junta were rank traitors, who, as much as depended on them, sold their country to the enemy. The assembling of the Cortes did not materially advance the interests of the general cause. They seem to have mispent their time in idle disputations, in adjusting ceremonies, or in framing constitutions, at the very time when the enemy was at their gates, and when it would have become them better to have increased and organized their armies for co-operating with their powerful ally, to expel the enemy from their country. We confess we agree with the author, that English officers acting in that country must be clothed with powers subservient to the promotion of the general cause; and we trust that the new Government will see the obvious necessity of having the Spanish armies led and disciplined by our officers, and of directing the civil authorities to pay immediate attention to requisitions for the general good. Without these measures, the best informed do not augur well to the final success of the cause.

Chapter VIII. treats of mixing politics with war, of insuring success in diplomacy by a vigorous martial policy, and of the impolicy of granting subsidies to foreign powers. "The politician and statesman, who has not a general knowledge of the art of war, must ever go to work blindly."—Constant and early practice must give efficacy and permanence

nence to a military spirit necessarily created in the minds of youth, by directing their attention to its object—*tactics*, during the usual course of academic studies. A taste for so useful a subject, imbibed in that early period, would *grow with their growth, and strengthen with their strength*; and be the means, in their progress through life, of diffusing far and wide, not a zeal without knowledge, but a military spirit founded on the confidence of scientific instruction. This interesting consideration points out the propriety, if not the necessity, of establishing in each University throughout the British empire, a *Professor of Tactics*, in the person of an old, experienced, and intelligent officer. Such an establishment would elicit genius that might otherwise lie dormant, and tend to advance and render general the knowledge of the military art. The national benefit resulting from it would be, principally, the keeping of the military spirit predominant over, while it protected, the mercantile; independent of the political necessity, which strongly urges the measure; and imperiously calls for such an institution. Statesmen and civilians conversant in military theory would then carry on diplomacy, and enter into details of warfare connected with their stations, without that embarrassment and hesitation which are inseparable from ignorance of the subject. A Board of General Officers, as a Board of Tactics, under the controul of the Commander in Chief, might arrange and draw up a course of Tactical Lectures, to be delivered by the professors. This course, enlarged and improved from time to time, might trace the subject from the most remote antiquity to the practice under the Grecian and Roman republics; proceeding methodically to the state of the military art during the middle ages; and concluding with the origin and progress of modern systems, as they arose from the modifications of the science of war adapted to the discovery of gunpowder, and to the concomitant circumstances of alterations, in consequence of defects in the formation of arms, and in the modes of carrying on war, up to the turbulent and unprecedented times in which we live. The lectures might be illustrated by examples drawn from history, where political warfare and military skill may have shone conspicuous. The principles of naval tactics might be briefly explained in a few lectures. Animated sentiments, patriotic allusions, and political reflections, blended judiciously with the course of lectures, would enliven the subject, increase its interests, and command the attention of the youthful auditors, destined, as Generals or Statesmen, to give, probably, future and brilliant exemplifications of their military studies. While we see a

gigantic, despotic military power, formidable in numerical strength, confirmed discipline, and deceitful political principles, encamped in the middle of Europe, and threatening the destruction of this nation, are such institutions to be neglected? and is the enemy not to be attacked where he may be vulnerable, merely because it may be contrary to former usages to raise a serviceable force, by pursuing vigorous measures, imperiously called for by the necessities of unparalleled times? While the impressive example is before us, of nations who have fallen under the yoke of the conquerors by adhering to modes of creating a force inadequate to their exigencies, and the multiplied means of the enemy, are we to neglect so salutary a lesson, and omit to make unavoidable alterations proportioned to times and circumstances? It is one of the primary qualities of our glorious constitution, that it has conformed, and can readily suit itself, to the changes of circumstances, to which human affairs may be occasionally incident. This author pointedly condemns the subsidizing system. It created armies, which might, by an alteration of relations, be turned against ourselves. It prevented our own armies from co-operating with allies, and deprived us of the advantage of acquiring military experience, and forming officers by a course of service. The money bestowed in subsidizing was too frequently misapplied, and no security was given for adequate services. It tended to render us odious on the continent, as dealers in the blood of our fellow-creatures. It saved the treasure of the powers subsidized, who otherwise would have found their own finances in support of their own cause. All this may be very just, but the nature of our constitution in former times was adverse to the raising of armies; and where a remote danger had a strong tendency to become direct, and when armies could not consistently be raised for foreign service, the necessity of the case indicated the expedient of hiring subsidiary forces. The system of subsidizing is still applicable to many cases, but it is in a great measure superseded by a new order of things.

Chapter IX. states reasons for acting upon the offensive in a war with France, the preliminary steps, and the impolicy and injustice of replacing foreign princes, unconditionally, in their former dominions. Here again the author urges the adoption of a vigorous policy, without which, he thinks, we shall lose our colonies, commerce, and naval power. He states the value of Walcheren as a check on the enemy's naval power. The less that is recollected of that ill-fated expedition the better. The climate was not congenial to

British constitutions. Even the Dutch perished by multitudes in that noxious climate. We have already handled the subject of Sicily, and are not prepared to assent to Captain Pasley's reasoning for occupying that island. If ever done, it must be by being called on so to do, by the united voices of the prince and people of that country, and to prevent its annexation to the empire of France. It certainly is not the period at present to act offensively in Italy. We have not a disposable force for that purpose; nor is it at all apparent that the natives are ready or willing to favour our attempt if made. Spain and Zealand are objects of prior consideration. We do not coincide with Captain Pasley in his opinion, that in most countries conquered by the French we have just as good a right to the sovereign power as their deposed princes. Such a principle is not quite moral. We should find our own safety in liberating such countries, but justice would demand the restoration of the unfortunate deposed princes, on conditions consistent with the future welfare of Britain, and calculated also to secure the happiness of the people. It must be owned, that the arguments of the author, to establish his positions, are ingenious and acute, but they favour more of political wisdom than of sound morality. Our tenure of Malta we hold by fair right of conquest; for it is indisputably proved, that its possessors, the Knights of St. John, basely betrayed it into the hands of the French. The terms and compensations granted to these Knights at the peace of Amiens, were what their conduct, so devoid of honour, and so derogatory to their high historical character, in no manner merited. We took the island by fair siege from an enemy, who, unprovoked, had previously taken it; and we now hold it by right, it is hoped, for ever. In a very curious note annexed to this chapter we have some account of the transactions of the Duke of Orleans, and of his extraordinary address to the Supreme Junta of Spain. In this address, not the smallest feeling of friendship or respect for Great Britain is manifested. He says, that *he* and *his* troops *alone* defended Sicily. He takes not the slightest notice of our subsidies and supplies, of our armies, of our naval and military commanders, nor of the English Government, whose powerful aid alone saved and still saves this fine island. The Bourbons we have treated with a splendid liberality, and our high and unsullied national honour demands that a conduct worthy of the first of nations should be persevered in; but execrable as is the present ruler of France, we must be prepared to expect from the Bourbons,

if happily restored to their kingdom, returns not more grateful than are manifested in the address of the Duke of Orleans to the Supreme Junta of Spain.

Chapter X. gives a general view of foreign affairs, and of the terms on which we ought to treat with our allies and with our enemies. The author supposes a case of no great probability, our having Austria, at some period not very distant, as an ally. He in this case would grant no subsidy, but would detach an army of co-operation, acting on distant points, to prevent jealousies on the score of command, and irritating disagreements which might occasion the recall of a discontented army. It might be a wise policy not to make any attempt to provoke Austria to shake off her present yoke. The consequence of this premature policy would be probably the dismemberment of Austria into separate small kingdoms, to increase still more the dangerous strength of the confederation of the Rhine, formed in close imitation of the Roman policy. The ultimate preservation of Europe will not be promoted by premature efforts. The power of the tyrant is in its plenitude. The cup of misery is not yet full. Extreme sufferings and misery in every shape will, at length, give to sullenness and irritability, the character of phrenzy and despair. This change history teaches us to expect. Then will a general and just insurrection, powerfully aided by Britain, hurl the tyrant from his usurped throne, and restore long-lost peace and happiness to the wretched inhabitants of the continent. The liberation of Spain will be the first effectual step to rouse into action this dormant spirit. There every effort must be made; and there at present the general cause will be best served. In Sweden, either the disposition of the people is becoming friendly, or the *Corporal King*, as they term Bernadotte, is playing a deep political game. The appearance of our fleet in the Baltic will, however, soon ascertain the true relation in which we stand to Sweden, and what her views may be in the event of a rupture between Russia and France, an event rather to be deprecated, but which must be powerfully seconded when no longer problematical. The leading men in Sweden are known to be very venal; and as Buonaparté has effected fully as much by gold as by iron, if he pays higher than Alexander, the latter may find a dangerous enemy on his right flank, and this by every means must be averted. The author thinks that we cannot have peace with France till we increase our own strength, and diminish that of the enemy, by a vigorous system of warfare.

“ Preliminary,

“ Preliminary, therefore, to any negociation for a definitive treaty we may consent to an armistice, on condition that they evacuate the Spanish peninsula and the kingdom of Naples; and not to enter into needless details, one indispensable point, which we must afterwards insist upon, in order to provide for ourselves as well as for our allies, is, that the French consent to renounce maritime affairs for ever. Another condition of the armistice must be, that Buonaparté send over to England, and deliver up to us, every vessel belonging to him which is entitled to carry a pendant, from the three-decker to the gun-boat inclusive.”

This is, really, a proposition so extravagantly absurd that it is much to be lamented, that the writer's zeal should have so far missed his judgment as to have admitted into such a work, thoughts so derogatory to our impression of his understanding. He continues, “ It is probable he may object to these proposals, which he may consider very injurious to his dignity, as well as disadvantageous to his interests.” We are then to tell him, “ that if he does not choose to submit to our demands, we and our posterity will make war with him and his successors for ever.” Captain Pasley's vigorous martial policy will indeed do wonders, if it can humble the haughtiest to the dust, and induce him to sign his everlasting disgrace in acceding to such uncommon terms. Though we do not arrogate to ourselves any diplomatic talents, we think the terms we threw out would be rather more palatable; but even this we despair of, without every aid to be derived from the new martial policy.

Chapter XI. gives a true definition of a military nation. It states that a free government is essential, commerce advantageous, and other arts not prejudicial, to the views of a military nation. “ A kind of obscure feeling seems generally to exist in England, that we shall never succeed in war by land until we become a military nation. The only proper definition of a military nation that can be given is, one that prospers in war.” This chapter is masterly in the strength and justness of the arguments illustrating the above positions, and in the clearness of the conclusions drawn from them, and exemplified by references to history. We are sorry that we cannot allow ourselves to enter into the details of this luminous chapter, which is recommended to the serious consideration of statesmen and senators.

“ What has raised Great Britain to a rank amongst the nations so much higher than other states of originally greater resources? What is it that has preserved her existence, whilst the nations around her have been destroyed by France? Let us speak with
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proper veneration and gratitude of the constitution with which Divine Providence has blessed us, the superior excellence of which over a more popular form of government has been allowed even by the citizens [De Lolme, &c.] of other free states. The British constitution alone has been the source of our grandeur; that alone has preserved our independence. Democracy against democracy, or despotism against despotism; Great Britain never could have been able, nor will she ever be able, if we unfortunately should hereafter have a revolution in the country, to resist France. The triumphs of the French over other nations prove nothing. The resources of France were much greater than those of her neighbours; and where is the merit of one kind of despotism, acting upon vigorous martial principles, having destroyed other despotisms weaker than themselves, and managing their affairs with less vigour and firmness? The trident of Neptune has been called the sceptre of the world; and so it would be if we used it as a spear to strike our enemy, not as a defensive weapon to ward off his blows. When we shall be tired out by using it in such an unprofitable manner as the latter, then it must inevitably drop from our hands."

Despotic nations and arbitrary governments have not in general retained, for any considerable length of time, the character of military nations. The military glory of the Spaniards under Charles V. was not durable. The Austrians for some time might claim this character. It passed on to the Swedes, and from them to the French, whose military reputation was sinking fast, and was only kept alive by the fever of the French Revolution. The extraordinary character of Frederic, the first Captain of his age, upheld a military repute in Prussia, totally lost in the feeble hands of his unwarlike successor. Even the Turks and the Saracens have had their day of martial glory. All this tends clearly to prove, that the character can be permanently maintained by a free nation only; and hence Britain must, while her constitution remains, be ultimately the strongest power by land, as she now is by sea. We have of late years in every action conquered the French in foreign countries. Our constitution remains unimpaired. In defiance of the impotent malevolence of the enemy, directed against commerce, the source of prosperity, she, like water, flows, and finds her level every where. If obstructed in one direction, she finds a channel in another. The enemy talks of our annihilation as a maritime power, while he dares not show a ship on the ocean. Our privations bear no proportion to the blessing of having preserved our independence and our religion. No nation ever yet stood on such lofty ground to command the admiration of the universe. If this be not something very
near

near the martial glory of Captain Pasley, let others attempt to define it.

In the concluding Chapter, Captain Pasley, still true to his system, says, "that if we act in future with greater energy and perseverance, Great Britain has a sufficient military force, and a favourable opportunity, for destroying the French empire." He animadverts to "the despondency hitherto evinced in our operations by land, and to the valuable possessions which we have consequently abandoned without necessity." Many unparalleled and brilliant achievements in Spain stand on record to grace future history, and to hand down to an admiring posterity the deeds of a Wellington, the first Captain of this or perhaps of any age. These splendid victories evince the energy and perseverance recommended, and hold out hopes of, at least, reducing the French empire. We trust they will convince this author, that if despondency has existed, it is now no more; and that, in all probability, we shall again recover (Zealand he must mean) such valuable possessions as ought not to have been abandoned. The writer seems aware that it may be urged, that we cannot furnish troops enough to make an impression on the French empire; and that the enemy can oppose us in the proportion of five to one. He is of opinion, that though Buonaparté may have double the number of our army, he cannot, from financial difficulties, and a want of provisions, bring above half his army to act in the same country. The French bulletins, not at all remarkable for perspicuity or precision, describe their armies as irresistible; and yet, contrary to known facts, they always, when describing victories, state the French as inferior in number. To their number, combined with treachery, and the political cowardice of the continental governments, we may now safely ascribe their victories. The talents of their Generals have of late been certainly not very conspicuous. Menou was termed a stupid fellow by Regnier, because he did not destroy the English at Alexandria. Sir John Stewart taught the latter in Calabria, that he had little right to censure Menou. Buonaparté said Soult was no General, because he did not cut the English army to pieces at Corunna. The *Moniteur* said, that nothing saved Lord Wellington at Talavera but the errors of the French General Officers. We have heard and seen enough to convince us, that their Generals are less scientific, and their soldiers less courageous, than our own. A turn of the revolutionary wheel has raised the Dukes, and Counts, and present Marshals of France from menial and low situations in life to command armies, and to desolate nations.

tions. Science cannot be acquired intuitively; there is no imperial road to it; and therefore, how should these men possess its knowledge. The Condés, Turennes, and Marlboroughs of past times, must, in this respect at least, be deemed their superiors; and we cannot have a better proof of the fact in modern times, than that the first army ever sent out from France, after boastings abroad, and prophecies at home, that we should be driven into the sea or on board of our ships, has been actually most disgracefully expelled out of Portugal, and will be out of Spain if we vigorously persevere in the glorious contest. Buonaparté tells us, that the time for opposing him is gone by. This really means that it is arrived, and his fears and anxiety are strongly betrayed by the very expression. He tells us useful truths, which we must profit by, as they bear precisely on the expected contest between France and Russia. He said, that thirty or forty thousand men would have ruined him when he was encountering the Russians on the banks of the Vistula; and that instead of assisting our allies, we were occupied in insular and colonial conquests. He tells us, that the army sent to Walcheren to take a few ships could not possibly have been worse or more disadvantageously employed; that had this force been sent to Spain, it might have decided the contest; and that even in Germany or in Italy, a well-timed expedition might have injured him seriously. *Fas est ab hoste doceri* with a vengeance. Captain Pasley, after mentioning the strength of the various branches of our forces, states our disposable army at 120,000, which he thinks may be employed on constant service against the enemy, without the smallest danger to our safety at home or in our colonies. The author takes a rapid view of our successes and conquests, with a design of pointing out our folly in not retaining some or all of them; and this he terms our evacuating system, which he ridicules with equal force and truth. He instances the offensive operations of the Carthaginians and Venetians to illustrate his former proposition, that “a feeble martial policy is by no means a necessary concomitant of commerce.” The attack and destruction of all our enemies is the reiterated and favourite topic of this spirited author, whose concluding sentence promises gratitude and applause which we now ought to feel and offer, looking at recent transactions.

“To the merits of those statesmen” [and most deeply do we lament the untimely fate of one of the best of men and ablest of statesmen] “and Generals amongst us who shall have been the first to adopt, and to persevere in, this salutary system, the gratitude

tude of nations and the applause of posterity will do ample justice."

The style of the work is energetic, animated, and flowing; but some of the chapters are tedious and diffuse. Without any injury to the interests of the subject, the work might have been reduced, and the substance condensed to two-thirds of its present volume. The author's zeal to maintain and establish his positions has frequently led him into repetitions of the same arguments, variously modified and put, but not adding materially to the conviction already produced in the mind of the reader.

The vigorous martial policy we have seen strongly recommended in a military work published in 1807; but as the subject was confined there, necessarily, to the limits of the preface, it was briefly treated. We are glad to find so highly interesting a subject taken up by the present well-informed writer. We hope that when he comes to handle the remaining part, he will strongly recommend the institution of a Board of Tactics and of Military Professorships in every University, as a certain means of establishing and disseminating what is now indispensable knowledge, that of warfare and military policy.

To Captain Pasley the gratitude of his country is due, for having, at an eventful and awful period, taught this nation to think of itself as it ought. He has ably made out his position, that *not to be conquered, we must conquer*. Antiquated systems of military policy are no longer applicable to existing circumstances. They are superseded by a work where genius and patriotism are happily united. That statesmen will duly appreciate the labours of this enlightened writer we doubt not, and that his precepts may aid them in securing independence and national prosperity is our fervent wish. *

ART. X. *Sermons preached on public Occasions, &c. &c.*
(Concluded from our last, p. 513.)

THE second volume of this publication is only an Appendix to the first, and comprises but eleven articles, intended to illustrate certain passages in the Sermons. The

* After the first half of this Review went to press, we had the satisfaction of being credibly informed, that the Ministry, of which Mr. Perceval was the head, with a magnanimity highly honourable to them, had communicated with Captain Pasley, with a view of carrying into effect such of his plans as might be found practicable. We are convinced that the reader will be much gratified by this information.

first of these is on the Roman Law of the Twelve Tables, concerning insolvent debtors, in which the author appears irrefragably to maintain the fact asserted in the Sermon, "that the unfortunate debtor might be legally torn limb from limb to satisfy his unrelenting creditor." This, it is well known, had been denied by some eminent jurists, particularly our eminent Dr. John Taylor, the editor of Demosthenes; but the argument for the literal interpretation of the law seems too strong to be resisted. We find here an important correction of Gibbon, in whose note 178, on his 44th chapter, (vol. 8.) *Favonius* is mentioned as one of the authorities for this law; but he meant doubtless, as Dr. V. suggests, *Favorinus*, who is introduced by A. Gellius as declaring his opinion on the subject.

The second article of this Appendix is an acute argument to prove, that a republican government would never be permanently established in France. As this was written and published before the last change took place, the author must be allowed the full credit for his sagacity, in so determining a question at that time undecided. He argues chiefly from the local situation of the country, and the long experience of the peculiar character of the French people afforded by history.

The third article, and the longest, is on the much-agitated CATHOLIC QUESTION. This is not, like the preceding, a note on the text of the first volume, but is the substance of a speech delivered by the author on a public occasion, at the Town-hall in Reading, and is itself illustrated by very copious notes. Dr. Valpy here appears as a zealous, and, to say the truth, an able and eloquent advocate for the Roman Catholics, earnestly desirous to give them all the power and influence to which they have been long aspiring, under the artful and delusive name of *emancipation* *. That the speech had the effect of bringing over the majority of a mixed and not very profound assembly, to the opinion of the orator, is not to be wondered; but we must beg to be excused if, after having long and anxiously viewed the subject in all its bearings, we cannot so easily yield our assent.

* The Doctor attempts, in a note at page 89, to justify the use of this term, alledging that it has *no reference to slavery*. But *mancipium* surely means a slave; and it may be remembered, that the term was first applied to the Romanists after the discussions on the *emancipation* of the Negroes, and was evidently intended to suggest that the Papists in Ireland were in a state something similar, at least, to them.

The first point urged by Dr. V. is, that "the tenets of the Catholics * are misunderstood, and their principles misrepresented."

"From a long and near acquaintance with the Catholics" he says "I can confidently assert this. Their tenets are misunderstood. It is true that in the formation of many creeds strong denunciations of reprobation are used against those who dissent from them, in order to fix the wavering and to check the natural tendency to innovation: but the Catholics of the present time are *too liberal, and too enlightened*, to harbour these uncharitable exclusions." P. 71.

That a great part of the Catholic nobility and gentry are thus liberal and enlightened we can very readily believe. But that their priests are little if at all more *liberal* than they were at the Council of Trent, (though they may be more enlightened) we know from the declarations of Dr. Troy, Dr. Milner and others, concerning the immutability of their tenets. Liberality is easy to those whose religion sits light upon them, as is the case with a large part, perhaps a majority, of the laity under all persuasions: but by the very nature of the Romish ecclesiastical power, the opinions of the laity must ultimately return to those of the Church, whatever deviations they may have made; and all their deviations into liberality must be renounced as errors, before salvation can or will be promised by the priest.

Dr. V. continues to argue for his point on the grounds of liberality, of policy, and even of Christianity. To prove the illiberality with which the Catholics are treated, he gives in the notes an abstract of the penal laws against them in our statutes. Was it then illiberality in our ancestors which produced those statutes? or was it not rather self-defence? It has been proved by various statesmen, from Lord Burghley downwards, that all the severities exercised against them were for treason and disaffection, not for religion: and though that law against them by which they were excluded from the two houses of Parliament was passed, as Dr. V. justly observes, "while the ferment of Oates's plot was at the highest," (p. 112.) yet it was continued at the Revolution, and, in the 7 and 8 of William 3, it was followed up by another statute disqualifying them from voting at elections. The truth is,

* We use *Catholics* as he does, as a convenient and not reproachful term, but by no means allowing that their faith is so truly CATHOLIC as our own.

that so long as there was a popish claimant to the crown, of any strength or formidable influence, the machinations of the Catholics for him, were very real, and very dangerous; and though Oates's plot might be a fable and a forgery, there were many real plots to justify the severities of the laws.

In fact, though liberality is a very seducing word, and most unhappily powerful in its influence at the present moment, it has very little to do with political regulations. The question in them is what is just, expedient, or necessary, not what is liberal. It may be very *liberal* to descend into the plain to fight an enemy, when we have gained the vantage ground of a hill, but no wise general would do it. It may be very *liberal* to put arms into the hands of those who are likely to attack us, but it would surely be very foolish. The real question seems to be whether there ought to be any ESTABLISHED RELIGION or not. If there ought, the power of legislation and all the chief offices of trust and influence ought to be given to those who hold the established faith. Upon this fair and rational principle, no Protestant ever complained that he was not entrusted with power and influence under a Roman Catholic government. He was contented if, as was very seldom granted, he might profess his own faith with impunity; and nothing but the superior presumption of Catholics leads them to expect so different an arrangement in their favour. Without this kind of security, Religion will be only one species of party in the state, and Protestants and Papists will prevail at one time or another, like Whigs and Tories, only bringing with their fluctuations more violent contests.

Whatever may be said of the nature and intention of the Coronation Oath, on which Dr. V. argues a good deal, it is perfectly plain to us, that whenever the concessions he contends for shall be granted, and alas, they seem too likely to be granted, there will virtually be an end of the Protestant Establishment. It is not by this intended to assert that it will be at once subverted, but that its securities will be gone. Observe only the process. If, as is boldly said, three fourths of the population of Ireland are Catholics, of course, from the moment that Catholics can vote and sit in both houses of parliament, three fourths at least of the Irish members will be Catholics; besides a large body, not so easily calculated, in the house of Lords. Here then is at once a powerful body of Catholic influence in parliament, to which every minister must pay proportionable deference. With this new accession of strength, and seconded by the same principles of liberality, the Catholics of Ireland will come forward again and demand the

the establishment of their faith in that country. If they could not be resisted before, how shall they now? They *must* obtain their demand; the whole fabric of the Church of England in that country, is immediately swept away, and it becomes merely a tolerated sect. This consequence is close at hand. It cannot but follow, in a very short period, after the first concession.

Liberality must also still go on: and if in any parish in England, as is the case in some, the Catholics shall be found to be the majority, there too the Romish religion must be established. There is, we believe, sufficient reason to trust, that the good sense of the people of England and Scotland, would in general be proof against all these shocks; that the majority of both those countries would long, perhaps always, resist the efforts of Romish Priests to convert them; and that, by choosing Protestant representatives, they would preserve a majority in the House of Commons. But suppose a king or even a minister secretly attached to the cause of Popery, with the power of creating Popish Peers to sit and vote in the House of Lords. Who shall say how long the Protestant majority in that house shall be safe? and then will follow the great question, whether the king himself must of necessity be a Protestant.

But granting the security to be greater than it appears, let us come to the policy of the measure. How is this to promote unanimity? Elections in Ireland generally carried in favour of Papists, where not so carried, at least ardently contested between them and Protestants. The same contests often arising in England and Scotland. Is this the way to make us an united people?—Look then to the government. If the minister be a Protestant, the Catholics will be jealous of him, if a Catholic the Protestants. But grant that by the proposed concessions we should conciliate the Catholics of Ireland. Have the Protestants of that country no claim upon us? or could we conciliate all Ireland, but still both England and Scotland with alarm and discontent, would this be a politic measure? It has been taken for granted by statesmen, that because these latter countries have remained quiescent during all the discussions of the Catholic claims, they are therefore either indifferent about them or favourable to the cause. We rather conceive that they have been quiet, only because they have hitherto had very little apprehension that the measure would be carried: their feeling, we anxiously expect, will be very different, when they see the first steps taken towards the destruction of their most valuable securities. We would not be outdone in liberality by any orator in or out of Parliament; but when

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we cannot be at the same time liberal and wise, we would prefer to be the latter.

The Roman Catholic and the Protestant religions are not merely differences in opinion, they are opposites, and must always mutually counteract each other. If the Catholics are right, our reformation was not only superfluous, but abominable; a rebellion against the powers established by God himself. If we hold the truth, the chief part of their worship is not only erroneous but idolatrous; an offence to heaven, instead of a reasonable service. Between such contraries there can be no amalgamation. Nothing but a total indifference to all religion can make them cordially unite and act together. To put them therefore on an equal footing, what is it, but to prepare the way for the renewal of the most dreadful contests that have ever agitated a divided people? We think with horror of the consequences that are likely to arise from this pursuit of an ill-judged liberality. The very nature of establishment implies superior privileges: if all are equalized, then all are simply tolerated; and the prevalence of the one or the other religion will depend only on the conflict of parties.

BUT Dr. V. argues that the Catholics are *degraded* by the present exclusions. How many are in any sense degraded? only the very few who may aspire to seats in either house of parliament, or to places of the highest power and trust: and what have these to feel? Not that they are personally suspected or disgraced; but that, not being of the religion of the state, they cannot be allowed to govern the state: a distinction which is so reasonable that it has been thought necessary in almost every country in the world. For the rest, they may look to every fair and proper object of ambition; and a man who may rise from the ranks to the station of a colonel, cannot reasonably complain that he is depressed on account of his religion*.

We are, however solemnly appealed to in the name of heaven. If it be an offence against heaven to take those precautions which seem necessary for our own safety, or rather to continue those which have been *found* necessary for that purpose, the laws of providence are very different from any thing that has ever hitherto been imagined of them.

* If any indulgence be wanting to Catholic soldiers and sailors as to the attendance on their own worship, that may easily be granted.

Self-preservation has always been considered as the most paramount of all laws; and that which by its interference makes indisputable exceptions to all other rules. If we allow to those who differ from us every indulgence, every privilege, except that of controuling us, we surely do them no injury.

What they have ever allowed to us, or what they would allow, if they had the power, we are not permitted to argue, though there we have the strongest ground imaginable. It is alledged that they are changed. Be it so. Let us take the measure of that change from what they show at present of their disposition. They refuse, with anger and contumely refuse, to grant to a protestant King a mere negative upon the appointment of their bishops*. That is, they refuse what has been demonstrated by a writer of their own persuasion, by a learned and zealous priest, Dr. O'Connor †, to have been allowed to every prince, whether Christian or infidel, in all states of their church. They insist upon that, which is not granted to the ESTABLISHED CHURCH, nor even claimed by it: thus putting themselves at once above that church, for the privileges of which they are contending. Here Dr. Valpy himself cannot defend them. He apologizes indeed for their conduct, as others have done, by alledging that when men are denied their reasonable requests they naturally rise to those that are unreasonable. We contend, on the contrary, that their first demands are very unreasonable, and that this only differs in being most unreasonable. As we are able here to quote the Dr. with approbation, we will do it readily.

“The heads of the Catholic church in Ireland,” he says “were so powerfully impressed with the expediency of submitting their elections to the king’s approbation, that in 1799, four Archbishops and six Bishops signed a resolution that, *in the appointment of the Prelates of the Roman Catholic religion to vacant sees within the kingdom, such interference of government as may enable it to be satisfied of the loyalty of the persons so appointed, is just and ought to be agreed to.*” In England, Dr. Milner approved the plan. Sir John Throckmorton’s expressions are indicative of a complete coincidence of opinion. “Without attempting the absurd expedient of suppressing the hierarchy in an episcopal church, government has only to signify that it is their wish that the

* What has been called the VETO, p. 613, &c.

† See the Letters of Columbanus, reviewed in the Brit. Crit. vol. 37.

king in future shall have the *nominatio*n of the Catholic Bishops. THIS WILL BE CONCEDED." These sentiments of the Catholics were urged in parliament by Lord Grenville, Mr. Grattan, and Mr. Ponsonby in May 1808, on the authority of Dr. Milner, who had been the official agent of the Catholic prelates in Ireland. The subsequent change in the sentiments of the Catholic clergy, *cannot be justified by their warmest advocates*; it affords an unfortunate proof that, in any dispute, it is difficult, even for a party *which has truth and justice on its side*, to be free from that warmth of opposition, and that irritation of fretfulness, which too often lead to indiscretion and illiberality." P. 220.

The remedy proposed is curious; it is only that we should bring them to a better temper, by granting all the rest that they ask, in hopes that they will then allow, what even the desire of gaining their object will not now extort from them. But here we beg to interpose a maxim which we believe will be found to be established by the whole experience of the world. THAT NEVER WERE ANY PEOPLE YET CONCILIATED, OR MADE MODERATE, BY YIELDING TO THEIR UNREASONABLE DEMANDS.

We have taken this opportunity to express our sentiments, somewhat at large, upon this subject, because if, as we see much reason to apprehend, the sense of the legislature should turn against us, we shall probably cease to argue upon the question. We may labour to prevent an apprehended evil; but we shall never write to promote discontent, under an actual alteration of the law. The question is but too generally considered as chiefly, if not entirely political; and between those who urge it for their own purposes of ambition, between those who are without regard to any religion, and those who, like our good friend the doctor, are led away by a mistaken hope of conciliation, and an exaggerated idea of liberality, there is but too great reason to fear that the voice of prudence, reason, and experience, will be silenced or disregarded: and that the Pope, in the decline of his general power and influence, will see his cause triumphant in one corner at least of Europe. A triumph which will seal our disgrace and ruin, though it cannot, probably, much retard his fall. As the bulwark of the Protestant cause, we have flourished under the blessing of God, and have risen to an unparalleled height: as a motley state, halting between two opinions, neither truly Protestant nor Catholic, we shall probably fall to nothing; not merely by the judicial infliction of heaven, but by natural causes, easily foreseen, and here in part developed. By disunion, discord, civil contest, and every evil work! May providence avert the omen!

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Having thus been led to expatiate on one part of this volume, we must be more brief with respect to the rest. It is indeed in itself of less importance. No. 4 is not by Dr. Valpy, but by his friend the late Dr. Butt, and is a defence of him against a Calvinistical attack. It is able and animated, as might be expected from that writer, and strongly supports the doctrine of improvement, which Dr. V. had supported in his Sermon. The 5th Number is on the rivalry of France against this country, and is only a short note. The 6th is on the prophecies relating to the fall of Rome, and contains a new calculation respecting the prophetic period of 1260 years. The whole of this article appears to us to be sound, and worthy of consideration. It received also an important confirmation in the agreement of the late Mr. King, in his pamphlet on *the Signs of the Times*. No. 7 is an argument against Mr. Roscoe and others, who, after the experiment of the peace of Amiens, thought peace with France still practicable. It contains some curious documents. No 8 has the extraordinary title of "Deeds without a Name," but it refers to the tortures suffered by our gallant Captain Wright, in the Temple at Paris, and the fate of the unfortunate Admiral Villeneuve. The resolution of the former "never to resign his life but at the will of him who gave it," stamps his memory with the highest honour: and it is shown to be most highly probable that Villeneuve also did not destroy *himself*. The 9th article, "on the defence of the country," proposes a plan on which it is not our province to decide; but it is patriotic, and likely to be in some respects very effectual. What inconveniences might attend it we have not attempted to ascertain. No. 10 is an argument against the materialists, to prove that the suspension of the powers of the soul, on death, cannot be considered as demonstrating any suspension or cessation of its existence. The eleventh and last article, is generally entitled, "On the Interests of the Church of England," and must have been written very recently, as it begins with a discussion and defence of the late bill of Lord Sidmouth, for the amendment of the Toleration Act; a measure so necessary, and undertaken with such prudence and moderation, that its total defeat must ever be a subject of astonishment as well as of regret. That the majority of Dissenters should refuse to have well qualified teachers, approved by themselves, is hardly to be conceived. The other subjects of discussion are tithes, the improvement of small livings, the want of places of worship, the mode of resisting sectaries, and several other matters, on very few of which a conscientious Christian can see reason to differ from the opinions of the author; of whom we must now hasten to take our leave.

The public will see, from our manner of treating him, that we consider him as a man of perfectly conscientious intention, as well of considerable ability. If we had not thought him the first, we should not have treated him with so much respect; if we had not been convinced that he was the latter, we should not have thought his writings or opinions deserving of so much discussion.

ART. XI. *The History and Antiquities of the County of Leicester; containing the Hundred of Sparkenhoe; and 78 Pages in Addition to the History of the Town of Leicester; including the whole Parishes of All Saints, St. Margaret's, St. Martin's, and St. Nicholas; the Honour of Leicester; Account of Roman Antiquities; the Invention of the Stocking-Frame, &c. &c. And also the Natural History of the Vale of Belvoir, by the Rev. George Crabbe, B. D. By John Nichols, F. S. A. Lond. Edin. and Perth. Folio. 6l. 6s. Royal Paper, 8l. 8s. Nichols and Son, 1812.*

IT is with no common satisfaction that we congratulate our venerable friend on the final accomplishment of his great and valuable work. It is almost twenty years since we hailed its commencement, and with the sincerest sentiments of esteem and approbation have accompanied him through its arduous progress. It has indeed been arduous, for we know no work of modern times in which so much perseverance, labour, and pertinacious attention have been so successfully exerted. But the author need not apply to himself the old adage of “*Extinctus amabitur*,” which, by the way, has also the general recommendation of truth; but he is already in sight of his reward. His work is not only already classed among the more intrinsically valuable productions of the English press, but it is also among the great literary rarities. Of the five preceding parts it is exceedingly difficult, if not impracticable, to procure a copy, and of this last and concluding volume by far the greater part are sold. Having in preceding numbers extensively entered into the subject of this History of Leicestershire, we proceed, without further introduction, to inform the reader what he has here to expect.

The whole work is subdivided into seven different portions, of which this last exhibits the Hundred of SPARKENHOE, illustrated by no fewer than 127 plates, of which no inconsiderable number are portraits of distinguished characters. It may be observed, that the Hundred of Sparkenhoe is not only the most extensive in the county, but in no common

degree illustrious in the annals of Great Britain. Here we find the names of Bosworth, Hinckley, Witherley the ancient Manduessedum, Appleby, Burbach, the native place of the celebrated Roger Cotes, Lindley, &c. &c.

Throughout the volume a prodigious number of biographical memoirs will be found; among others, of the famous Dr. Bentley, President Bradshaw, Roger Cotes, Crewe Bishop of Durham, Dr. Richard Farmer, Edward Wortley Montague, Simpson the mathematician, and a very long train of Leicestershire worthies. In a work so extensive, so miscellaneous, and so full of interest, we cannot long be at a loss for an extract to enrich our pages. We accordingly subjoin the following, without apology either to the author or reader for preferring subjects of biography and natural history.

“ The death of his father having secured him independence, Mr. Wortley Montague seems immediately to have availed himself of it; and, possessing very accommodating principles, with a fine constitution for travelling, he once more took leave of his native country, and passed the remainder of his life entirely in foreign parts.

“ In the Parliament, however, which assembled in November, 1761, he was, during his absence, again elected for Bossiney; and on the 21st of August, 1762, Lady Mary Wortley Montague died, leaving her son only one guinea; ‘ his father having,’ as she expressed it, ‘ amply provided for him.’

“ By these accidents a vast fortune came to the late Earl of Bute, who married the daughter: nevertheless, this generous nobleman ceded to his brother-in-law much more than he could have possibly obtained, and even more than he could have claimed, by litigation.

“ In 1762 we find him at Turin; whence he wrote two letters to the Earl of Macclesfield, which were read at the Royal Society, Nov. 25; and afterwards published in a quarto pamphlet, intituled, ‘ Observations upon a supposed antique Bust at Turin.’

“ His next peregrination was into the East, where he was accompanied by Nathaniel Davison, Esq. and continued there nearly three years.

“ In September, 1765, he was performing quarantine at Venice, where he was met by Mr. Sharpe, whose description of him shall be given below, from Abbé Winkelman's Letters, dated in the same year. We learn an anecdote, not calculated to erase any unfavourable opinion which may have been entertained of Mr. Montague: ‘ At Alexandria,’ says the Abbé, ‘ he got acquainted with the Danish Consul, who had a very handsome wife. Under various pretences, he engaged the husband to go to Holland. Some time after, he showed a feigned letter, mentioning the Consul's death, and married his wife, whom he now carries with him into Syria. Not long after, the Danish Resident at Constantinople

Constantinople received from the Texel advice of the supposed dead Consul; so that Montague is not safe in any of the Grand Seignior's dominions.'

" His relation of the journey from Cairo in Egypt to the Written Mountains in the Deserts of Sinai, in a letter dated from Pisa, Dec. 2, 1765, was read before the Royal Society, March 13, 1766, and published in their Transactions. In the same learned repository may also be found his ' New Observations on what is called Pompey's pillar in Egypt.'

" He is said also to have published (but I know not where) an ' Explication of the Causes of Earthquakes.' He had certainly great natural abilities, and a great share of acquired knowledge.

" In 1766 he was about to return to the East; and in 1768 it was stated in the public papers, that he had been received with uncommon respect at Constantinople, after passing through Salonica, and viewing the islands in the Archipelago.

" In the beginning of the year 1773 he was at Rosetta in Egypt, which he quitted in June, and was at the Lazaretto off Leghorn in the same month. From that place he went to Venice, where he stayed above two years; during which time (in April, 1774,) he meditated a voyage to Mecca and Medina; but this probably never took place, or at least had not in 1775, on the 25th of which month the learned physician, to whom the letters printed below are addressed, thus writes to him: " In your voyage to Mecca and Medina I most sincerely wish you health and every gratification your curiosity can expect. I shall be very glad to see your portrait. I have more than once visited that representing you near the Written Mountains. If we cannot, on account of distance, see our friends, it is no small satisfaction to see their representation. I most heartily coincide with you in your opinion of the activity and abilities of Lord Sandwich as First Lord of the Admiralty. Mr. Clark is sent home with Omai, who is now so far acquainted with this country, that not long since, and without any person to attend him, he hired a horse, and rode to visit Baron Dimsdale, by whom he was inoculated, at Hertford. Mr. Mason, whom the King sent three years ago to the Cape of Good Hope to collect plants and seeds for the garden at Kew, is returned with many new acquisitions. He travelled near 900 miles to the north of the Cape, and has seen more of the interior of Africa than has been hitherto visited by Europeans."

" During his residence at Venice, Mr. Wortley Montague was visited by the Duke of Hamilton and Dr. Moore, who has preserved some curious and interesting particulars of his personal character and habits of life.

" At this period he had become enamoured of the dress and manners of Arabia, to which he conformed to the end of his life. As he sat in his Armenian dress, squat, after the Eastern fashion, to regale himself with smoking tobacco and drinking coffee, he

has

has been heard to say, not unfrequently, ' That he had long since drunk his full share of wine and strong liquors; and that he had never once been guilty of a small folly in the whole course of his life.'

" At Venice also he was visited by Mr. Romney, the celebrated painter, as we learn by the following extract from his elegant biographer, Mr. Hayley.

" After a busy residence of some months at Rome, Romney indulged himself with a survey of Venice; and he chanced to meet there an eccentric character of his own country, with whose singularities he was highly entertained. The learned and fanciful traveller, Mr. Wortley Montague, after his rambles in Asia, was at this time living in Venice with the manners, the habit, and the magnificence of a Turk. Romney painted an admirable head of him in his Eastern garb, and in such a style of art as clearly proves that the painter had studied intensely, and successfully, the celebrated colourists of the Venetian school; indeed, his head of Montague might easily be mistaken for a Venetian picture. It was a favourite work of the artist, and he long retained it as a study for his own use; but after permitting a small print to be taken from it, as a decoration to Seward's *Anecdotes*, he presented the original to a friend. He had painted a large copy from it, which, with other exquisite portraits by the same master, is ranked among the choicest modern ornaments of that magnificent and interesting old mansion Warwick Castle. Romney was so captivated with the extensive knowledge, the lively spirit, and the fascinating conversation of Wortley Montague, and that extraordinary traveller was so pleased with the manual and mental energy of the artist, that it is probable their acquaintance might have led to the production of many pictures, had not their brief intimacy ended by a fatal mischance, which terminated all the projects of Montague. While Romney was with him he happened, in eating a small bird, to wound his throat with a bone: the accident produced inflammation, and in the course of a few days occasioned his death. Such was the fate of this singular man, who had escaped from the manifold perils of roving through the deserts of the East.'

" Of the accident which occasioned the death of this extraordinary person there can be little doubt; but there appears to be some error in the circumstance of Mr. Romney's being present at the accident, as Mr. Montague survived it a considerable time.

" Mr. Romney, after passing some time at Parma, and making a circuitous route through Turin, Lyons, and Paris, reached London in the beginning of June, 1775. Mr. Montague's will was dated in that year, Nov. 28, and he lived till the 29th of April, 1776. It has been suggested by a friend, who had good means of information, that he had actually an intention to have returned to this country; that he had engaged his passage for Marseilles; that effectual measures were taken to satisfy the claims of his creditors, and extricate him from the immense debt which he

he had principally contracted by gaming when he had the prospect of succeeding to a very opulent fortune; and his affairs were finally so settled, that he might have passed here in ease the remainder of his life, which, from the vigour of his constitution and salubrity of his regimen, promised to have been a long one.

“ He had scarcely a single vice—for he is dead. That he had virtues to counterbalance his failings, Omniscience will discover, when weighing them in the scale of merit.

“ His remains lie under a plain slab, in the cloister of the Hermitants at Padua, inscribed,

“ *Edvardi Vorthleyi Montague Cineres.*”

And immediately beneath is engraved the figure of a small fish. On a mural tablet adjoining (not particularly showy) are the following words, each beginning with a capital letter, and divided by a comma:

“ *Edvarda, Wortleya, Montacutia, Angla, Nobilitata,
Generis, Doctrina, Et, Scriptis, Clara, Rerum,
Morum, Et, Linguarum, Orientalium,
Peritia, Summa, Viro, Urbanitatis, Lauda, Et.
Animi, Constantia, Incomparabili, Qui, Græcia,
Egypto, Arabia, Aliisque, Africæ, Et, Asiæ,
Regionibus, Perignatis, Ubique, Civis, Post,
Varias, Casus, Cum, Novum, Iter, In, Orientem,
Valetudine, Jam, Infirma, Moliretur,
Obiit, Patavia, 11, K, Mai, Ann, CI^oIO^oCC LXXVI.
An, Natus, LXXII M, XDXVI,
H, B, M, P.*”

The following extract is from the *Natural History of the Vale of Belvoir*, by Mr. Crabbe.

“ That part of the county of Leicester called the Vale of Belvoir, lies to the north, north-west, and south-west of Belvoir Castle, without any definable limit; and under this name are comprehended a part of Nottinghamshire, and a few parishes in the county of Lincoln.

“ The soil, as well as the first appearance, is uniform, with very little diversity of wood or water.

“ Viewed from the Castle, on the hill of Belvoir, the whole country appears flat, and the prospect rather extensive than agreeable; yet it grows interesting upon a further examination, and gains in fertility what it loses in variety.

“ The natural history of such a country may seem of little importance, and confined to a few objects; but whatever may be the case with the common observer, or the admirer of general views, the naturalist will certainly meet with much to engage his attention, and pay his researches.

“ This is more particularly true in the department of natural history which relates to Fossiology, and especially the division of petrifications: in the higher classes of the three kingdoms, (the

Tria Regna Naturæ of Linné,) little can be expected. Our beasts, birds, reptiles, and fishes, are already described; and few or none of them can be considered as local curiosities. Our insects are more numerous, more local, and defined with more uncertainty. The vermes of an inland county can but little engage our attention; and in the vegetable race, the botanist will scarcely expect more than the places or growth of some particular plants, and a description of one or two individuals; the minerals and fossils will therefore engage us longer than any other objects of natural history; and of these some account shall be given of all the genera, with a few of the species, and mention shall be made of certain varieties.

“ The mammalia of the Vale of Belvoir are not perhaps sufficiently distinguished by any form or property to merit a peculiar description. The labouring horses are large and heavy, and their prevailing colour is black. The cows are of a middle size, and of the horned breed. The sheep are less than those of Lincolnshire; yet large, and yearly improving from the breed introduced by Mr. Bakewell, of Dishley, a gentleman who is much celebrated for his attention to this part of rural economy.

“ The chace deer belonging to the Duke of Rutland range in considerable numbers over the Vale and the adjacent parts of the hill country; yet, through the liberality of the family, and their regard to the interests of the farmer, they are fewer than in former times, when the tillage of the soil was loaded with the heavy expence of nightly watchmen for the preservation of their crops.

“ The remaining animals, which, being *feræ naturæ*, are yet not considered as common right, are hares and rabbits; the former are found plentifully in most parts of the Vale; and the latter, of a very fine kind, at the foot and along the declivity of the hill which leads from the Castle to the parish of Stathern.

“ This and the neighbouring hill country are celebrated for hunting, and many foxes are found here: a few years since, two very beautiful ones, of the black kind, were turned off from Croston Park by the Duke of Rutland, with a view to their associating with the common kind, and they did so; but it does not appear to have added any thing to the variety or pleasure of the chace.

“ In the river Devon is sometimes found the otter, but this happens rarely; and badgers have been taken, but not often, in the woods of Booston and Stathern.

“ The fitchel, or pole-cat, makes its usual devastation in this country, and, with the weasel and ermine, may be frequently met with.

“ The cream-coloured mole, a variety of the common kind, which is mentioned by Mr. Pennant as inhabiting his lands near Downing, is also found in the southern part of the Vale, but more frequently about the parish of Dalby, it particularly possesses

sesses one enclosure, from which it has almost excluded the black kind, and made them, though in all the neighbourhood very plentiful, the scarcer animal in that meadow.

“ The smaller quadrupeds in the order of the mammalia, called glires by Linné, which are common throughout the kingdom, need not be noticed as inhabitants of a particular part of it, as they are neither found in great numbers, nor are totally strangers.

“ The birds in this neighbourhood will not long engage our attention. The kite is very common in the woods between Belvoir and Stathern, and is at almost all times gliding over the burrows of the rabbits. Of the pie kind, woodpeckers and jays are numerous. The hooded crow is seldom seen; and the hoop is totally a stranger. The kingfisher is more frequent in the southern part of the vale than might be supposed from its inland situation, and the smallness of its streams. The gallinaceous tribe (exclusive of domestic birds) affords only partridges and quails; pheasants have been liberated in the woods about Belvoir, but do not increase there.

“ The divisions of anseres and grallæ, the water-birds of ornithologists, give us few species, as may be imagined from the situation of the country, and its want of lakes and rivers of any considerable magnitude. Even in the numerous order of passerés, or small birds, what is remarkable is rather the absence of the common kinds than the presence of the scarce. The nightingale is seldom heard; and the melody of these woods wants the addition of many little warblers, who gladden other groves, and meliorate the notes of their more harsh and dissonant inhabitants.

“ It has been remarked by some attentive observers for many years, that swallows which visit the Vale of Belvoir enter it from the north-east, and commonly assemble and rest a few days about the parish of Foston, in Lincolnshire, before their dispersion through the adjacent country.

“ The amphibia of Linné are divided into reptilia, serpentes, nantes.

“ Of Reptiles. The Vale of Belvoir possesses the common frog and toad; the scaly lizard, and water newt; the green lizard, a variety of the scaly, has also been found in the turfy pastures below Barton Wood; it differs in no respect but colour from the common kind; the length is generally about six inches, and the scales are a pale blue-green without any variation.

“ No serpents are found in this part of Leicestershire, or, if any, very few. A person who has frequently searched the country for every object of natural history for six years past has never met with either the viper, snake, or blind worm; all which are common in the warm and sandy banks and hedges in many parts of England.

“ The

“ The division of nantes contains no species to be met with in the fresh waters of this kingdom.

“ Fishes are the next division of the animal system. Of these, the little streams which run across the Vale into the Trent afford but few. The dace, the roach, the gudgeon, and the eel are the most common. Some pike are found here, with a few perch. The bearded loche [Pennant] inhabits a few clear and rapid brooks, and the trout are occasionally caught (but are not indiginous) in the stony part of the river Devon. If to these be added the minnow, the stickleback, and the *amphibæna aquatica* of Bertrufius, Albertus, &c. or the *gordius aquaticus* of Linné, this part of the natural history of the Vale will be sufficiently noticed.

“ Insects are divided by Linné into seven classes.

1. Coleoptera: beetles.
2. Hemiptera: grasshoppers, bugs, &c.
3. Lepidoptera: butterflies and moths.
4. Neuroptera: dragon-flies, ephemera, &c.
5. Hymenoptera: bees, wasps, &c.
6. Diptera: common flies and two-winged insects.
7. Aptera: insects without wings.

“ The number of species in each of these classes, and more especially in the 1st, 3d, and 6th, is very large in every part of the kingdom: continual additions are made to our knowledge, and every year produces the discovery of some new species: a collector of insects will in vain search the writings of Linné, Scopoli, De Geer, Fabricius, and even the authors of our own country, for many which he will find in the Vale of Belvoir; he will, however, by this means see their affinity, and the place they hold among those already described.

“ Of these non-descripts it is not intended to give here a particular account, as that belongs to a work purely entomological, but to mention circumstances only which seem appropriate to the country.

“ Coleopterous insects, of the most common kind in many other parts of the kingdom, are here very scarce; and others are frequently met with which are considered as uncommon both in the north and south of England; even the *scarabæus Melolontha* (the common cockchafer) in some years is scarcely to be met with without a particular search, when they are numerous in almost every other country.

“ In the year 1787 the oaks above Doncaster were entirely stripped by them, while those in the woods of Stathern and Barton had none about them, but were spoiled in an almost equal degree by the larva of the *phalena viridata*, the small green oak moth, which frequent these woods in number truly astonishing.”

Happy should we be still further to expatiate on the merits of this excellent work, and highly gratified to indulge at a more extended length our feelings of respect and attachment
for

for the person and character of the author; but he has already advanced so far both in life and reputation as not to require the aid of our commendation. All we have to do is to cheer his further progress, and we shall soon have another opportunity of announcing his claims upon the public gratitude, by his extended and improved edition of "*The Anecdotes of Bowyer*," which will soon be before us. This has been long and anxiously expected, and we are happy to communicate to our readers the intelligence of its completion.

ART. XII. *On Diseases of the Generative System. Illustrated with 12 Plates.* By John Robertson, late of Edinburgh. Author of a *Practical Treatise on the Internal use of Cantharides*, &c. &c. &c. Svo. pp. 444. 14s. J. J. Stockdale. 1811.

AS the exercise of our critical duty is too frequently attended with painful feelings, we have much consolation in the instance now before us from being assured by the author, that, he shall "feel no other emotion on having his errors pointed out, than that which excites to the correction of them on the first opportunity." We cannot too highly extol this candour, and prophetic feeling. Had however Mr. Robertson not intruded this volume of stale remarks and many errors upon the world, it had been better still. Superficial observers may be led to admire the spirit of independence in opinion, and total disregard of high authorities, and popular names, which breathe throughout this work. But, notwithstanding this plausible and imposing style, an attentive perusal of Mr. Robertson's works, will clearly point out that it is an assumed garb in which he has clothed his thoughts; a surtout put on to conceal much spleen, and a restless ambition to write himself into notice, by warring against the opinions of respected authorities. Our attention was not arrested by any novelty till we came to the following sentence. Speaking of seminal discharges, this author says,

"I never yet saw one (case) of it which depended solely on permanent stricture, to which *alone* caustic bougies can with the shadow of justice be applied."

We have seen cases in which they were so far dependent upon permanent stricture, that when the strictures were removed

moved by caustic the disease yielded also. Mr. R. again says, that, "this universal remedy" has been an hobby too much ridden. In the early days of the caustic bougies perhaps it was so, before sufficient knowledge was gained by experience. But, we trust that this ingenious device and valuable remedy, is too firmly established to be injured by the animadversions of Mr. Robertson. Mr. Home in particular has shown, and we have seen, that, in many instances where a peculiar morbid state of irritability existed in the urinary passages, so as to induce frequent spasmodic stricture, from whatever cause such irritability originated, the removal of that cause was not always sufficient, and yet the application of caustic has entirely dissipated the disposition to spasm in the part. On the subject of stricture, Mr. R. again asserts, that,

"Spasmodic strictures, if properly treated, never require the application of caustic for their removal, but may, in every instance, however severe, be obviated by *other milder means*."

We trust the striking boldness of the author's positions will have little effect towards convincing any of his readers. His assertions are quite in the style of Lord Peter to his brothers, "this is as good wholesome mutton as any in Leadenhall market," though he does not go so far as to say, "and if you don't believe it may you and yours, &c." This author, like the dictatorial lord above, tells us a thing is so, or not so, without any reasoning, or any proofs of his assertions. Should this work be a favourite amongst pupils in surgery, we entreat them to pause before they suffer Mr. R. to drive from their practice so excellent a remedy as caustic, invented by the greatest genius surgery ever saw, improved and confirmed by the most extensive experience, sound judgment, and respectable authority. Could this author, with a shadow of reason, banish its use entirely from his practice, we have too much reason to fear that he would not even allow of caustic in permanent stricture, merely for the sake of prejudicing his readers against the doctrines of Hunter and his followers. This, however, would be too glaring an outrage; and, accordingly he chooses a road less marked and certain. Spasmodic stricture offers an ambush for him to discharge his arrows with more security. In unskillful hands caustic, no doubt, is a dangerous remedy. The nature of the substance, and that of the parts to which it is applied must entail difficulty and danger upon ignorance. Those "*other means*" by which spasmodic strictures are to be removed, we are not permitted to know. Yet means which "*never fail*" it is singular Mr. R. should not explain.

To criticize all the faults of this work were too tedious a task; we therefore pass over many, such as the blood being tainted with the virus of syphilis, &c. &c. &c. Mr. R. delights in monsters in surgery, he loves to confuse the laws of nature; but it will be seen that these monsters are of his own creating. We allude to a very positive assertion, (Mr. R. never doubts or hesitates in giving his opinion) that, lues venerea sometimes assumes a form "*totally unprecedented*" either by chancre, bubo, or other external sign, affecting the skin, tonsils, &c. Notwithstanding the very superior experience of which Mr. R. boasts, in diseases of the generative system, we must venture to dissent from him. Mr. R. would have done well, but we suppose he feared to do it (if he had it in his power,) to have given an accurate description of that form of syphilis he mentions; and drawn a comparative view between those syphilitic affections which result from primary lues, and the anomala he affects to have seen. Here, if he adhered most rigidly to the truth, the public would have been able to decide. But, as he has kept clear of this test; and assumed an hypothesis not supported by any facts, theory, or experience whatever, we cannot too strongly reprobate his doctrine. It is by such works as this that the rising generation in surgery becomes prejudiced with false doctrines; and, notwithstanding the earnest care which the several intelligent teachers in surgery of the metropolis annually take to enforce upon their minds sound doctrines, and true science; yet youth, ever eager to catch at novelty in science, is daily exposed to vitiated notions, and false philosophy, by an host of authors whose works are often worse than contemptible. Nothing can more clearly shew the lamentable result of Mr. R's "*great experience in diseases of the generative system*" than the following sentence.

"It would in many cases be a great difficulty strictly to define the venereal disease from appearances. It assumes so many different symptoms, and appears under so many forms that it seems rather *every disease than a disease*!!!"

From this assertion, it seems that the author knows nothing, rather than any thing, of the matter.

Those very respectable practitioners Home, Abernethy, Blair, and many others, who are so roughly handled by this author, can feel we are certain, no emotion but that of pity and contempt when they read his work. His attacks are the efforts of a pigmy against giants. Mr. R. however, affects to enter upon a critical examination of Mr. Home's work on Stricture, a work of very great celebrity and coming from

from the pen of a man whose opportunities have been great, whose experience is equalled by his judgment, and whose attention also has been peculiarly applied to this difficult and interesting branch of surgery. We need not say that Mr. R. abuses that work in every sentence; and, most illiberally classes the invention of caustic in the cure of strictures, with animal magnetism, and Perkins's traclors.

Mr. Robertson maintains his abusive character throughout, and accordingly we find him (of course) warring strongly against the muscularity of the investing membrane of the urethra. He says that Mr. Home is perpetually falling into error, by referring that to muscular spasm which is to be put down to the account of the violent action of the muscles of the penis, thereby compressing and narrowing the canal. Mr. R. must look a little deeper into things before he so roundly contradicts. The compression must for a time narrow the canal; but, unless the muscles remain in that state, they, by soon relaxing, widen the canal again. Yet still after this relaxation, and consequent widening, an impediment to the urine sometimes supervenes; and this impediment is removed by bougies. Can there from this, and other circumstances well known, be a doubt of the spasmodic action of the lining of the urethra? this being granted, its muscularity is sufficiently proved. In conclusion, we are informed that the author waited impatiently

“ for the publication of every book announced on the subject of stricture, in full confidence that some of these would *anticipate* what (he) had written.”

We need scarcely tell our readers that he was disappointed. We trust there are no such authors in the profession. We spare our readers a more minute critique on this work. The few specimens we have given must be sufficient to exhibit its general character; for the same spirit breathes throughout the whole. By way of enlarging this already overstrained work, specifically written “ on Diseases of the Generative System,” an Appendix is added on “ Ulcers, Eruptions,” &c.

BRITISH CATALOGUE.

POETRY.

ART. 13. *The Odes of Pindar, in Celebration of the Victors in the Olympic, Pythian, Nemean, and Isthmian Games: Translated from*
T t *the*

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the Greek. Not one fourth of which have ever appeared in English; including those by Mr. West. The whole completed; and now first published by Francis Lee, A. M. Chaplain in Ordinary to his Royal Highness the Prince of Wales, Member of the Asiatic Society, &c. 4to. 544 pp. 1l. 8s. Miller. 1810.

A large book does not always require a detailed account, and this may not improperly be dismissed in a moderate article. In the first place, it is not a new translation of Pindar, except as to the Odes which had not been preoccupied by West. The basis of the publication therefore is a new edition of West's Pindar, with the Preface and Dissertation. Secondly, the newly translated Odes are not the production of Mr. Lee, whose name appears in the title, but of an unnamed person, "of eminent learning, as well as talents and rank;" and the name is suppressed, because, says the editor, "there appeared no declared intention on his (the author's) part, of making it public." The MS. he says, was purchased "among the effects of a very literary character;" and after inserting a small number of notes chiefly from Heyne, he has given it "unaltered, in other respects, to the public."

Thus then the new part of the volume shrinks into a compass comparatively small, and for that part which is new, no living person is answerable. A short introduction to the new Translation is evidently the work of the author of them, and affords, we should think, sufficient proof that they were intended to be published. This new translator acknowledges that he borrowed about twenty lines from Six Olympic Odes, published in 1775, and since acknowledged by Mr. Pye, the Poet Laureat. The Odes which are here given in a new translation are *Olympic*, 4. 6. 8. 9. 10. 13. *Pythian*, 2—12 inclusive. *Nemean*, 2—10. *Isthmian*, 1. 3—8. In all Thirty-three Odes. In the mean time, Mr. Girdlestone, Master of the classical School at Beccles, has translated the whole; and in the review of that work, (*Brit. Crit.* vol. xxxv. p. 505.) we have given a general account of all the other attempts to translate or imitate Pindar. The new part of the present work has been pronounced by competent judges to be very inferior to the translations of Dr. Girdlestone. It is, however, though flat and prosaic, not often wholly without merit, as may be seen by a short specimen.

Olympic. Ode IV.

" O Thou! whose indefatigable force
Impels the thunder in its awful course!
The circling season, and thy solemn days,
Command me forth, upon the various lyre
Again recording, in my choral lays,
The noblest trophy that the brave acquire:
The grateful sound delights an honest ear,
If friendly ties the glad success endear.

Saturnian

Saturnian Jove! whose stormy steep abode
 Is fix'd, where tow'ring Ætna's pond'rous load
 The monster Typhon deep beneath confines;
 My strains triumphal from Olympia's lists
 Accept, while ev'ry blooming grace assigns
 Unfading splendour, and the Muse assists:
 To spread his virtues wide, with conqu'ring steeds;
 Upon the car of Psaumis borne, the song proceeds. P. 204.

While a complete translation of Pindar's, alas imperfect, remains, was wanting, Mr. Lee was surely justified in thus producing the work which chance had put into his hands. Or he might, very justifiably have laboured first to improve it, explaining in what parts he had taken that liberty. The appearance of another complete version, about the same time, was an accident of that kind which so often happens in literature, that it is vain for an editor to regret, and almost impossible to prevent them. But it must have been a disappointment.

ART. 14. *A Season at Harrogate; in a Series of Poetical Epistles, from Benjamin Blunderhead Esq., to his Mother, in Derbyshire: with useful and copious Notes, descriptive of the Object's most worthy of Attention in the Vicinity of Harrogate.* 8vo. 105 pp. 4s. 6d. Knaresborough; and Harrogate, R. Wilson; London, Longman, &c. 1812.

On two former occasions, (in our 34th vol. p. 69; and 36th vol. p. 73.) we have noticed, with strong commendation, the talents of this lady; whose name was then *Hoole*, but now *Hosland*. The present trifle is entitled to at least equal praise, by its wit and elegance, and will doubtless be in the hands of every one, who shall hereafter visit Harrogate; to whom the Notes also will be interesting. The style of Anstey is copied with more than common success. A specimen shall be given, which may amuse all who know this place; and perhaps surprise those who have only heard of it.

“ Oh! how, my dear mother, shall pen, ink, and paper
 Convey to your mind a true sense of the vapour,
 Which hov'ring around this new Acheron serves,
 To torture and wound your olfactory nerves,
 And gives you presentiment piercing and strong;
 Of its pungent effects when receiv'd on the tongue.
 “ Of rotten eggs, brimstone, and salts make a hash,
 And 'twill form something like this delectable mash:
 Nothing else in this world, I will wager a pasty,
 So good in effect, ever tasted so nasty.
 But ah! 'tis the pencil of Bunb'ry alone,
 By which the sweet stream and its pow'rs can be shewn;
 Nor does the whole kingdom afford, I am sure,
 One scene like this Well for a caricature.

All ages, and sexes, all ranks, and degree,
 All forms, and all sizes distorted you see ;
 Some grinning, some splutt'ring, some pulling wry faces,
 In short 'tis a mart for all sorts of grimaces ;
 But all you conceive, of age, infancy, youth,
 In contortion and whim must fall short of the truth.
 One screws up his lips like the mouth of a purse,
 While his neighbour's fierce grin gives the threat of a curse ;
 And a third gasping begs with his eyes turn'd to heaven,
 That his stomach will keep what so lately was given :
 But feeling the rebel will spurn at his pray'r
 Throws the rest of his bumper away in despair." P. 14.

Another extract from this letter, will show that the strange taste of this water had not produced in Mr. Blunderhead an indifference to other objects at Harrogate.

" Oh woman ! *dear* woman ! without you all nature,
 Would be to my mind like a draught of this water ;
 And may he whose cold heart and dull head would disprove,
 The magic of beauty, the solace of love,
 And seek from rude man your soft claims to disprove,
 Be condemn'd without mercy to drink it for ever.
 Ye are stars of the night ! ye are gems of the morn ?
 Ye are dew-drops whose lustre illumines the thorn !
 And rayless that night is—that morning unblest,
 Where no beam in your eye lights up bliss in the breast,
 And the sharp thorn of sorrow sinks deep in the heart
 Till the sweet lip of woman assuages the smart,
 'Tis her's o'er the couch of misfortune to bend,
 In fondness a lover, in firmness a friend ;
 And prosperity's hour, be it ever confess,
 From woman receives both refinement and zest ;
 And adorn'd by the bays or enwreath'd with the willow,
 Her smile is our meed, and her bosom our pillow.
 But ah ! my good mother this subject I find,
 Has quite run away with my paper and mind,
 For in themes so bewitching so many thoughts pop in,
 The mania of scribbling finds no place to stop in ;
 But in praising the ladies you can't think me rude,
 So adieu till my next—'tis high time to conclude. P. 20.

The lady, we admit, has here justly as well as ably panegyricized her own sex. It appears that she is married to an artist, as the last page announces six fine coloured prints of views in Bolton, by T. C. Hosland. Among them is said to be an *admirable* view of the Strid, which is a singular and tremendous cataract on the River Wharfe in Bolton.

ART. 15. *Reinstatement of the Commander in Chief, by Arminius.*
8vo. 43 pp. Stockton, printed; London, Vernor and Hood. 1811.

This rural bard is by no means unskilful in versification, but there is an obscurity in his style, which makes it sometimes difficult to pronounce whether he intends praise or satire. The following passage, which is surely panegyrical in part, may serve as a specimen.

“ O! throne lamented, long by time upheld,
Though sometimes thwarted, ne’er from pow’r expell’d:
Him I lament, who, long there plac’d sublime,
Weather’d each storm, and temper’d still old Time:
But Time has worn him, and each great event,
Whose strange percussions made in Time a rent.
O! royal circle, restless in renown,
‘ Uneasy lies the head that wears a crown *,’
May heav’n, in pity, grant its great behest,
And give his throbbing temples ease and rest.
His eldest born, the flow’r and pride of Wales,
Britain’s best boon, whom Hope, all-hallow’d, hails;
The genial entrance of whose empire’s dawn
Hyperion usher’d, each black cloud withdrawn:
No Phaeton is he, but stands confest
The raging courser’s ruler who repress.
Mount, mount, ye strenuous steeds, each pervious way
That marks the rising, marks the setting day;
Keeps still the track your splendid course begun,
Ye steeds of triumph, radiant as the sun;
Keep, keep the temper of your constant course,
And death be distant with his pallid horse:
Him, then, thus urg’d, what mortal shall reprove
A father’s quiet and a brother’s love.” P. 6.

There are some things that want correcting, or at least explaining; such as this couplet:

“ Light in account, and levi’d but to fly,
Are the *demesnes* that adjacent lie.” P. 8.

Does the author mean to write *de-mes-nes*, in three syllables? If not, what becomes of his verse? If yes, where did he learn such pronunciation?

“ One acorn planted near the throne of Jove,
A glorious tree of *prot-gy* to prove.” P. 38.

What is *prot-gy*? It seems to mean protection; but where the word was found we cannot guess. But we forbear to enquire further.

“ * Shakespeare’s Henry IV.”

T t 3

ART.

ART. 16. *Poems in the English and Scottish Dialects.* By William Ingram. 12mo. 3s. 6d. Aberdeen. Brun. 1812.

We are much pleased with the poetical specimens produced in this little Volume, many of which Burns might not have been ashamed to own. Having a sort of sympathy, arising from the subject, we select the following.

“ TO MY AULD COAT.

“ Farewell ! Farewell ! long hast thou worn,
Though thread-bare ; clouted now, and torn,
A trusty servant, ’een and morn,
To me thou’st been ;
And gratefu’ still I winna scorn,
My guid auld frien’.

“ A bield thou wast in stormy weather ;
And mony a blast we’ve brav’d together ;
And mony a time did I consider,
With dowie mane,
What way I wad procure anither,
Whan thou wast gane.

“ I ne’er was fond of being braw,
And poets maun na often fa’
To cast their duddy claife awa’
When they twin bare ;
Their thruldome aften is na sma’
Ere they get mair.

“ Ance on a day I was right vain
To countenance thee as my ain,
And to protect thee frae the rain
Wi’ jerkin blue,
That stormy weather might na stain
Thy glossy hue.

“ Corroding time ! thy tooth devours
Thy brazen walls of massy towers,
And levels potentates and powers
To low estate ;
Nor strength nor beauty here insures
A better fate.

“ Since the best things decay and rot,
Need I repine that my auld coat,
Is doom’d to share the common lot,
And yield to time :
Like it I soon shall be forgot—
For a’ my rhyme.” P. 70.

This thought, however, is borrowed from an English poem.

ART. 17. *Metrical Effusions; or Verses on Various Occasions.*
8vo. 7s. Baldwin. 1812.

Amidst the mass of dull and uninteresting matter falsely called Poetry, which perpetually obstructs our progress, and too often wastes our time, we are occasionally induced to pause, admire, and enjoy some lovelier flower, which we are delighted to distinguish among innumerable weeds. We do not on all occasions feel in unison with the elegant author of these Metrical Effusions, but it is impossible not to allow him the praise of refined taste and much genuine poetical feeling. This the following verses, as the author modestly calls them, will sufficiently exemplify.

“ TO MY LYRE.

- “ Fond Plaything of my brighter hours,
Vibrating once in notes of gladness;
By flatt’ring Hope once crown’d with flowers,
Thy Master’s heart now sinks in sadness.
- “ That heart which once in deepest gloom
Watch’d for a more auspicious morrow;
Now deeply mourns its final doom,
Unmingled grief and endless sorrow.
- “ O then if in some happier day
Thy chords awake the Song of Pleasure;
Now pour a soul dissolving lay,
A mournful note, a plaintive measure.
- “ If even this presumptuous hand,
Crown’d thee with flowers, those flowers are faded;
Henceforth by Misery’s stern command,
Be with congenial cypress shaded.
- “ No more at Autumn’s placid eve,
Shall softest zephyrs round thee playing;
With dreams of fancied bliss deceive
A heart on which despair is praying.
- “ But pendant on some leafless tree,
Through which November’s blasts are mourning;
Thy higher sounds a dirge shall be,
For hours of joy no more returning.
- “ If at that hour by fortune led,
Forgetful Julia should pass by thee;
May howling gusts, portentous, dread,
With saddest notes of grief supply thee.
- “ Who knows but from that plaintive sound,
Her heart some sympathy may borrow;
And on that brow where anger frown’d,
Be seen some transient gleam of sorrow.

- “ Yet O my Lyre if down that cheek
 One soft relenting tear be stealing;
 In softest tones of pity speak,
 And blunt each harsher, keener feeling.
- “ For still to me her peace is dear,
 Still this distracted brain remembers;
 “ The hours when bright-ey’d Hope was near,
 And fann’d expiring Passion’s embers.
- “ Nor can those embers ever die,
 Though every dream of Hope be ended;
 Still Julia then shall prompt the sigh,
 Of tenderest love and sorrow blended.

ART. 18. *Poems by D. G. Campbell.* Inverness. Young.
 1811.

When we state that these poems are the production of a very young female, and that distress is the cause of their publication, we are sure we shall obtain the concurrence of our readers in the earnest wish that they may meet with general approbation; indeed some of the lines are so very pretty that they stand in no need of apology from that friend who has so kindly undertaken the office of editing them:—the following melancholy specimen will justify our opinion:—

- “ O’er the low grave, where infant beauty rests,
 Soft! let me pause, and drop the silent tear;
 The new-laid turf lies lightly on her breast,
 And guardian angels round her urn appear;
 Unhappy, she who gave thee birth
 And fondly on thy beauties smil’d;
 Resigns thee to thy parent earth,
 And takes the last look of her child:
 And sure thou wast the sweetest flower,
 That deck’d thy sorrowing father’s bower.
- “ Dark and unlovely to thy infant view,
 Appear’d this life; for scarce the gift was giv’n,
 Ere with a smile thou bad’st the world adieu,
 And wing’d again thy spotless soul to Heaven:
 But once I press’d thee to my breast,
 And fondly clasp’d thee in my arms;
 But once thy ruby lips I kiss’d,
 And gaz’d upon thy opening charms:
 Yet that one look did gain my heart,
 And from thee I was loth to part.
- “ Heart-struck with sorrow, o’er thy little urn,
 See thy sad mother bend, with streaming eye;
 But, ah! ’tis vain, ’tis impious thus to mourn,
 Her child, a cherub in the starry sky!

When

When past is every wintry storm,
 And summer flowers begin to bloom;
 A simple fragrant wreath I'll form,
 And hang it on thy infant tomb:
 While tears of soft regret bedew,
 'The turf that hides thee from our view.'

NOVELS.

ART. 19. *I'll Consider of It, a Tale, in Three Volumes, in which Think's-I-to-Myself is partially considered.* 3 Vols. 12mo. 1l. 1s. Tegg. 1812.

The success of the facetious and agreeable publication of *Think's-I-to-Myself*, has, like a new coinage from the mint, given rise to a multitude of sharpeners, coiners, and forgers. But as in genuine silver, the *weight* will soon distinguish the base from the true. We have had several spurious fabrications in the balance before the present, of which it is necessary for us to declare, that it is miserably deficient, and no more like the *standard*, which it professes to imitate, than tutenac to silver.

ART. 20. *Things by their right Names, a Novel. In two Volumes. By a Person without a Name.* 12mo. 10s. 6d. Robinson. 1812.

We have no objection to make to this agreeable and interesting performance, but the affected quaintness of the title-page. *Haud talibus auxiliis eget opus.* The facetious author of *Think's-I-to-myself* has much to answer for on this head. But we doubt not the affectation will soon pass away.

If it might be permitted us to conjecture, this Novel is not written by a person without a name, but by one who has written before. However this may be, we scruple not to say, that this is a well-written and well-contrived performance. The hero and heroine's characters are judiciously conceived and ably supported, and the reader is brought ingeniously to the final catastrophe through a series of events which neither offend probability nor shock common sense. An excellent moral is inculcated throughout, and there is no more of love and passion than there ought to be. Such readers of works of this description as have not their palates vitiated by viands too highly seasoned, may here enjoy a repast which will satisfy without incurring the dangers of repletion.

MEDICAL.

ART. 21. *A Series of original Experiments on the Foot of the living Horse, exhibiting the changes produced by Shoeing, and the Causes of the apparent Mystery of the Art.* By Bracy Clark, Veterinary Surgeon, F.L.S. &c. Part I. 4to. pp. 64. 10s. 6d. Printed for the Author, and sold at No. 17, Giltspur street. 1809.

All those who have any interest in improving the condition of a noble race of animals will rejoice that Mr. Clark has undertaken the present work. At the time when the veterinary school, of which he is a distinguished pupil, was established, the treatment of horses was almost exclusively in the hands of a set of men remarkable for ignorance and brutality. Though farriers and blacksmiths in some rude parts of the country still exercise their curative faculties upon people who are weak enough to place confidence in them, and approve of their treatment in proportion as it is rough, they have in general been superseded by more enlightened practitioners. With regard to the horse the case is widely different, notwithstanding the improvements in the veterinary art, he is still in most parts of the kingdom subjected to the unfeeling and unskilful hands of men who take more pains in paring and adapting his hoof to their clumsy ill formed shoes, than in fitting their iron to the natural shape of his foot.

In the course of this work, besides displaying much anatomical acquaintance with the parts, Mr. Clark has demonstrated by three admirable engravings the bad effects of shoeing even in the best manner, and has clearly shown the ill consequences of the usual mode, to which indeed he attributes many of the ailments which beset the animal in his short career, and tend to his premature destruction.

Although we esteem the matter of this publication valuable, we by no means approve of the style in which it is conveyed to the public, for we feel obliged to apologize to our readers for the only extract which we attempt to communicate, but which setting aside its obscurity, contains very important information.

“ The assertion, at first, may appear singular to those who have not investigated these matters with a close attention, or viewed the chain of connexion of these things from the beginning of the services of the animal to his termination at the slaughter-house, through the different periods of his rapidly destructive course; but is nevertheless true, that the shoeing it is, with its multifarious train of consequences, that for the most part has been the root of so many evils to the horse and to mankind, not only by its immediate operation on the structure of the foot, but by its entailed consequences in the use of him, which is often rendered unsatisfactory,

	Brought up	grs.
" Sulphat of lime, dried at 160°	-	72 10
" Sulphat of Magnesia, or Epsom salt, crystallized	-	10 1
" Sulphat of Soda, or Glauber salt, crystallized	-	3 6
" Muriat of Soda, or common salt, crystallized	-	16 0
" Silica	-	4 0
		0 7
		<hr/>
		107 4

From this result it appears that the Sandrock water is stronger in chalybeate and aluminous qualities than any that we are acquainted with. It now remains for us to state in what cases its administration is likely to prove beneficial. Much difference of opinion has existed respecting the efficacy of mineral springs, and much as they are frequented, they are less estimated in this country than the more celebrated springs on the continent. As far as our own experience extends, we can pronounce decidedly that there is not a mineral spring of any note in the country which has not proved salutary in certain disorders. But it is the business of the physician to apply these great natural remedies; we shall now confine ourselves to our author's statement of the diseases in which the Sandrocks spring is especially serviceable.

"The complaints, then, which this powerful remedy is calculated to relieve, are evidently all those which depend upon a cachectic habit, or which are connected with constitutional debility; but, more particularly, dyspepsia, or as it is familiarly termed, a stomach complaint; serofulous diseases, when not blended with pulmonary affections, or accompanied with hectic symptoms; passive hæmorrhages of every kind; chlorosis; leucorrhœa; general anasarca; constitutional weaknesses induced by other diseases, or derived from an hereditary cause; and all those nervous complaints, as they are usually denominated, depending upon a delicacy of constitution, and which are only to be removed by improving the general health."

From the great strength of the water, patients in general will find it advantageous to dilute it, when they first commence its use; and we submit to their attention the following judicious cautions of the author which are applicable in many other instances.—

"It must be evident," he observes "that a mineral water holding in solution such active substances, and those in such large proportions, as are to be found in the one now under consideration, cannot be very negative in its operation on the human body; and that consequently in proportion to its capability of producing new actions, which even under very disadvantageous circumstances of disease may lead to health, those very actions under opposite states of the body, may increase the existing disease; or what may be worse, produce one of a more dangerous tendency."

ART.

ART. 23. *The Return to Nature; or a Defence of the Vegetable Regimen, &c.* By John Frank Newton, Esq. Part the First. 8vo. 160 pp. Cadell and Davies. 1811.

Mr. Newton is one of those infatuated followers of Dr. Lambe who think that to leave off roast beef and porter, and to substitute carrots, cabbage, and water in their stead, is to live in a state of nature. We know not what effect the three years probation Mr. Newton has undergone may have wrought upon his frame, but if it be similar to that upon Dr. Lambe's, should he ever lecture on his "return to nature," we advise him to draw a curtain between himself, and his audience, lest his "memento mori" figure should destroy the force of his arguments, and frighten his pupils with the idea of a *return to dust* rather than a "return to nature."

Of all Quacks there is no species so dangerous as that to which this author belongs. A gentleman taking up the cause of health without a view to reward, any other at least than the gratification of an insatiable vanity, is apt to make much mischief, mischief however very likely to turn out to the pecuniary advantage of physicians and apothecaries, not that this is by any means the desired end of this writer. Not contented with merely endeavouring to impose a silly system, supported by silly arguments upon the world, he abuses his pen by indulging in the most scandalous and unqualified abuse of the Professors in general. His jokes and sarcasms are stale and vulgar, and below the consideration of a gentleman and a scholar, which latter character he appears to assume by the researches he has made. If indeed Mr. Newton be well read in the classics, what a pity it is that he should have turned it to no better purpose than that of libelling a science, the professors of which, Cicero has approximated to the Gods.

"Deus nobis medicinam dedit. Deus medicum fecit."

To enter into a minute and serious discussion on the question would be very unprofitably taking up the time of our readers. To every thinking mind, to every one in the least acquainted with the functions and structure of the stomach, and the animal economy in general, this boasted "return to nature" must appear in the most glaring colours of absurdity. Indeed the book before us contains upon its own pages the strongest proof of its absurdity. Who can follow Mr. Newton through all his reasonings and remarks, and not see the folly of a doctrine upon which even a scholar, as he seems to be, cannot write a line of sense. We give one specimen, and with this precious morsel conclude.

Speaking of the healthiness of his family, and anticipating his example being followed by other families, he says:—

"And surely it is to be presumed that their little ones also will be *no less exempt from violent attacks after two or three years perseverance in a similar plan; that their forms will expand, their strength increase in a very different ratio from the ordinary one; that the little family perturbations occasioned by the falls of children,*

which

which are in a great measure attributable to the want of tone in their fibre, will be almost unknown; that as the fracture of limbs, like the rupture of blood-vessels, is more owing to the state of the body than the shock encountered, they will be infinitely less liable to such distressing accidents; that their instability, and consequently their oburgatory propensities will gradually subside, that they will become not only more robust but more beautiful; that their carriage will be erect, their step firm; that their developement at a critical period of youth, the prematurity of which has been considered an evil, will be retarded; that above all the danger of being deprived of them will in every way diminish; while by these light repasts their hilarity will be augmented, and their intellects cleared" (a fine clearance "these light repasts" have made in the author's intellects!) "in a degree which shall astonishingly illustrate the delightful effects of this regimen!!!"

"Would heart of man once think it." *Hamlet.*

ART. 24. *A Dissertation on Retroversion of the Womb, including some Observations on Extra-uterine Gestation. By Samuel Meriman, M. D. Physician and Man-Midwife to the Westminster General Dispensary, and to the Middlesex Hospital. 8vo. 80 pp. 3s. Callow. 1810.*

This little pamphlet will be found a valuable acquisition to the library of the midwife, as it records interesting cases and observations relating to a subject on which little has been said.

The opinion as to extra-uterine gestation, which has had its advocates, namely, that "where the nourishment and maturation of the fœtus has been supposed to be effected in a receptacle *separate and apart* from the uterus and the uterine system," is an idea which this author combats, and we think with success.

Some useful observations are thrown out relative to retroversion of the uterus producing retention of the urine. It is properly recommended, that no more than twelve or fourteen hours be suffered to elapse before the introduction of the catheter.

DIVINITY.

ART. 25. *A Sermon preached April 28, 29, and 30, 1812, at the Visitation of the Rev. the Archdeacon of Berkshire. By the Rev. Arthur Onslow, D. D. Dean of Worcester, and Archdeacon of Berkshire. 8vo. 18 pp. 1s. Worcester, printed; Reading, Cowslade; London, Rivingtons, &c.*

"That the soul be without knowledge, it is not good*." This is the principal part of the text, and the Sermon is conse-

quently employed very principally in explaining the necessity of diffusing, as much as possible, salutary instruction.

The discourse is strongly characterized by moderation and good temper, but is not the less forcible in argument. Without censuring any other plans, Dr. Onslow powerfully recommends the extension of those schools which are founded on the principles of the Establishment.

“For this salutary purpose,” he says, “and for other advantages which will be likely to accrue, it is to be wished that the establishment of NATIONAL SCHOOLS should become as universal as possible, that the children of every village may be enriched with the treasures of sacred knowledge. In cities and populous towns the new system of education on the principles of the Church of England will prove highly beneficial. In smaller parishes, though the numbers may not be sufficient to give full effect to the plan, yet it may be adopted in schools already established. It facilitates and lessens the labour of teaching.

“We should give every support to these salutary institutions; we should not only render them objects of our attention, but recommend them to the notice and consideration of our parishioners where they are already established; and where they are not, we should take every opportunity of promoting similar institutions. We mean no hostility to any description of persons. We interfere not with their systems of education; we wish to *keep the unity of the Spirit in the bond of peace* *. But as Ministers of Christ’s Gospel, it is our duty to promote the pious education of children, whilst as Ministers of the Establishment we should cause them to imbibe early the sound doctrines of our Church. It is essentially necessary. We are creatures of habit. Pious habits early introduced will be likely to remain; spiritual wisdom implanted within us will abide; whilst the rising generation, being attached from their infancy to the doctrines, ordinances, and discipline of the National Church, will not be so easily carried away by every wind of doctrine, or listen to the enthusiasm of self-created and unordained teachers.” P. 14.

This Sermon was particularly well-timed, as the different districts of Berks were at the period of its delivery busily employed in establishing societies for the very purpose here recommended. That at Reading, we understand, is formed; and those of Newbury and Wallingford are expected immediately to follow the example.

ART. . *Remarks on an important Passage, (viz. Matth. xvi. 18.) which has long been perverted by the Church of Rome, in Support of her vain and baneful Pretensions to a Superiority or supreme Dominion over all other Episcopal Churches. By Granville Sharp. 12mo. 27 pp. 2s. Rivingtons, &c. 1812.*

The name of Granville Sharp ought always to command at-

* Ephes. iv. 3.”

tention. Our attention it cannot fail to obtain, since it excites at once in our minds the idea of every thing that is excellent in character, acute in research, sound and pious in doctrine. Even the smallest publications of this author are never unimportant.

That the Romish hierarchy has founded its pretensions to dominion chiefly on the text mentioned in the title is well known; and not less so, in this country, that those pretensions, in all their forms, have been solidly refuted by Protestant writers of various kinds. Mr Sharp, however, calls the attention of his readers to a point, which has certainly been too much overlooked, namely, that Πέτρος, *Peter*, does not mean *a rock*, as it has been incautiously translated, but *a stone* *. Christ is the ROCK (Πέτρα), Peter (Πέτρος) is only *a little piece of a rock*, or *a stone*, that has been dug out of the rock. Thus is the dignity of Christ preserved, and Peter properly kept at a due distance from him. The passage therefore truly means, “Thou art Peter (or Cephas, both meaning *a stone*,) a fragment from that sacred rock on which I will build my Church. The distinction is clearly made in the original text, “Thou art *Petros*, and upon this *Petras*, (namely, this rock, which thou hast confessed,) will I build my Church.”

Mr. Sharp produces the biblical expressions in which our Saviour is mentioned as A ROCK or A CHIEF STONE, and comments upon them with sagacity and judgment. He remarks also, more clearly than we can do in this contracted space, the connection between the words of Peter's confession and our Saviour's immediate reply to it; and in what manner it actually *excludes* the sense which has been forced upon it by the Church of Rome. The tract, though short, is highly deserving of being read and carefully considered.

ART. 27. *Sermons for Family Reading, abridged from the Works of eminent Divines. By the late Mrs. Trimmer. 12mo. 345 PP. 6s. Hatchard and Rivingtons. 1811.*

The following short advertisement tells the story of the publication, as well perhaps as it can be told, certainly as well as it requires.

“This volume of sermons was printed during the life-time of Mrs. Trimmer, and would have been submitted to the public last month, had not the hand of death put a stop to her intentions. It was her design to have published it without her name, the sermons being only selected and abridged from the works of others; but it is presumed, that those who have hitherto shown so much indulgence to MRS. TRIMMER, will not be displeased to know that the preparing [of] this little book for the press, was one of the last of her literary occupations.”

This advertisement is dated January 17, 1811. The discourses

* Πέτρα is a rock, Πέτρος, a stone.

are fifteen in number, of which we will just recite the subjects and the authors. 1. On the Advantages of Religion, from *Dr. Barrow*. 2. The Reward promised to the Righteous, a Gift of Mercy. *Bp. Bull*. 3. On the danger of forfeiting the eternal Rest promised to the Faithful. *Arbp. Wake*. 4. On the Power of Divine Grace to strengthen human Infirmary. *Kettlewell*. 5. On our Saviour's Injunction to become as little Children. *Bragge*. 6. On proper Behaviour in the House of God. *Bp. Atterbury*. 7. On Sins of Infirmary, and presumptuous Sin. *Waterland*. 8. On proper Behaviour in a State of Prosperity. *Bp. Bull*. 9. On proper Behaviour in Time of Adversity. *Bp. Bull*. 10. On peaceable Behaviour. *Waterland*. 11. On the Parable of the Sower. *Wheatley*. 12. The Wisdom of true Simplicity of Mind, and Integrity of Character. *Waterland*. 13. On the Parable of the Good Samaritan. *Dr. A. Gray*, from his Dissertations. 14. How to learn Spiritual Wisdom from the Worldly-minded. *Kettlewell*. 15. On the Ministry of Angels. *Wheatley*.

Mrs. T. says, that she was led to undertake this task by the consideration that some of the discourses of learned Divines of former times have fallen into disuse, merely from their length. She was desirous also to encourage families in the practice of reading sermons together. She speaks of her own task with diffidence; but there can be no doubt that it was one which she was fully competent to execute, with judgment and ability.

ART. 28. *Five practical Sermons, on the Universal Presence of God, the Manner of Christ's Teaching, Repentance, Private Prayer, and Religious Industry, with two Sets of Family Prayers, taken chiefly from the Liturgy.* 8vo. 63 pp. 1s. or 9s. a dozen. Newark, printed; London, Johnson and Co. 1810.

This is the third set of the same kind which we have seen, the first of four sermons, and the second of six, and it seems that there are others of 3, 7 and 8 sermons, all selected or abridged from various authors. These cheap and periodical publications of sound divinity, accompanied by selections of prayers from our excellent Liturgy, cannot be too much commended. They put good instruction within the reach of almost all purchasers; and we heartily hope that they will have an extensive circulation.

The Discourses in the set now before us, are taken from Hugh Blair, Dr. J. Leland, C. Peter, S. Bourn, J. Balguy, with an extract from a Sermon by Dr. Leland, on Trusting in God. With two of these authors, C. Peter, and S. Bourn, we had little previous acquaintance, but we are satisfied that nothing is here taken from their writings but what is pious, sound, and excellent. Whoever the person may be who makes these selections, though he is so modest as to withhold his name, we have no scruple to pronounce him a friend, and a judicious friend, to the Church and to Religion.

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ART. 29. *A Discourse preached at Bishopwearmouth Church, on Sunday, May 17th, 1812, with Reference to the Assassination of the Right Hon. Spencer Perceval, first Commissioner of His Majesty's Treasury, and Chancellor of the Exchequer; published at the Request of the Inhabitants of Bishopwearmouth, Sunderland, and Monkwearmouth: expressed at the Meeting, holden on the 18th, for the Purpose of considering the Propriety of addressing his Royal Highness the Prince Regent, upon that deplorable Event. By Robert Gray, D. D. Rector of Bishopwearmouth, and Prebendary of Durham, and of Chichester. Sunderland, printed. Reed. 1812.*

This is precisely the sort of Discourse which reasonably might have been expected from Dr. Gray, on so momentous and awful an occasion,—sound, judicious, and impressive. It exhibits a remarkably just and well drawn character of the ever to be lamented Mr. Perceval, and it takes occasion from his foul and atrocious murder to warn the auditory of the peculiar and alarming situation of the times. The following sentence cannot be too solemnly revolved in every Englishman's mind.

“This however is but one, among many calls upon our reflection at an eventful crisis, one, among many subjects of awful consideration in the present day.

“He who directs the dispensations of the world, has recently warned us, by many indications of his displeasure at fearful periods; he has bereaved us of the presence of our beloved Sovereign; he has deprived us prematurely, of successive Statesmen, whose talents seemed equal to the emergencies of the times in which they lived, and of Commanders, whose deaths have been dearly bought by signal victories; he has subjected us to a failure of some of the sources of prosperity, and to a diminution of the supplies of plenty; nevertheless he has holden out the means of conciliating his renewed favour, and seemed to countenance many measures of beneficial operation.

“Our exertions abroad in favor of oppressed nations, have in some instances prospered, and our efforts and institutions at home for benevolent purposes, have been favored with the warmest support, and the happiest success.

“A new system of education facilitates rapidly the instruction of the general classes of society; and must contribute to correct their depravity, sometimes carried to the most lamentable excesses.

“Typographical improvements of no inconsiderable importance assist in multiplying with advantage the copies of the scriptures, while our extended possessions and enlarged communications with remote countries, favor our endeavours for the conversion of unenlightened nations, and open the way for the diffusion of the Gospel more generally than at any period since its first promulgation. There is therefore abundant subject for penitent reflection.

tion, and also for high encouragement in the present age." P. 21.

This Discourse merits a far more extensive circulation than the precincts for which it was more immediately intended.

ART. 30. *St. Paul's Epistles to the Romans, Paraphrased, with Introductory Remarks.* 107 pp. Richardson. 1811.

In the course of our labours, many works on the doctrines of Calvinism have necessarily come under our notice, but among those of later date we have had to record the great work of that learned and zealous prelate the Bishop of Lincoln, and to this we refer our readers for our own opinions on the subject. But while we do this, we most cordially admit the assertion of this author, that "it was scarcely possible, in studying the late controversies on the Calvinistic doctrines, not to observe what numerous references were made to St. Paul's Epistle to the Romans, in support of the most opposite opinions." Under these impressions it is by no means surprizing, that a well disposed thinking mind should seriously examine these most important points of scripture: such was the origin of the present publication. We regret that the author when he undertook this office did not indulge us with more numerous notes, particularly as they would not only be useful, but are absolutely necessary to the full comprehension of this epistle. Even the very first verse requires a particular explanation, we allude to the word *αφωρισμενος* which is used by Polybius in the sense "*designate*," and is in this paraphrase very properly rendered "*separated*," now when we recollect that St. Paul was himself a Pharisee, which sect took its name from the Hebrew word "*pharas*," "*set apart*" and that they esteemed themselves before all others as separated from all ceremonial defilement, and from the people of the earth, we may justly imagine St. Paul preferring this word, as implying that he was now separated, not to an observation of the Jewish rites, but to preach the Gospel of Christ.

We regret also the scarcity of notes, because we may reasonably infer that those readers who do not require explanations, may be esteemed competent to understand scripture unaided by paraphrase; and we disapprove of the system here adopted, as being rather an enlarged explanation than a concise paraphrase, for example we insert the following, "therefore as far as depended upon myself I was ready to preach to you the Gospel of Jesus Christ, of which I am not ashamed, since it is the instrument of God, powerful to save every believer, the Jew first and then the Gentile, because in it is revealed what God requires as necessary for pardon here, and salvation hereafter; namely, that we advance from faith in the Mosaic law, to faith in the Gospel, as it is written. The good man whose conduct ariseth from faith shall live." This it will be seen immediately, refers to the following verses which we subjoin, although in the present work the original text is not annexed. 15. So

much as is in me, I am ready to preach the gospel to you that are at Rome also. 16. For I am not ashamed of the Gospel of Christ: for it is the power of God to salvation, to every one that believeth, to the Jew first and also to the Gentile. 17. As it is written, but the just shall live by faith. This paraphrase is certainly very candid, but the omission of the references to the particular verses, may expose the author to the censure of those persons, who imagine, as he professes himself to do, "that every commentator has a particular doctrine to defend," and thus attach an odium to a work calculated to be of great use to the unlearned reader, and at all events meriting that praise which will ever accompany good intention.

ART. 31. *The Child's Sunday Book, in Twelve progressive Lessons, with the Syllables carefully divid d. By a Lady, Author of Twenty-one short Sermons, calculated for Children.* 12mo. 1s. Hatchard. 1812.

We have before not more highly than deservedly commended the honourable exertions of this lady in behalf of children; and we have since understood, that although of considerable distinction in society, she is still more deserving of respect for her exemplary conduct as a wife, parent, and mistress of a family. There are not, as is here justly observed, many books calculated to impress the first elements of religion upon the infant mind. These instructions, which are in the form of dialogues, are exceedingly well adapted for the end proposed, yet liable to the same objection which every undertaking of the kind must be, the difficulty of what is proposed to be explained cannot by any form of words be made perfectly intelligible to the capacities of those whose instruction and improvement are intended.

MORALITY.

ART. 32. *An Inquiry into the Lawfulness of the Stage; taken principally from Four Discourses on Subjects relating to the Amusement of the Stage, preached at Great St. Mary's Church, Cambridge, on Sunday, September 25, and Sunday, October 2, 1808; and from the Preface to "the English Drama purified," published in 1812. By James Plumptre, B.D. Fellow of Clare Hall, Cambridge.* 12mo. 30 pp. 6d. Cambridge, printed. Rivingtons, &c. London. 1812.

This tract deserves much commendation. The fanatics who hold the theatre in abomination, are justified by nothing but the abuse of its amusements. In the mean time their exaggerated railing produces no single good effect: and they who are by them persuaded to abstain from visiting theatres, are no better than they

they might be if they went there; and worse, probably, by a certain quantity of spiritual pride taken up on the occasion. Mr. Plumptre, on the contrary, shows how the stage might be improved, and how it ought to be. He points out what is the reformation wanted, and who ought to be the reformers, and his plans are not at all impracticable. Who then is likely to do the most good?

We noticed, not long ago, his *Four Discourses* on the subject, and shall soon notice the new work mentioned in his title-page. The present small Essay is intended as an antidote to a flaming methodistical tract on the subject, by a Mr. John Audley, of Cambridge, and occasioned by the *Four Discourses*. It is extremely clear and well drawn up.

MISCELLANIES.

ART. 33. *Remarks on the leading Arguments in Favor of Catholic Emancipation.* By George Burges, B.A. 27 pp. 8vo. White, Wisbech; Rivingtons, London. 1812.

The dedication of this work is a testimony of due respect and gratitude towards the author's excellent preceptor and guide in youth, the Rev. W. Wrangham, Master of the Free Grammar School of Moulton, in the County of Lincoln, now in the 84th year of his age. We recommend the example of this grateful testimony to every author who can adopt it.

The design and plan of these *Remarks* may be stated in the author's own words: "The reasons which have induced me to believe that we cannot safely, nor indeed even conscientiously, listen to the claims of our catholic brethren, I here offer to the consideration of others. And forasmuch as plain people, like myself, may not have leisure or inclination to examine and to compare all that has issued from the press upon this voluminous subject, I have endeavoured, as far as possible, to simplify and to render it more intelligible, considering the question under a few leading heads; which, however, I trust, will be found to embrace every material point in the discussion; and have placed the arguments for catholic emancipation in that order, in which they seem naturally to follow and to flow from each other: a method, probably better adapted to general comprehension, than an elaborate treatise that should enter more at large into this disputable and unfortunate question." Without further preface, therefore, I shall here put down the ARGUMENTS in favor of the catholic claims, that, from time to time, have been most insisted upon by those who are supposed with the greatest ability to have advocated their cause; together with such REMARKS as seem fairly calculated to obviate their validity, and, by consequence, to counteract the injurious effects of their tendency." P. 6.

We cannot find room for stating these arguments, and the remarks upon them; but must be satisfied with saying, that the whole may be read with good effect.

ART. 34. *A Letter to a Member of the Society for encouraging the Art of Engraving; in Objection to the Scheme of Patronage now under Consideration, and written with a View to its Improvement. By John Landseer, Engraver to the King, and F.S.A. 8vo. 77 pp. 2s. Lloyd. 1810.*

We are sorry that this tract has lain by us so long unnoticed. Independently of the matter in dispute, we have here some very valuable suggestions on the art of engraving; as might indeed be expected from a writer so peculiarly capable of giving such instruction, as the author of the "Lectures on* Engraving." Mr. Landseer reprobates, as we also have reprobated, the shameful custom of making artificial scarcity by destroying fine plates; and he quotes to the same effect, some very strong expressions from a work entitled "The Review of Art;" which we presume is one of our periodical brethren, whom we have not chanced to meet in our walks. Of the labour which the first class of engravings demands, we have the following remarkable intimations.

"Woollett, to my knowledge, was somewhat more than three years unremittingly employed on his plate of the Battle at La Hogue; Bartolozzi, according to ordinary report, received two thousand pounds, or guineas, for his engraving of the Death of Lord Chatham; Mr. Sharp is to have eighteen hundred for his Relief of Gibraltar, but says he would not do another such plate for less than four thousand; Mr. Heath received two thousand for the Death of Major Pearson, but found himself so far from being over-paid, that he now values an engraving from his hand, of the size of the Wolfe, if it contain any considerable number of figures, at two thousand guineas." P. 25.

When a first-rate artist, like Mr. Landseer, writes even an temporary pamphlet, connected with the subject of his art, he will of course produce something worthy of general attention. That such is the case of the present tract, will be seen by what we have said upon it. To the first letter a second and a third are subjoined, continuing some of the original subjects.

ART. 35. *Pinacotheca Classica, or Classical Gallery; containing a Selection of the most distinguished Characters in ancient and modern Times, as drawn by the most celebrated Grecian, Roman, and British Historians, Biographers, &c. For the Use of Schools. By Thomas Browne, LL.D. Author of "Viridarium Poeticum,"*

* See Brit. Crit. vol. xxx. p. 510, &c.

"*Union Dictionary*," the "*British Cicero*," &c. 12mo, 320 pp. 5s. Longman. 1811.

The plan of this selection is not amiss, for a school book, but the title is not well chosen, for it should imply either that the persons described in it are classical, or that the selections are chiefly from classic authors. So far is this from being the case, that the book consists of characters of almost all times, but exclusively taken from English authors, and those principally modern. The writers chiefly laid under contribution are Stanyan, Gillies, Leland, Goldsmith, Middleton, Gibbon, Smollett, Hume, Robertson, *Mrs. Macauley*!! Lord Chesterfield, Burke, &c. Of classic authors, we have Sallust only once mentioned; and Sidonius Apollinaris once, who though ancient is hardly a classic. Dr. Browne is a great selector, and probably a diligent instructor of youth; but he should not teach his boys to confound names, by calling that *classical* which is not so. No small quantity of useful information is certainly here collected in a narrow compass.

ART. 36. *An Account of the Conquest of the Isle of Bourbon; with a Plan explanatory of the Military Operations; and an Appendix, containing Observations on the State of Population, Agriculture, Commerce, and Finance of the Island: intended as a Basis for estimating its Value, as a territorial Acquisition. By an Officer of the Expedition.* 8vo. 116 pp. with a Plan of the Town of St. Denis, &c. 4s. 6d. Egerton. 1811.

A short but clear narrative of the operations of our forces against the Island of Bourbon, (alias Buonaparté) with a republication of the Gazette accounts, and a short estimate of the produce of the Island, form the substance of this book; which after having gratified the immediate curiosity of the public, will be stored up as an historical document. When this was printed, the capture of Mauritius, the more important island, was only in hope and calculation. It has since been effected; and a similar, or even more extensive publication on the subject of that island, would, doubtless, be extremely acceptable.

ART. 37. *The Letters of the British Spy.* 12mo. 5s. 6d. Sharpe and Hailes. 1812.

This little volume was first of all printed in an American Daily Paper, called the Virginia Argus. They are pretended to have been originally written by a young Englishman of rank during a tour through the United States in 1803, &c. Member of the British Parliament. But they were in reality written by an American, and are a creditable example of the progress of the Americans in elegant literature; they contain some curious and interesting re-

marks on subjects of geography and general literature, with moral and political observations occasionally interspersed. The author, whoever he may be, seems to have considerable skill in delineating characters, but this portion of his work will create less interest here than on the other side of the Atlantic. We are glad that the proprietors have reprinted it in this country, and should be inclined to suppose that they will find it answer their purpose.

ART. 38. *Cursory Remarks occasioned by the horrible Assassination of the Right Hon. Spencer Perceval.* 8vo. 1s. 6d. Hatchard. 1812.

This small tract will be found to contain much sound reasoning and judicious remark. It is probably written by one who has written much before. We agree with this respectable author, that principles are now afloat which tend to disorganize society; and that Bellingham's conduct did not arise from the want of reason, but from perverted reason. It is the common duty of all classes to restrain the further progress of anarchy, by supporting the established government. Above all, let it not be forgotten that our arch enemy is on the watch like a roaring lion to seize every opportunity of our discontents among ourselves for our destruction. We would have this excellent tract universally read.

ART. 39. *The New Young Man's Companion; or the Youth's Guide to general Knowledge; designed chiefly for the Benefit of private Persons of both Sexes, and adapted to the Capacities of Beginners; in Three Parts.*—Part First contains Directions for Writing, for making a Pen, for holding it, &c.; for making Ink; Spelling; English Grammar; Logic; Rhetoric; Composition; Directions for Inditing Letters; Superscriptions and Addresses; Significant Initial Letters; useful Abbreviations.—Part Second, contains Common Arithmetic; Vulgar and Decimal Fractions; Square and Cube Roots; Book-keeping, by single and double Entry; Receipts; Promissory Notes; Inland and Foreign Bills of Exchange; Drawing.—Part Third, contains a Definition of Algebra; Geometry; Mensuration of Superficies; Mensuration of Solids; Board Measure; Timber Measure; Artificer's Work; Land Surveying; Astronomy, Geography, Chronology, and History; Physics, or Philosophy and Chemistry; Mineralogy, Botany, and Zoology; Religion and Religious Denominations. Embellished with Four Copper Plates and Twenty-eight Wood Cuts. By John Hornsey, Author of "A short Grammar of the English Language;"—"The Child's Monitor, or Parental Instruction;"—"The Book of Monosyllables, or an Introduction to the Child's Monitor;" and "The Pronouncing Expofitor, or a New Spelling Book." 356 pp. 4s. York, Wilfon; London, Longman. 1811.

Yes, this is all very true, all these subjects are treated of, and some of them in a very intelligent and clever way, particularly the subjects

subjects of Arithmetic and Writing, and we sincerely hope that the author keeps an academy, where he has an opportunity of inculcating the sentiments he delivers on politics and religion, for who is there of our readers who can disapprove the following sentiments :

“ The greatest and wisest of men, in all ages and countries, were renowned for their piety and virtue. Those in our own nation, that have been unquestionably the most eminent for learning and knowledge, were likewise the most eminent for their adherence to the Christian Religion ; witness Boyle, Locke, Newton, Addison, Bacon, and others.—The examples of such, among many other first names in philosophy, are a sufficient evidence that religious belief is perfectly compatible with the clearest and most enlarged understanding.” P. 352.

ART. 40. *An Account of the interesting Island called Heligoland, its Inhabitants, &c.* 8vo. 37 pp. 2s. 6d. Sherwood and Co. 1811.

This very small island, which the extraordinary circumstances of the times have forced into notice, and even rendered an important place, is altogether so extremely singular, as to deserve a description, better than many others of much greater extent and tenfold population. It may in some respects be compared to an enormous ship moored in a harbour, and its inhabitants seem to have most of the ordinary characteristics of sailors. Its widest circumference is not more than two miles and a half, and the houses are built in parallel streets, the ascent from the lower to the upper being effected by a wooden staircase of 191 steps. These steps are so formed that a cow can be driven up or down them, but not a carriage of any sort is used in the island. The inhabitants subsist almost entirely by fishing, or by acting as pilots into the Weser, the Elbe, and the Eyder, which are all difficult navigations ; and the island maintains one of the most important light-houses in Europe. Not less than two thousand persons subsist upon this small spot, and subsist in a way which they consider as comfortable, chiefly on fish and vegetable food : to which they are so partial that one of their principal men is said to have observed, that Cuxhaven was a place he should like to live at, but added, that “ they must fare very poorly there—every day meat.”

This little narrative is clear and intelligible, and a continuation is promised, respecting the capture of it, &c. which, if published, we have not yet seen.

ART. 41. *Memoirs of the Life and Character of the late Rev. George Whitefield, M. A. of Pembroke College, Oxford, and Chaplain to the Right Hon. the Countess Dowager of Huntingdon ; faithfully selected from the original Papers, Journals, and Letters ; illustrated by a Variety of interesting Anecdotes from the best Authorities.*

thorities. Originally compiled by the late Rev. John Gillies, D. D. Minister of the College Church of Glasgow. Second Edition, revised and corrected, with large Additions and Improvements, by Aaron C. Seymour, Author of Letters to young Persons. 8vo. 9s. Dublin. 1811.

We esteem it our duty to announce this work, which has been transmitted to us, though we do not usually introduce second editions in our Review. It is represented to contain large additions, and what are denominated improvements of the preceding edition, and will, we have no doubt, be highly acceptable to the numerous friends and followers of the personage whose life and actions are here, it is to be presumed, faithfully delineated.

ART. 42. *Auswahl Vorzuglicher, &c.—German Extracts, from the best German Authors; with the English Words at the Bottom of the Page, and a Dictionary at the End for translating into English. By George Crabb, Author of English and German Dialogues, & complete Introduction to the Knowledge of the German, &c. Second Edition, revised and enlarged. 12mo. About 300 pages. 7s. Boosey, &c. 1811.*

We have frequently had occasion to speak of Mr. Crabb's books for the assistance of students in the German Language. This, however, we believe, has hitherto escaped our observation. It appears to us a judicious work, well calculated to answer its intended purpose, and of a convenient form. It has a double title, and a double preface in German and English. The German is printed in the appropriate letter.

ART. 43. *Observations on the most important Subjects of Education, containing many useful Hints to Mothers, but chiefly intended for private Governesses. 12mo. 5s. 6d. Darton and Harvey. 1812.*

There is a great deal of good sense, solid remark, and useful instruction in this little volume. Nothing can be more true than that the difficulty of finding respectable situations for young women has induced many to undertake the arduous office of instructing children, who have been by no means qualified. The writer of this work candidly acknowledges that she herself was once in this predicament, and she has accordingly published the result of her own experience for the benefit of those who may be similarly circumstanced with herself. The subjects discussed are precisely what they ought to be, and follow in the order which a sensible and judicious mind would naturally suggest. Beginning with the study of the Scriptures, the reader is conducted to all those subjects which are necessarily comprehended in a system of religious and moral education. Perhaps the author goes a little out of her sphere

sphere in undertaking to comprehend remarks on Gibbon in her Manual; but it is altogether so good, and will be found so useful, that it should not be understood, that it is at all intended by the above remark to detract from the very high commendation which the intent and execution of this volume obviously deserves.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Father's Reasons for being a Christian. By the Rev. Charles Powlett, Chaplain in Ordinary to the Prince Regent. 8vo. 10s. 6d.

A Synopsis of the Three First Gospels, including the Four last Chapters of St. John's Gospel. 7s.

Brief Observations on Christian Doctrine and Duty, in a Letter to James Clarke, Esq. occasioned by the Perusal of his Sketches of Sentiment. By John Fullagar. 12mo. 4s. 6d.

An Appeal to the Gospel, or an Inquiry into the Justice of the Charge, alledged by Methodists and other Objectors, that the Gospel is not preached by the National Clergy: in a Series of Discourses delivered before the University of Oxford, in the Year 1812, at the Lecture founded by the late Rev. J. Bampton, M. A. Canon of Salisbury. By Richard Mant, M. A. Vicar of Great Coggeshall, Essex, and Fellow of Oriel College. 8vo. 12s.

A Sermon, preached at the Rev. Dr. Rees's Meeting-house, Jewin-street, Wednesday, April 8, 1812, in behalf of the Society for the Relief of the Necessitous Widows and Fatherless Children of Protestant Dissenting Ministers. By Robert Aspland. 1s. 6d.

The Case of the Heathen compared with that of those who enjoy the Blessings of the Gospel. A Charge to the Clergy of the Archdeaconry of St. Albans. By Joseph Holden Pott, Prebendary of Lincoln, and Archdeacon of St. Alban's. 4to. 2s. 6d.

An Inquiry into the Moral Tendency of Methodism and Evangelical Preaching. By William Burns. Second Part. 4s.

The Duty of National Thanksgiving, Penitence, and Prayer; A Sermon delivered Wednesday, Feb. 5, 1812, at the Great Meeting, Leicester, being the Day appointed for a General Fast. By the Rev. Charles Berry. 1s.

Liturgy: or, a Full Developement and Explanation of the Faith, Moral Doctrine, and Sacred Rites of the Catholic Church, in the Form of a Common Prayer Book. By the Rev. P. Gandolphy. 5s. 6d.

A Discourse preached at Bishopwearmouth Church, on Sunday, May 17th, 1812, with Reference to the Assassination of the Right Hon. Spencer Perceval, published at the Request of the Inhabitants of Bishopwearmouth, &c. By Robert Gray, D. D. Rector of Bishopwearmouth, &c. &c. 2s.

A Sermon, preached before the Hon. Society of Lincoln's Inn, on Sunday, May 31, 1812, on the Occasion of the Assassination of the Right Hon. Spencer Perceval. By William Van Mildert, A. M. Preacher to the Society, and Rector of St. Mary-le-Bow, London. 2s.

An Examination of the Case of the Penitent on the Cross, and of the Inferences from it. A Sermon, lately preached before the University of Cambridge. By William Cooper, B. D. Rector of West Raton, and Waddingham, Lincolnshire, and late Fellow and Tutor of St. John's College, Cambridge.

A Letter to the Proclamation Society, and the Society for the Suppression of Vice: a Letter to Mr. Cobbet, and Sermons, by the late Rev. Thomas Clark, A. M. Prebendary of Hereford. 8vo. 6s.

Occasional Considerations on various Passages of Scripture. By the Author of Sunday Reflections. 8vo. 5s. 6d.

A Present to the Jews and to Freethinking Christians; from a Protestant Friend, being a Synopsis, or Collection of Christian Evidences. 6s.

HISTORY.

HISTORY. TOPOGRAPHY.

A Description of Fonthill Abbey, Wiltshire, illustrated by Views drawn and engraved by James Storer. 4to. 2l. 2s. common 1l. 5s. 8vo. 16s.

A Plan and Views of the Abbey-royal of St. Denys, the ancient Mausoleum of the Kings of France, with an Historical Account. 4to. 16s.

BIOGRAPHY.

The Life and Administration of the Right Hon. William Spencer Perceval. By Charles Verulam Williams. 6s.

Memoirs of the Margravine of Bareith, Sister of Frederick the Great. Written by herself. 2 vols. 8vo. 1l. 1s.

LAW.

The Trial of Daniel Isaac Eaton, for publishing the Third and Last Part of Paine's Age of Reason, with his Defence, &c. 3s.

The Speech of John Prince Smith, Esq. Barrister at Law, in behalf of the Defendant, in Mitigation of Punishment, before the Court of King's Bench, at Westminster, Thursday, April 30, 1812. Taken in Short-hand, with Notes and Extracts from Paine's Age of Reason, Part III. And his Essay on Dreams. 3s.

Theorie des Peinés et des Recompenses, par M. I. Bentham, redigée en François d'après les Manuscrits. Par M. E. Dumont de Geneve. 2 vols. 8vo. 1l. 1s.

A Treatise on the Action of Ejectment. By John Adams. 10s. 6d.

Toleration Act explained. An Answer to a Legal Agreement on the Toleration Act, shewing that the Court of Quarter Sessions have a judicial Function as to the Administration of Oaths to Persons offering themselves for Qualifications as Protestant Dissenting Ministers. By a Barrister of the Temple. 1s. 6d.

Hints on the Laws, Customs and Manners of Ancient and Modern Nations. By a Gentleman of the Middle Temple. 5s.

A Brief View of the Writ ne exeat Regno: with Practicable Remarks upon it as an equitable Process. By John Beames, Esq. of Lincoln's Inn. 5s.

A Treatise on summary Proceedings under the Laws of Excise and Customs, applicable also to summary Proceedings in general before Magistrates. By Daniel Howard, Solicitor. 10s.

MEDICAL.

Pharmacologia, or the History of Medical Substances, in order to enable the Practitioner to prescribe them with Efficacy and Elegance, and to dispense them with Accuracy. By John Ayrton Paris. M. B. F. L. S. 12mo. 8s.

An Experimental Examination of the last Edition of the Pharmacopœia Londinensis; with Remarks on Dr. Powell's Translation and Annotations. By Richard Phillips. 8vo. 5s. 6d.

Transactions of a Society for the Improvement of Medical and Surgical Knowledge. Vol III. 14s.

Physiological Reflections on the destructive Operation of Spirituous Liquors and fermented Liquors on the Animal System. By Thomas Foster, F. L. S. 2s.

EDUCATION.

Schools for all in Preference to Schools for Churchmen only, or the State of the Controversy between the Advocates for the Lancastrian System of Universal Education, and those who have set up an exclusive and partial System under the Name of the Church and Dr. Bell. 2s.

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The Rev. Mr. Esdaile, of Surfleet, Lincolnshire, is printing a third edition of his *Poems*. Mr. Esdaile has presented the Lunatic Asylum in the city of Lincoln with the sum of thirty guineas, on account of the two former impressions of this publication.

The

The *Beauties of England*, now in a course of monthly publication, will be extended to twenty volumes, twelve of which are completed. Another volume, containing the *Account of Yorkshire*, is nearly finished.

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A new edition of the *Works of the late Mrs. Catharine Talbot*, with a *Portrait* from a miniature in the possession of the late Mrs. Carter, will be published in a few days.

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ERRATA IN OUR LAST NUMBER

Page 466, line	5,	for <i>wild</i> read <i>mild</i>
	32,	<i>become</i> read <i>became</i>
468,	15,	<i>these</i> read <i>those</i>
472,	7,	<i>Metes</i> read <i>Notes</i>
475,	24,	<i>ambassador or</i> read <i>ambassador of</i>
478,	1,	<i>more</i> read <i>most</i>

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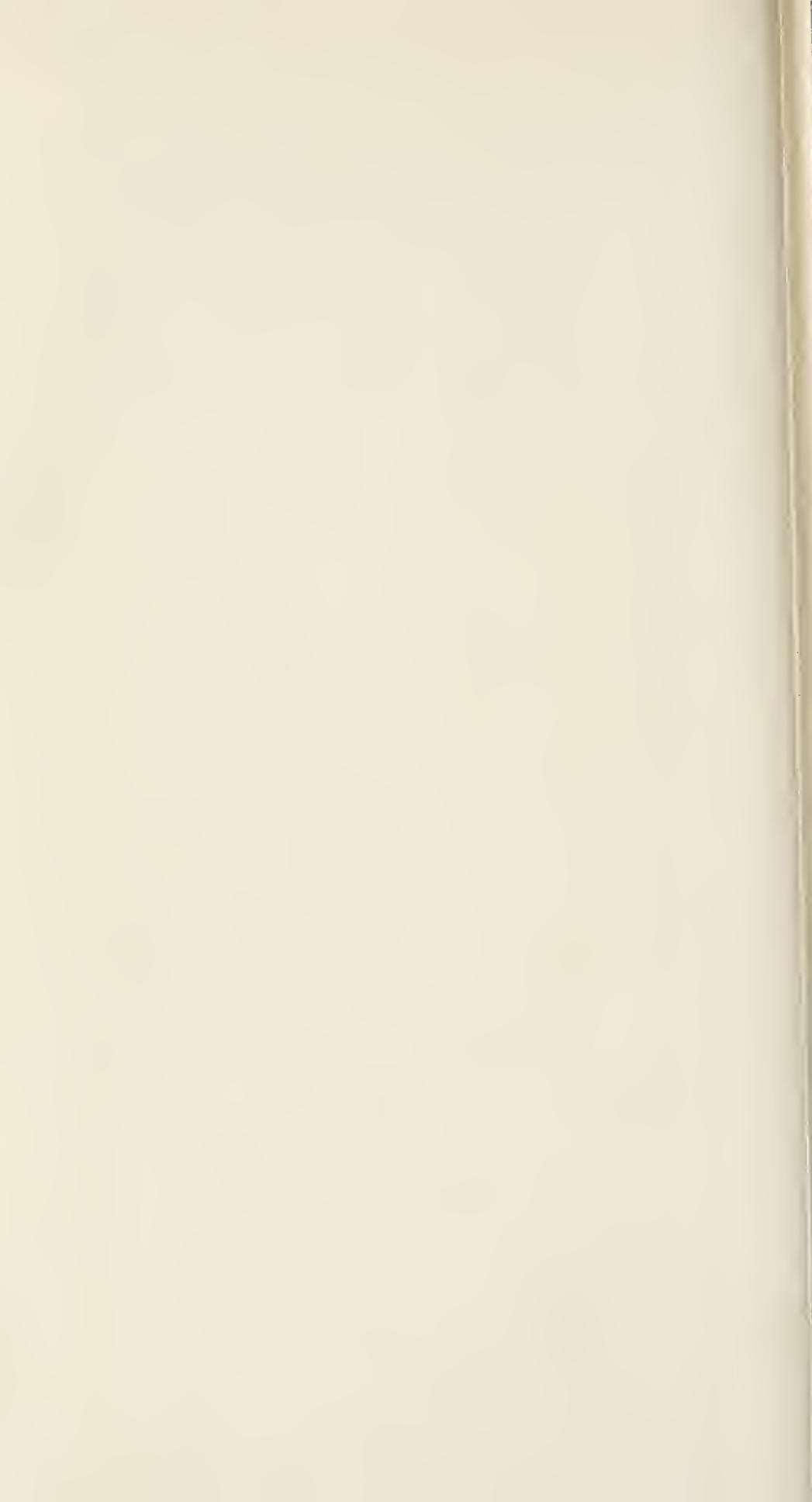
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